

# The Index.

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# FREE RELIGION.

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VOLUME 10.

BOSTON, MASS., THURSDAY, JAN. 2, 1879.

WHOLE No. 471.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

4. The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

A HAPPY NEW YEAR to this gray-headed world and all it contains!

THE AVERAGE SALARY of the archbishops and bishops of the Church of England is \$26,750.

THE ORTHODOX may yet be compelled by law to stop calling Sunday the "Sabbath"! "At the trial of the Bridgeport, Conn., cigar-dealers for violating the Sunday law, the first, E. G. Palmer, escaped because the information was defective in charging that the offence was committed on 'the Sabbath or Lord's Day,' instead of on Sunday as the statute demands. The Sabbath means the seventh day of the week, and Sunday is the first, while the Lord's Day means different days with different sects. The information against the next, a test case against W. L. Brown, was amended, and the case was tried. Judge Beers found Brown guilty on the evidence of violating a law which was not a dead letter. In scandalous violations of the law, he said, he would help the law's enforcement, but in this case he would suspend judgment indefinitely. Thereupon the cases against the rest of the cigar-dealers were nolleed."

SAYS THE *Catholic Review*: "The boasts of England are many; one of them is that her people are honest. For the most part, we believe they are. But the extent to which cheating by false weights and measures is carried on in England is almost incredible. The laws for the prevention and punishment of the fraud are faithfully carried out; but the profits are greater than the fines, and the practice continues. The poor are, as usual, the greatest sufferers. At Newington, the other day, the fines inflicted on small tradesmen for cheating with false weights and measures amounted to \$700; there were sixty-four tradesmen thus punished. But they paid their fines out of full pockets, and went on their way to make up their losses by new frauds. We are glad to believe that this particular form of smug rascality is comparatively unknown in this country. An American citizen may not hesitate to cheat one in a big stock speculation, or to take an unfair advantage in a large transaction; but there are few, we think, who give their minds to the work of growing rich by selling fifteen ounces of tea for a pound, or three gills of molasses for a pint."

THIS WEEK we republish a report of the late convention of the Free Religious Association from the *Providence Journal*, and also an attack upon Dr. Adler by Henry Appleton, of that city, because the eloquent new President of the Association declared in his address that Free Religion is the "religion of morality." If we did not believe that such an attack is a crown of honor to him who is assailed, we should not give it place in these columns. It is useful, however, to know by their own confession that there are so-called liberals who openly protest against morality as well as against superstition, and who understand by "Free Religion" the utter abrogation of moral law. The Free Religious Association must take its turn; that is evident. The same rock on which the old National Liberal League went to pieces lies ahead of the Free Religious Association, for which we hope a better fate. Mr. Appleton, we are informed, is a "free lover," and (by what title we do not know) claims also to be "one of the most active workers in the up-building of the new religion"—by which he would evidently be understood to mean Free Religion. His article, "Free Religion Run Mad," taken simply as a symptom, we consider to be one of the signs of the times to which no friend of Free Religion should be blind. A crisis is evidently approaching in the history of religious radicalism. Those who believe that "virtue" is something better than an outgrown superstition of the past must prepare themselves to do battle in its behalf. Let them not always be caught napping.

REV. WILLIAM T. CLARKE said some good things

about "Culture that Cultivates" at a recent meeting of the Goethe Club, in New York: "Goethe stands for culture. A club bearing his name represents that central thought. Culture is its own certificate, like the polish of the diamond. Carlyle says all heroism is rooted in sincerity. In a vast and intensely busy community like this, it is well that one association stands for the humanities and spiritualities the word 'culture' vaguely represents. Behind the sneers and ridicule that fringe the edges of popular feeling lurks the suspicion that culture has no practical aim or use; that it serves as an excuse for pettiness and indifference to all the serious purposes of life. You shall find plenty of men graduated from the university, trained in a professional school, polished by a European tour, fastidious in taste, refined in manner, stuccoed all over with elegant accomplishments, who cannot give a valuable opinion in political economy or morals, nor manage a caucus, nor break a colt, nor put out a fire. How many men have come out of Columbia, Princeton, and Yale, with the best intellectual outfit America could give them, only to fall into utter nothingness; and contrast these educated puff-balls with such men as Astor and Abraham Lincoln and Horace Greeley, who made the *Tribune* office a better training-school than half the colleges. But culture implies force to begin with. There must be mind, moral power, individuality, as the basis. Imagine Horace Greeley plus Harvard University. Put Yale behind Lincoln's humor and humanity. The culture that cultivates makes beautiful, useful, and strong."

THE *LONDON Times* has this instructive paragraph on the uses of pain: "The question is often asked, 'What is the use of pain? It is scarcely conceivable that the infliction has no object.' There are obviously two aspects of this question: In one, science has an immediate interest; with the other, it has a secondary, but not unimportant, concern. The first is essentially physical. What useful service does pain subserve in the animal economy? The answer is thrust upon us by daily observation and experience. There are two sentinels posted, so to say, about the organism, to protect it alike from the assault of enemies without and exacting friends within. The first of these guardians is the sense of fatigue. When this speaks, there is need of rest for repair. If the monitor be unheeded, exhaustion may supervene; or before that point of injury is reached, the second guardian will, perhaps, interpose for the vital protection—namely, pain. The sense of pain, however, is more directly significant of injury to structure, active or threatened, than an excessive strain of function, although in the case of the vital organs pain occurs wherever the pressure is great. Speaking generally, it may be set down as an axiom, that whatever collateral uses pain may subserve, its chief and most obvious service to humanity is as a deterrent and warning sensation to ward off danger. It is worthy of note, though sufficiently familiar to medical observers, that the absence of this subjective symptom in cases of severe injury is too often indicative of an injury beyond repair. The extinction of pain is not the highest, although it may be a generous, impulse. If there were no guardian sensibility of this nature, it would be impossible to live long in the world without self-inflicting the most formidable injuries. That pain, in the second place, has an educational value as regards the mind and temper, no one can doubt. Some forms of pain would seem to be chiefly intended for this purpose; but even in this view, pain has a practical interest, because the higher development of the mind and of which the brain is the formative organ, is a process of physico-mental interest, governed by natural laws, of which science is perfectly competent to take cognizance. The subject as a whole is one with which the physician and physiologist have much concern."



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- SYRACUSE, N. Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.
- ALBANY, N. Y.—President, Thomas J. Hennessey; Secretary, Thomas Dugan.  
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- BOSTON, Mass.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.  
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- PASSAIC CITY, N. J.—President, J. H. Adamson; Secretary, F. W. Orris.  
 Issued to the President and Secretary on behalf of the Passaic City Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

IN THE HOSPITAL of the Infant Jesus, in Paris, there is a little girl of six years, whose leg Dr. Saint-Germain was forced to cut off to save her life. She bore the terrible operation without a single murmur. "Now," said the doctor, smiling, after the operation was over, "I am going to cut your doll's leg off in the same way." The child immediately began to shriek in an agony, and nothing could assuage her grief.

A LITTLE Brookline girl, being reproved the other day by her elder sister for using a slang expression, sharply retorted, "Well, if you went into society more, you would hear slang."

## The Real God.

A SERMON PREACHED IN THE MASONIC TEMPLE, NEW YORK CITY, DEC. 8, 1878.

BY O. B. FROTHINGHAM.

My subject this morning is "The Real God," or, in other words, the reality of God, and my design is, if possible, to show in what sense God may be, to us, a reality, a real force or being, a "living God." My object is not to discourse of the gods which are actual and real to men, for then I must speak of pleasure, of wealth and fame, of success and victory; for these are the deities that men truly and daily worship. There is an everlasting difference between the deity that is professed and the God that is adored, between the God that we write the name of in our creed and the God that we worship in our hearts, between the God of theology and the God of life. Many a man's God is the very opposite of what he says it is. He will talk to you about his deity, will define it, and describe it in well-considered terms, will tell you how it differs from the deity held by his neighbors; but follow the course of the man's life, consult the drift of his motives and impulses, see what it is that sways his desire, and you will find that it is some mean thing, some idle, grovelling passion that he would be shocked at if it was fairly presented to him.

I spoke one Sunday of the practical value of a faith in God. Now we must never forget that no faith has a great practical value that is not in some sense real. The faith in God must be real, if it is to prevail. The popular faith is real. The mass of mankind truly believe in a living, operative, personal deity. They cannot speak intelligently of him; they cannot define him; they cannot give reasons for the faith that is in them; they can follow no line of argument in demonstration of his existence; but yet there is an instinctive, awful feeling of his actual presence in the world, which controls, regulates, and predetermines human life. That this is so need not be argued. It is too evident to be doubted. Go among simple men and women of all classes, search the by-ways of life, and you will find a steadfast simplicity of goodness, sincerity, honesty, and veracity which can be accounted for, not on the theory of intuitive knowledge, not on the theory of an instinctive faith in God, but as a sense, a feeling, an impression that, outside of themselves, outside of the working world, there is a power which thinks, feels, purposes, and impels the world towards certain ends of its own. God becomes unreal when life ceases to be simple; when men, engaged in business, completely absorbed in terrestrial affairs, lose the sense of mystery that embosoms and exalts human life; or, it may be, when they are engaged in intellectual pursuits, in the study of science or literature; then, engrossed in themselves, interested in the working of their own minds, they forget the overarching reality that holds them and everything in its place. The unreality of God haunts the working mind. You find it in cities, where men are busy with their own affairs. You do not find it in the country, where men are natural, thoughtful of themselves, and earnest in their service of others; where they lay aside their vanity and conceit.

Men in all ages have insisted on having, not a speculative, but a living, God. The evidences of this are before us. Superstition, that grim, gaunt, awful thing that we speak of, sometimes in the language of horror, sometimes in terms of contempt, is, when duly examined, an effort to realize God, to make divine things palpable, tangible, to give them a local habitation and a name. Superstition takes its color from the mind that entertains it, from the fears or hopes, the hates or loves, that see a horrible ugliness or an immortal beauty in the immediate world of matter. Sometimes it is horrible, as in India, sometimes it is lovely, as in Greece; but, whether hideous or charming, it is an attempt to detain the fugitive spirit of the law that bathes and governs the world. All men are superstitious; all people are superstitious; and they will be, to a certain extent, to the end of time; for superstition, shading off in infinite degrees as it does, reaches the lowest, but does not leave the highest, intelligence.

Idolatry is another effort to realize or make palpable divine powers; to make God an actual living being. The world is full of idols, horrible idols, some of them ghastly, stained with blood, but all in their way symbolical. The deities of Greece were idols none the less for being models of beauty to all time. The image which one sets up in his mind when he undertakes to conceive of deity is an idol. It cannot be seen or touched; still it has its outline in the thought; it is palpable to the intellectual apprehension. The real secret of idolatry is doubtless this,—that the ideal expresses what the unaided mind cannot grasp. The idolator does not necessarily worship the image; he adores the idea behind the image. At last, perhaps, he comes to worship the image, but only at last. This he did in Pagan times. This he does in Christian times. The ordinary Catholic worships the picture of the Virgin as devoutly as the ordinary Greek or Roman worshipped his block of stone. The intelligent Catholic sees the spirit behind the picture and bends before that.

The Ark of the Covenant, which we read of in the Old Testament, was a symbol intended to localize deity. If we know anything about the deity of the early Hebrews, and I confess we know very little, perhaps nothing at all, that conception, without regard to its date, was the purest, the noblest, the highest, ideal on the whole that has ever been entertained by any considerable number of the human family, a highly intellectual conception of a deity

without form or substance, having no abiding-place, fashioned after the image of no created thing, whether orb of heaven, or monster of the deep, beast, insect, man, creeping thing, or imaginary being, offspring of fear or fancy; but it has never been possible for a race of men for any length of time to entertain an intellectual conception of deity. The Ark of the Covenant was an attempt as innocent as could be made to localize and domesticate the impalpable. It was a wooden box of ordinary fashion and regular dimensions, furnished with conveniences for handling and carriage, all but devoid of ornament; yet the people became accustomed to look upon it as a divine symbol. Where it was, there was Jehovah; where it went, there Jehovah went. In the course of time the lowest, the vilest, superstition gathered upon it. To lose it was to lose the support of deity; to possess it was to have the living deity in the midst of the people.

Pass now to the Christian doctrine of Incarnation. That, again, was an attempt to realize the godhead, to take the divine being out of the vast bleak spaces of the heavens and make him a man. The Christ was "God with us," Emanuel; he was the word become a man, the whole of deity in the human form, walking about in the streets of cities, sitting at meat in human dwellings, talking with men and women as a friend, sympathizing with them in their sorrow, curing their diseases, raising up their dead. This was the thought that gave vitality to the early Church. Around this central conception the modern Church gathers. The jealousy that the Trinitarian even to-day has of the Unitarian is founded upon this belief that the Incarnation must contain the whole of God. The Christ must be verily God with us, not an archangel, not a spiritual creature of even the highest rank, but the infinite, the omnipresent, the omniscient, the perfect wisdom and love, the fullness, the All in All,—this, nothing else, and nothing less; the Trinitarian charges the Unitarian with dividing the godhead, letting the divine essence depart and become once more a film in the air. There is no longer, he says, a real deity. There is no longer a living, working, operative being. The most popular of our living preachers said in substance: Christ is my God; him I believe in, him I pray to; the other God, the absolute, the ideal, the infinite, is a mist in the air.

The Roman Catholic Church did its best to realize God in the sacraments. The sacraments were channels of grace by means of which the individual believer appropriated, by the touch, the taste, in drops of water, in the consecrated wafer, through the holy hands of the priest, the regenerating lord. The drops of water in baptism were supposed to convey the protecting God. In confirmation, the rite by which the mortal connected himself with the Church, was an electric bond by which helpless individuals became sharers in the life of the eternal. The Church was the living, initiated, domesticated deity. In the communion, the participant took the consecrated wafer, which was regarded as the very body of Christ himself, and, eating it, appropriated the substantiated deity. In extreme unction, in absolution, deity was supposed to trickle from the finger-ends of the priest. The words he spoke were the reasoning of the Almighty; the individual touched God. This was the mystery of the mass,—how a bread and God could be a real one. To the multitude no other was real; the multitude could worship no deity they could not swallow.

Turn to Protestantism; the eternal God, the God of whom law, justice, truth, endless beauty, are the suggestive names and the spiritual substance, is to Protestants nothing. He must be a real God, and to make God real there is the conceded necessity that he become tangible. The Protestant therefore clings to baptism, in the belief that the consecrated drops of water convey to the individual the regenerating spirit of heaven. He prizes the communion bread and wine, the elements of the supper being consecrated by the priest before eaten. The Bible to the Protestant is the portable God, a deity he can put in his pocket, lock up in his trunk, carry about with him on journeys; a divinity he can find lying on the centre-table, can take up and appropriate by the eye as occasion may serve. You see him in the saloons of the steamboats; you come upon him in the chamber of the hotel. Everywhere the effort is to place the idolized book, the printed, bound, enfeathered deity, within the easy reach of men and women. That is the sanctifying thing, to read the Bible, to read it devotedly, to read it on the knees. That is sacramental. That is immediate communication with the all-quickening love.

The last made effort to realize deity is disclosed in the proposition to incorporate his name in the Constitution of the United States. There seems to be somewhere a notion that if we can but vote ourselves a God-fearing people, we shall be so; that if we can contrive to get written as a phylactery on the forehead of our nationality the ineffable name, an ineffable power will thereupon take possession of us, sanctify us, sweeten us, and bear us on to national victory. Such an idea could be entertained only by the people who have for generations on generations been trying to incorporate God in some system or institution, to make him local; people who have believed in incarnating marble, canvas, paper; in fetiches and idols; in symbols and signs; in figures of speech and gestures of the body. No intellectual people, no rational people, would ever think of such a thing. Put the name of God into the Constitution! Why Philip II. of Spain did that, and was not saved thereby from the misfortune of being about the most despicably inhuman king that ever sat on a throne; a tyrant and a bigot who ruined the noblest empire under the sun. Napoleon III. did it, and what? became of him and his dominion? Did the name of God deliver him from his spiritual foes? Pope Pius



IX. was eminent in this achievement. To what end? Either the divine spirit is in the breasts of the people, or it is not. If it is, then how idle to write an acknowledgment of it on a sheet of paper! If it is not, then how idle! If the people are saved at all, it must be by faith in a real God, not by profession of a nominal one.

In the ancient city of Prague, in Bohemia, there is a venerable Jewish synagogue, its walls so thick with grime as to be absolutely black. The synagogue must be lighted in mid-day. A superstitious plety forbids its cleaning. There is a tradition that somewhere on the walls, the precise spot was unknown, the name Jehovah is inscribed, so that, if the walls were cleaned, it might be rubbed out. Would it not be better to clean the walls and realize purity, even at the risk of obliterating the word? The word does not cleanse the building; the dirt conceals the word.

Let us turn from these artificial and unnatural devices for realizing God, these fantastical inventions, and consider how reasonable, thoughtful, earnest people may do it. I have mentioned these instances simply to illustrate the necessity that men are under, from the constitution of their minds, to make God a real being, not an impalpable influence. Here, to begin with, is the outward world of Nature, the material universe, as we call it. How different the conception of Nature is to-day from what it was even a hundred years ago! We have been educated to think of Nature as a crude, solid, substantial mass, which must be roughly dealt with; a stubborn obstacle to intelligence. We now know that it is in ceaseless flux, irresistible, omnipresent, in perpetual action. We live in a living world. We speak now of force, of the correlation of forces. The doctrine amounts to this: that any force may be changed into another force; that its disappearance in one shape is no evidence that it is abolished. It reappears in another. There is always the same amount of force in the universe. It is never diminished; it is never increased. What a conception does that give of a living God, a creative power, which is generating, regenerating, animating, every moment of time, protean in its shapes, single in its essence, dropping this form, assuming that, passing from shape to shape, always changing its semblance, its substance always identical with itself.

Listening to Mr. Tyndall's lectures on light, we were obliged to confess that the world was a mystery of glory; we felt that the sunbeam held us fast by a luminous chain. *Imprisoned in the world? Imprisoned in liberty? Dungeoned in light?* Such a thing is inconceivable. The universe emancipates. Nature is not an enemy, but a friend; not an oppressor, but an emancipator. If we study it, adjust ourselves to it, it will give us wings, not hang leaden clogs on our feet. The name on all lips at this moment is the name of Edison, who is astonishing the world with his studies on the phenomena of sound. This discovery suggests to the dullest apprehension that the universe is vocal, that these apparently fugitive waves of sound which cross and recross each other are under law, that they can be measured and regulated, combined, subjected to the orderly service of man. There is another revelation of a living presence in the world.

Poets have always seen it. The immortal Shakespeare, in those tremendous lines which have been quoted many thousands of times, and never cease to be impressive, betrays his suspicion that the material world is but a mask:—

"The cloud-capped towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like this unsubstantial pageant faded,  
Leave not a rack behind."

Goethe had a similar thought in his mind when he put into the mouth of his earth-spirit these resounding words:—

"Thus at the roaring loom of life I ply,  
And weave for God the garment thou see'st him by."

The thought is never absent from the mind of our own Emerson; every one of his essays is full of it. He describes himself as watching the winter sunrise; as making his way under a cloudy sky at evening through a lonely region, plashing over wet marbles, guided only by the light of stars; as standing, musing in the woods, solitary and silent, listening to that voiceless presence that abides there, enchanted always with an unspeakable delight. This idea saturates those immortal essays on compensation, on the spiritual laws, which contain the deepest studies on this theme that are to be found in literature. The poet sees it, for it is the gift of the poet to look behind the semblance, to pluck off the mask, to discover the reality, the soul of things, the creative spirit behind the painted show. The poet discerns the analogies that hold things together, traces cause and effect, divines how forces must ultimate in effects. But are we not all in some degree poets? Who has not felt, by the sea-side, in the woods, by the grave of a child, musing by a peaceful corpse, the mysterious sense of awe that penetrates to the very roots of his being, making him feel how little he was, how majestic, how awful, how sweet and tender, was the animating spirit of the world?

But more impressive still than the world of Nature is the world of circumstance. We who live in cities know little of Nature; we see it through the crevices of the streets; a constellation here and there, a bit of sunrise or sunset. But there is no day when every one of us is not living and working amid human conditions, tied up in a bundle of life with more or fewer human creatures. Stop, reflect a moment, and the closeness with which things are riveted together, are constructed all of one piece, is astonishing. Affairs seem to go by luck, hazard, chance. The careless observer believes in accident. But the instant one stops and considers, he is convinced that there are no such things as luck, chance, hazard, or accident; that

a supreme necessity works through the world of circumstance, knitting part to part, effect to cause, each effect being a cause in its turn, until the universe is resolved into a close net-work of laws. In fact, if one thinks too much on this, the impression of destiny is overpowering; he loses all sense of individual existence; he becomes in his estimation nothing, a bit of straw before the wind, the crest of a wave. His personality is drowned. It is the easiest thing in the world to become a fatalist, a pantheist, to become persuaded that there is nothing real but God. The ignorant, the superstitious, the credulous, who must have an interpretation of every event, are perpetually committing the blunder of misplacing cause and effect, confounding their own fancies with the eternal laws. The evangelical Protestant is convinced that if sickness befalls, or disease, or pestilence, it is because the people have neglected church-going, have not listened to sermons, have omitted to say their prayers or read their Bible as they should. Does a child die? The calamity befalls because its mother loved the child too much, loved it more than she loved its Creator, who would have no divided loyalty. Does public distress prevail? It is because the people have ceased to believe in the Trinity. Tenderden steeples is the cause of Goodwin sands.

This is hopeless; such an absolute want of logic, reason, common-sense, such resolute and complacent putting the cart before the horse, setting cause and effect at opposite ends of the planet, is stupefying. We must get away from this. It is simply the recourse of desperation to keep God within some sort of bounds. We must learn to think, to be intelligent, to reason, to put things together. Give us an understanding heart! should be the prayer of every earnest and simple person. Here is the merit of science. The scientific method compels us to look at things as they are, to put causes and effects together where they belong, to classify phenomena, to disregard feelings, sentiments, prejudices, to classify things according to their constitution and relations. This is the immense service that science is rendering to this generation. It is compelling us to recognize the real, to leave out of sight the artificial, the delusive. Talk of science as being irreligious, atheistic! Science is creating a new idea of God. It is due to science that we have any conception at all of a living God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to science, because it is disabusing us of hideous illusions that tease and embarrass us, and putting us in the way of knowing how to reason about the things we see.

But then, if I may be allowed to make a suggestion, it seems to me that the scientific method must be supplemented by the poetic. The scientific method is adapted to the understanding. It bids us consult visible facts, study palpable realities. The culture of the imagination, of the power to go behind facts, to discern laws, to appreciate principles, to get on the track of everlasting forces, is of equal value with knowledge; I had almost said, is of supreme value. The poetic sense,—do we not need more of it? Are we not too practical, too business-like? Would it not be of service to us to read oftener than we do in the great masters of imagination, who take us out of the small, low, irksome conditions of life, and enable us to lose ourselves in the contemplation of a vast universe? The study of art in its highest relations, the study of poetry, the study of the state-liest literature, the reading intelligently of the sacred books of the soul,—something of this is needed to give us a new sense of the reality of that spirit which is real, though we know it not. We cannot anticipate a return of the old-fashioned faith in God. No new definitions are to be expected. No new forms of statement are to be looked for; but we may anticipate a time when the real God shall be felt as he is not now; shall be felt even by the thinkers, certainly by the earnest, intelligent, progressive minds of the race. When the name of God shall be identical with justice and equity, with truth and freedom and beauty, then will God become truly real once more; then he will become indwelling once more, a quickening motive, a keen inspiration to all greatness and goodness.

EDWARD LEAR, the author of the famous and delightful *Nonsense Verses*, and many wiser books also, Mr. J. T. Fields describes as a great, broad-shouldered, healthy Englishman, who spends a large portion of his valuable time in making children especially happy. Mr. Fields adds that Lear is the classmate and much-loved friend of Tennyson, "and if you chanced, a few years back, to go to Farringford about Christmas time, you would have been likely to find a tall, elderly man, in enormous goggles, down on all-fours on the carpet, and reciting, in the character of a lively and classical hippopotamus, new nonsense verses to a dozen children, amid roars of laughter,—a very undignified position, certainly, for one of the best Greek scholars in Europe, for a landscape painter unrivalled anywhere, and the author of half a dozen learned quartos of travels in Albania, Illyria, Calabria, and other interesting countries. A few years ago he was obliged to build a cottage in Ravenna, in Italy, and live there a portion of the year, in order to get time for painting and study; for when he is in London, the little people, whom he passionately loves and cannot live without, run after him, as they did after the Pied Piper of Hamelin, to that extent he has no leisure for his profession. When it is known that the delightful old fellow is on his way back to England for the holidays, many of the castles and other great residences are on the alert with invitations to secure him for as much time as he can give them. Generations of children have clustered about him in different Christmas seasons. 'The world will never grow old,' he says, 'so long as it has little children and flowers in it.'"

## FREE RELIGION AT PROVIDENCE.

SPECIAL CONVENTION OF THE FREE RELIGIOUS ASSOCIATION OF THE UNITED STATES.

A special Convention of the Free Religious Association of the United States was held in Low's Opera House yesterday, under the auspices of the Free Religious Society, of this city, commencing at half-past two o'clock, or thereabouts.

### Afternoon Session.

The attendance at the afternoon session was fair, though not by any means large. The Convention was called to order by Prof. Felix Adler, of New York, President of the Association.

Prof. Adler referred in fitting terms to the former President of the Association, Rev. Octavius B. Frothingham, through whose influence, firmness, forbearance, and strength and mildness combined, the liberal cause has made such progress in the last decade, in the city in which he labored. He felt a deep gratitude toward his predecessor, whose retirement from the Presidency of the Free Religious Association, as he considered it, meant more than the mere change of presidents. The Association has hitherto supported the principles of the utmost freedom and mutual tolerance. It was the first organization to attempt to bring men of different shades of religious opinion together. Its platform has been noted for its freedom. Men of the most opposite views of religion have from time to time appeared upon it, and spoken with the utmost frankness of their beliefs. But it has had somewhat more of a New England cast than its wisest friends, even New Englanders themselves, have desired it to possess. New England deserves credit for having formed this society to secure spiritual independence throughout the United States, as she did to secure political independence. New England desires to have it extended throughout the country, and in this way the society has selected to occupy its chair one who is not a New Englander by birth, but cosmopolitan. It may not be out of place to say that I descended from a house of Hebrews,—nursed at the breast of culture, mingled with scarcely no element of Christian culture. It is a sign of the broadness of view and the deep liberality which pervades this Association, that I, with non-Christian antecedents, should be chosen its President. It was the practical side of this Association that first won my allegiance. This Association desires to consider questions of abstract theory, and the discussion and analysis of religious problems; and the object of these discussions is, not to remain theoretical, but to prepare our countrymen for the results of the discussions. The question before the Liberals to-day is, "How is it possible to combine the utmost freedom with strength?" Orthodoxy has been strong, but it has cultivated strength at the expense of freedom; Liberalism has been free, but it has cultivated freedom at the expense of strength. What we want is to combine the two, freedom and strength.

### ESSAY BY REV. WM. J. POTTER.

The President then introduced Rev. Wm. J. Potter, of New Bedford, who read an essay upon "Liberal Religion as a Philanthropic Power," of which the following synopsis is given:—

The objection is sometimes brought against liberal or rationalistic religion, that it is not practical,—not adapted to the masses; that radical or naturalistic views may do for the cultivated, but have no power to raise the common people. He proposed to discuss this matter, and show, if possible, that radical religion is naturally philanthropic. If this charge is true, it is a fatal one. That religion will last longest which has the largest heart. That faith will win the victory which has in it the most real humanity. If radical religion is wanting in humanity, it is wanting in the one thing which shall make it a live religion. The charge has been made, that radical or free religion cannot do the work of charity which the Christian religion is doing. This same charge has been made against Unitarianism, that it will do for the cultured, but no more. Radical religion must show itself begetful of benevolent social results, in order to disprove this charge. He is willing that his religion shall be put to the test, as to the improvement of social welfare. It is but fair that the element of kind should be taken into account in this test. The results of the evangelical religion are the results of eighteen hundred years. You must give radical religion so much history as this before you compare the results. If the leaders of the Protestant Reformation had been required during its first century to show its beneficent results, I fear these great men would have found some difficulty in defending their movements. For some time, the results of this Reformation were civil war and disorder. Their principles were proclaimed, and after three hundred years their practical beneficence is shown. There is a vast deal of individual philanthropy and charity among people of radical views which does not appear in statistics. Radicalism does not, from its nature, tend to organization. It is but natural that different phases of religious faith should work in different ways, and produce different results. Catholicism and Judaism work in other phases of philanthropy than does the Christian religion. It cannot be said that any religious faith does not work any practical philanthropy because it does not work in the same way as does any other faith. Taking these considerations into account, he had no fear of ranging the radical religion by the side of any other religion for such a test. Indeed, he was not afraid to throw out the matter of time. Though radical religion was of comparatively recent origin, there had been persons of rationalistic views for years who had done a great work. He instanced the abolition of American slavery. In this reform, the churches, with some few honorable exceptions, were not found in the movement. On the other hand, Phillips, Garrison, Lucretia Mett, and



several others whom he named, who were foremost in this work, were persons of rationalistic religion. Was not this philanthropy? So also in the temperance movement, many of the leaders were radicals in religion. So with the spirit of liberty. If any one asks what one thing of a philanthropic nature rationalists have done, we have only to point to the Constitution of the United States, framed by men many of whom were radicals in religion, and which itself is liberal as far as religion is concerned, though the practice of living under it may not be. The fact of mission work among children has been stated to be one work of philanthropy which the free religionists cannot do; but one of the greatest children's missions of New York, as well as one of the oldest, is entirely unsectarian in its teaching, and the principal mover in this work for many years, the Treasurer, John E. Williams, was a Unitarian. There are two of these mission schools in Boston, one supported by Congregationalists and one by Unitarians, and he had yet to learn that the latter was not doing as much work and as good as the former. The founder of the ragged schools in London was a Unitarian. It is also claimed that when you go into the prisons you need something more than the kindness of this rational religion. But who has done more with prisoners, or more in the line of prison reform, than Dorothea Dix, who sat, during her earlier years, under the preachings of Dr. Channing? Florence Nightingale does not belong to the evangelical faith. In the work of the Sanitary Commission, during the late war, he had seen evangelicals and liberals working together side by side equally well. Those who succeeded best were those of large sympathies and tact, no matter what their belief,—the wise and understanding heart. Again, among the freedmen, some of the most efficient workers have been men, and all men of liberal belief. When will you find a hymn that has voiced the feelings of more hearts than "Nearer, my God, to Thee"?—now adopted by all Orthodox congregations,—which was written by one who was a theist. Who has written more that touches the heart than Longfellow? It may be true that believers in an evangelical faith may have greater advantage among the criminal and degraded classes. But these classes, so far as they know anything about religion at all, know only of evangelical religion. Go into the prison, and it will be found that nearly all there are either Catholics, or know about some evangelical faith. A person of the same faith has thus something in common with them. Then the evangelical faith offers the easiest way out of their troubles; it says salvation is so easy that a murderer may become a Christian on the way from the scene of the murder to the gallows; and scenes have been witnessed in this country of men being hung for murder who believed they were going straight to the arms of Jesus. It may be a question if this is a proper kind of philanthropy. The philanthropy of free religion may be less of the heart, but it has more reason in it. It will use discrimination in replying to demands. It allies itself with knowledge rather than with emotions. The main object of rationalistic views is the improvement of man. To be a humanitarian religion is its main object,—it is a religion for humanity. Rationalism does not necessarily deny that there is a life hereafter, but it affirms that man's prime duty is here and now, and to do his full duty here will be the best preparation for the hereafter. It places more emphasis upon the life here than upon the life hereafter, and does not pay so much attention to the hereafter as to neglect the duties of the present. Some of the ecclesiastical religions might well be styled religions of inhumanity. This religion of reason would awaken the human mind from the superstitions which rest upon it. It gratefully accepts the writs of the prophets of the olden times, but does not believe that the power which they had has gone from the world never to return again. It has the best literature of all ages for its Bible. It may be objected that this liberal religion has very little to say about the Supreme Being, or about forms of worship. It would require subtler logic than has yet been discovered to draw the line in the human soul which shall separate the line which divides the divine from the human, and say, "This side is God,—this side is man." When man lives by his highest sense of duty, and lives a life of integrity, of honesty, of philanthropy, though he may profess little, he does not need to seek God. God has sought him and dwells within him, acts through him; and he carries ever within him that worship which is in spirit and in truth.

#### ADDRESSES BY VARIOUS PERSONS.

Professor Adler said the instructive words of the speaker would be, he was sure, of benefit and service to many of those present. The essayist has accepted the challenge put forth by evangelical churches, and he felt that those present would accept it with him. He alluded to various points made by the essayist, in the most complimentary terms. One of the most important was that there is a difference in the method of the philanthropy of evangelicals and of liberal religions. The one seeks to palliate, the other to prevent and cure. He paid a tribute to the noble women who had shown, by their works, their belief in the liberal faith, and introduced Mrs. Anna Garlin Spencer.

Mrs. Spencer expressed her gratitude at the manner in which the subject of the essay had been handled. She differed somewhat from the explanation of the President, of the difference between the philanthropic work of the two religions, one of palliation, the other of cure and prevention. However much these last may do, the other has its work to do. But, while palliating, find out why, when one criminal leaves the prison another takes his place,—find out why poverty always has an open mouth. While the yellow fever was raging, all combined in rendering

aid; but when it was over, and even before, the people of liberal tendencies set to work to prevent it in future. The liberal philanthropy is for future generations; but one who has a loving heart must help those who are with us now. So we must have both methods. She thought we have got to improve the external condition of people, to prepare them for the work inside. She believed in the old Orthodox saying, that you have done little for a man unless you have saved his soul; but she differed in what was meant by saving his soul. What is meant by humanitarian work is not the mere aid of a person, but should include the saving of his soul. To strip off the old is not all that is needed, as many seem to think; but we must plant something new. To take away the old forms of religion, as scientists are doing to-day, and to plant nothing in its place, is a dangerous experiment. She closed by begging those present to feel that the free religious work would take them all in.

Colonel Thomas W. Higginson was next introduced. He said when he remembered how large a portion of the leaders in the anti-slavery cause were persons of liberal religious tendencies, he believed the essayist was perfectly right in claiming that movement and its result the work of the radicals. Even the clergymen who favored it were the radicals of that day. He mentioned and gave brief sketches of the work of many philanthropists,—John Augustus, of Boston, who was a religious radical, a radical before radicals; Lydia Maria Child, who is still printing books of liberal religion and still doing deeds of practical charity; Theodore Parker, Horace Mann, Dr. Howe. After all, we are liable to think too much of conviction, and too little of personal character. There are many of us in this work who still retain a liberal share of the sins which we condemn in others. It is a matter of personal temperament. He never could see while in the army that it made any difference to the men what faith the chaplain believed,—it was the man of the large heart and kindly manner who gained the confidence of the men. If you were going into any great philanthropic work, would you not choose the large-hearted man in preference to the narrow-minded one? What you seek is the largeness of the man or woman. The only advantage of free religion, so far as he knew, is, it offers better soil to produce this sort of people. As for saying that in dealing with the criminal and degraded classes you need evangelical religion, he did not believe it. Those who carry this with them have done good work, but not on account of this. It is the heart, the sympathy, the willingness to sacrifice, that does the work.

Rev. Frederick Hinckley, of Boston, was next introduced. He claimed that free religion has had much to do with developing the principles of philanthropy, and this religion is just the religion needed for this development. He defined free religion as a free religion, as a practical religion,—no narrow platform, but one broad as the race, and its object the development of real religion until it produces the highest character. He discoursed at some length upon the principles and needs of this religion, and made a plea for organic effort in its behalf.

The Convention then adjourned until half-past seven o'clock in the evening.

#### Evening Session.

The attendance in the evening was some larger than in the afternoon. Professor Adler presided, and opened the session by expressing his pleasure at meeting his fellow-liberals. Though those who dared to come out and join them were comparatively few in numbers, opinions were of weight and not numbers. There is approaching a great festival which has for years been observed by all religions,—has been celebrated even before the event from which it takes its name. It has been celebrated by all religions in much the same way. Ever since the twenty-first of September, the days have been growing shorter; but now they will commence to grow longer. It was the lengthening of the days, the increase of the sunlight, that originated this festival with our forefathers, who, by the burning of the Yule log, testified their joy. Though coming at a time when the ice is beginning to harden, it is a premonition of spring; and the arrival of spring is the reason for the Easter festival.

#### THE AIM OF FREE RELIGION.

Professor Adler then proceeded to discuss "The Aim of Free Religion." The aim of free religion is to destroy and to build up. There are dogmas in the popular theology so demoralizing that no efforts are misdirected which strive to refute them. He called attention to the divisions and dissensions among the popular religions. Love should be the rule of religion,—hate too often is. There is no hate equal to religious hate. Is it surprising that these persons should hate each other when such a surprising example of hate is set before them in the God of their religion? What human ingenuity or cruelty has ever imagined such a fate as that of a hell provided by God for his creatures from the creation of the world? What fiend has equalled this torture? If free religion only relieves men from this burden, it will do a great work. Then there is the other doctrine of sin and the vicarious atonement. If Jesus came to save us, how shall we be saved? By works? No. By faith? Yes. Is faith necessary to virtue? No. Socrates and Leonidas were virtuous. Is virtue necessary to faith? There's the rub. If so, many of the popes even would not be saved, though believing; many of the deacons of our churches, too, who have violated trusts confided to their care would not be saved. Many have bankrupted their virtue with the hope of removing that bankruptcy by faith. Then there is the doctrine of salvation. Unless you trust your child, it will never be worthy of trust; so with grown people. The only way to make them act the good is

to believe them capable of good. But if you go among them and tell them they are hopelessly lost, they will not rise. There is no surer or more damnable way to prevent them from being good. There is another charge against the popular dogmas, the want of sincerity. Go to the churches and see who are there. For many of them, it is a lie to be there; ask them why they are there, and they will tell you, "It is in the interest of the Bank," or, "My wife wants me to go," or, "I go for social reasons," etc. Religion was sent to be a teacher by the way, to be a physician to those who are sick with falsehood. We have falsehoods honey-combing the city and village life of our country, and religion should be the physician to cure these falsehoods. That which should be the teacher of sincerity has become insincerity, and the physician has become infected with the prevailing disease. I give you a liberal's idea of religion: "Religion, if it is anything at all, is the science of sincerity,—no more, no less." The popular religion keeps back the intellectual life of the people. The public schools, fortunately, are protected against sectarian education, but the universities are not. The result is, the young man who would obtain a high education is sent abroad. It is because in this country theology fills the chairs of the universities, because theology throttles science and prevents investigation, that America does not take the high rank in science that she would if investigation were free. The mission of free religion calls, not only for freedom of the people, but freedom for those who are the leaders of the people. It is the dearest interests of the nation that are here at stake. We have, then, this work of destruction. Our mission is to cut down all that is wrong. We do destroy, we would tear down, not real religion, but that adulterous thing which calls herself religion, and which is no more like religion than is the outcast in the street like the bride at the altar.

He then explained what must be the constructive work of free religion of our day, first giving a sketch of the phases through which radicalism has already passed. First, at the end of the last century, radicalism waved its hand. Then lived Reimarus, in Germany, and Thomas Paine, in England. These men were so ardent that they were unjust. Reimarus used about the same language as Thomas Paine concerning the Bible. We of to-day cannot accept Paine's words about the Bible. The Bible is not a book, but a literature,—parts utterly worthless, to be cast aside as chaff, parts that are valuable, that are gems. These were the days of angry radicalism. The second phase may be called rationalism. If the motto of the angry radicals was "Reason against the Bible," the motto of the rational radicals was "Reason and the Bible." These attempted to account for the miracles of the Bible by natural causes, calling Christ a trickster. They have never obtained a large following; they never will. The third phase is materialism. After the year 1830, a school of thinkers arose again, mainly in Germany, who founded the materialism of the present century. The characteristic feature of this materialism was its popularity. He did not mean scientific materialism, but the coarse, crude materialism that says matter and force explained everything. The spread of this he attributed to the democratic tendency of the day. There is one more phase of radicalism to which he would call attention, viz., eclectic. They are the religious Micawbers of to-day. In contradistinction to all these, the free religionists take to be the true character of free religion. In all these there is a dogma; but we would raise our banner and say we want no dogma at all,—not by the creed at all, but by the deed. If you are a Christian,—Catholic, Protestant, Jew, Buddhist,—good, so long as you hold these views to yourselves, and do not attempt to force them upon others. Our charge against the prevailing religions is that they are not good enough. What we want is a nobler, purer manhood, and better lives here. Religion in the past has been egotism, and egotism is the great foe of religion to-day. Who of the dainty prophets of to-day dare call things by their right names, and exalt men to a higher standing in morality. We need a basis whereon all men can stand, the platform of morality, of virtuous acts, of purity. Unless liberalism stands for greater purity than the world has ever seen, it will not stand at all. Liberalism, if it means anything, means virtue. Radicalism has one platform upon which we can stand—deed. Free religion must demand greater purity than the world,—that the strong must not hold himself aloof from what is right for the weaker,—must demand chaste lives. A platform on the basis of deeds means first the basis of purity. Free religion, whose idea is humanity, must look upon a broader humanity; must look upon a world of social justice. When in the anti-slavery agitation the churches drew back, and one of the ministers declared that slavery was right according to the Bible, then liberalism went beyond the written word into the unwritten law of humanity. The Hebrew nation have lived on through all persecution, and have been the wonder of the world, because they believed they had a mission to perform, because they were a chosen people. The best spirits of the Hebrew people have always had the idea that "chosen" meant chosen to larger duties, not to greater privileges. We may look upon ourselves also as a chosen people. The world at large is not ripe to receive our ideas. But if the world be not mature, what hinders you from living a higher life? What hinders you from joining with a dozen others and saying, "We will live this higher life," from prescribing for yourselves certain sacrifices, from creating in your midst a higher opinion for yourselves. The aim of free religion is to organize for this higher life. Liberals are distrusted because men say we can talk only, but do not live higher lives. Yes, we do individually. But let us be known throughout this country and the world as the order of the higher life.



The address, though long, was a powerful one, and was listened to with the closest attention.

#### OTHER ADDRESSES.

Rev. Dr. Dudley, of Boston, next addressed the audience. He said he came here hoping to catch the strains of this Association, and he thought he had caught it in the admirable address of the President this evening. He defined true radicalism as a radicalism that never pulls down except in the process of building up. He regarded it as exceedingly important that we organize campaigns in behalf of the future. The day of theology is passing away,—is already in the past. The constituencies of the old churches to-day are in accord with what has been said here to-night. What is to be the upshot of this movement? Is it to result in new organizations, strong, rational, pure, lifting the standard, or are they to return to the old organizations, or are these old organizations to be drawn into and absorbed by the new life? If radicals won't work, there will be no deeds, nothing done, and they will return to the old organizations. But we must show the more excellent way, or there will be no more excellent way to show. If we show this excellent way, there will be many to follow; if we don't, then there will be no future. We say theology is of the past; the dawn of reason is at hand. What is it in human nature that held a demand strong enough to keep itself in all the checkered drama of the past? If we can catch this, we shall be in accord with the movement of the present. If we have anything better to give to the world than the world has been gnawing at, the world will come to us. We ought to be the most liberal of men. If he were to give a definition of religion, he would say it is "loyalty to the higher part of man's nature." All religion is good for us to make splendid men and women, to make and perfect character. If that be the object of this Association, then it is safe. Isaiah was a radical, and Jesus was a radical of the radicals. If there is to be a convention here next year, let there be an enthusiasm here that shall fill these seats, and then we will have a good time.

The next speaker was Mr. Francis Ellingwood Abbot. He spoke very briefly, saying that the "aim of free religion" is to make men free and religious at the same time,—that Orthodoxy offers frequently the spectacle of deep religiousness without intellectual freedom, and that liberalism frequently offers the spectacle of intellectual freedom without religiousness, but that free religion aims to combine these two elements in a character rendered equally noble by its mental liberty and by its devoted self-consecration to the highest welfare of humanity.]

Mr. Frederic A. Hinckley next addressed the audience. He claimed that free religion embraced all sects and all religions; it is the platform of essential, universal, and practical religion,—not narrow nor superficial, but broad, profound, and as deep-rooted as human nature itself. The speaker alluded to the object of the Association, which is to increase the fellowship of the spirit in religion. This religion is broad and radical. It is always seeking a better conception of the nature of true religion. It would strike beneath the surface of all superficial speech. Religion is not a life, but life, the source whence all noble desire, and all grand manly and womanly efforts proceed. The speaker referred to the work required to be done by this religion. We must hasten slowly, and study circumstances within and without.]

President Adler thanked the good friends in Providence for their presence and for their efforts to give a kind welcome. A Free Religious Society in Providence means the beginning of a large future. He advised all those of liberal views, who have not yet identified themselves with this society, to join and extend their aid, and, again thanking them, he bade them good-night and declared the convention adjourned.—*Providence Journal*, Dec. 20.

#### THE "DECLINE IN GODLINESS."

Some of the causes of moral and religious decline in Pittsburg alleged by our Ministerial Association yesterday will sound to the lay mind rather queer. The "great activity of Satan," the first cause assigned by Rev. Donahoe, was of course one of the expected causes; though why Satan should have become more active within the last few years, or why he should have lately achieved greater success in his warfare against the Almighty than before, was not explained by the reverend gentleman. The second reason, however, was certainly strange,—too much Sunday-school. "There is too great a disposition," the lecturer said, "on the part of many professed Christians, to deliver over the religious education of their children to others,"—a disposition much to be "deplored." A third cause was too much Young Men's Christian Association, temperance societies, and other agencies working outside the Church. They were a reflection on the Church's ability to take charge of people's morality and religion, that tended to damage her influence, and bring her into contempt. The most startling cause of all, however, suggested by Rev. H. C. Crane, was a dearth of infidels. A few robust aggressive "champions of error" in this city were sorely needed to "stir the people up" and keep them from sleepily accepting Orthodox doctrines, and never thinking anything more about them. Dr. Beatty supplemented this thought with the rather inconsistent remark that what was also needed was a "revival of doctrinal religion," that the people may be lifted out of the widespread "doubt" that prevails on important scriptural doctrines.

This gives food for thought. The Sunday-school has been much vaunted as a powerful and beneficial agency. It has grown into an organization almost as mighty as the Church itself. Yet now we are told that it is a doubtful institution, whose effects are to be "deplored." Perhaps it does not turn out a sufficient number of "infidels" to "stir the people

up." In the same way, Young Men's Christian Associations, Murphy movements, and other evangelizing revivals are deplored as injurious to the very cause they profess to serve. Are, then, all the new agencies the Church has in the last thirty years put in the field not only failures but "aids to Satan," boomerang weapons returning to plague the inventors?

But what are we to think of Mr. Crane's suggestion, that we haven't enough infidels for the Church's good? We think he probably underestimates the number in this city. He would be encouraged if he would, like Talmage, go in disguise among the lawyers' offices, the doctors' shops, the newspaper rooms, and find the real religious sentiment of a large number of the educated classes of Pittsburg. He would find plenty of "champions of error": all he would have to overcome would be their prudent hesitation to talk out openly, and "stir up the churches." Perhaps it would be a good thing for Mr. Crane to get Bob Ingersoll to settle here; he would stir the people up, without a doubt, and bring about by his violent diatribes that revival of doctrinal religion that Dr. Beatty thinks we painfully need.

Before resorting to such a seemingly desperate measure of evangelizing, we should advise our Ministerial Association—they continue the same subject next week—to take a lesson from the story of Franklin and the French savans; wherein the American sage, having got them into a learned discussion as to why putting a fish into a globe of water didn't increase the weight, interrupted and discomfited them by showing that it did increase the weight. Is the allegation that there has been a marked "declension of morality and godliness" true? It is an easy and natural thing to assert. As the generous and observing souls of each generation come upon the stage of life, the wickedness of the world bursts upon them like a revelation from hell, and they jump to the conclusion that they are the original discoverers of a new thing. Talmage having made a tour of the night side of New York comes back and proclaims the awful things he has just found out, with all the fierce fervor of that burly coal-miner who, catching a Jew on the street one day, was about to choke him to death for killing Christ, and who, on the poor Hebrew's objecting that that happened eighteen hundred years ago, replied, "Well, I only heard of it this morning." The truth is, that these bad things are not new. They were just as bad, and we think worse, twenty, thirty, a hundred years ago. They were much worse a thousand years ago. All the facts point to a slow but sure rise in the race, in the matter of morality and religion, as in everything else. The belief that it is deteriorating morally is probably an illusion of exactly the same character as the proved illusion that it is deteriorating physically. Both can be explained by the fact that old men forget that in their boyhood they had an exaggerated idea of the size and goodness of their elders. They didn't know the bad and weak side of their fathers as they know the bad and weak side of their contemporaries.

We do not believe that the Pittsburg of to-day, allowing for its growth as a city, is a particle worse either in "profanity," in "licentiousness," or in disregard of the "marriage vows," than it was when Mr. Donahoe was a boy, nor do we believe that even in "the disposition to evade pecuniary obligation" we are a bit worse than the fathers of our present citizens were in times of equal business depression, such as 1837-'40. And we challenge him to produce any tangible facts to prove that we are.—*Pittsburg Leader*, Nov. 5.

#### BLAINE'S SPEECH.

Heartily commending, as we have done and still do, the President's withdrawal of troops from South Carolina and Louisiana, and commending also his treatment of the Southern question in his recent message, we yet declare that Senator Blaine, in his speech in the Senate on Wednesday, not only voiced the deepest thought and truest conviction of the Republican party, but represented the principles of justice and equality that lie at the foundation of this Republic. His description of the ways and means by which, while the negroes of the South are counted in the basis of representation, their votes have been suppressed, and his demonstration that sixty thousand Southern white men have actually as much power in shaping the action of the National Government as one hundred and thirty-two thousand white citizens at the North, are not the special pleading of a demagogue, but the calm, sober, unanswerable argument of a statesman. Whatever may be thought or said of Mr. Blaine's attitude upon the Southern question heretofore, or of his secret purposes now, he has not in his Wednesday's speech uttered a single word that should not command the hearty assent of every Republican, the President included. Senators Thurman and Lamar, in attempting to answer him, evidently felt that they were "gnawing a flea."

Mr. Blaine did not attempt to point out a remedy for the evils he depicted and deplored. He steered clear of every issue that could possibly divide his party. He simply proposed a thorough investigation, leaving the question of a remedy to be considered hereafter. At the same time he warned the Democrats that while their iniquity might prosper for a time, a day of retribution would come:—

"No disguise of State rights will close the eyes of our people to the necessity of correcting a great national wrong. Nor should the South make the fatal mistake of concluding that injustice to the negro is not also injustice to the white man; nor should it ever be forgotten that for the wrongs of both a remedy will assuredly be found. The war, with all its costly sacrifices, was fought in vain unless equal rights for all classes be established in all the States of the Union; and now, in words which are those of friend-

ship, however differently they may be accepted, I tell the men of the South here on this floor and beyond this chamber that, even if they could strip the negro of his constitutional rights, they can never permanently maintain the inequality of white men in this nation; they can never make a white man's vote in the South doubly as powerful in the administration of the government as a white man's vote in the North."

There is nothing sensational or sectional here, nor yet anything partisan in an objectionable sense. The thought and the words are such as befit a Senator of the United States. Those who seek to break their force by sneers at the "bloody shirt" mistake the temper of the American people, who will never allow the government to be administered by a party that sanctions or seeks to cover up such frauds as those which Mr. Blaine has exposed.—*Orange (N.J.), Journal*, Dec. 14.

#### THE METHODISTS AND THE BIBLE.

Some two or more years since, the Methodist Church upon this coast became, either by accident or through the manoeuvring of a certain clerical clique, committed against the Bible as a class-book of ethics in our public schools. In the last Conference, in September, however, resolutions were adopted whereby the church sets itself right again before the world. These resolutions read as follows:—

##### On the Bible Cause.

"WHEREAS, This government in its bill of rights acknowledges God, and recognizes his providential interference in our nation; and in the first Congress recognized the utility and the beneficial effect upon the people by the study of the word of God; and, in attestation of their confidence therein, made two appropriations for the publication and circulation of the Bible; and,

"WHEREAS, Our country, for more than a half century, placed in the hands of our children the Bible without hindrance; and,

"WHEREAS, Foreign countries have sent to our shores a great number whose principles and practices are at variance with our institutions, and make demands inconsistent with our highest interest as a State; therefore,

"Resolved, 1st. That we believe the highest interests of our country demand the introduction of the Holy Bible in our public schools as a standard of morals."

Simple declarations are not enough. Organized action becomes a necessary complement of this great work. Parson Benson, of the *Christian Advocate*, has done well in publishing this set of resolutions, but he must now follow the act with energetic and fervent editorials. He should at once commence to arrange by recommendation for a conference or a congress of all the Protestant clergy of San Francisco, which shall have for its object the placing of the Bible in the public schools, not as a sectarian book, but as an ethical standard of education. We feel quite sure that such eminent men as Dr. Guard, Revs. Hemphill, M. C. Briggs, David Deal, Dr. Platt, and others leaders of the Protestant Church upon this coast, would respond with alacrity. We are sure that they believe with the good parson that the Bible is an inspired book, and that if it was read in our schools without comment, as it should be, it cannot fail of awakening finally wholesome inspiration in some reflecting hearts.

True, their effort might fall in securing the object desired, but then the labor would not be lost. 'Twould embody a sublime idea of conscience, of morality, of republican law, and of loyalty to the Supreme, which would add to the dignity of the hour. No great work is ever accomplished without effort and organization, and it is to be hoped that the editor of the California *Christian Advocate* will set himself about this great public necessity. It seems to be but a natural supplement of the late act of this denomination in the question. We feel that if we wore the sandals of this apostle of God, we would not rest until the Bible, that great inspiration of free conscience and of free law, was placed in the public schools of the State and nation as an inspiration of conscience and of free law.—*San Francisco Commercial Advocate*.

"DOCTOR, my daughter had a terrible fit; she continued half an hour without knowledge or understanding." "Oh, never mind that," said the doctor; "many people continue so all their lives."

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc.

FOR THE WEEK ENDING DECEMBER 21.

W. J. Ferris, 50 cents; F. M. Sandford, \$3; G. Wolcott, \$3.20; W. S. Bell, \$3.20; Hon. A. P. Prichard, \$1; S. L. Smith, \$3.20; Jehu Hlast, \$3.20; J. S. Merrill, \$2; D. Reed, 80 cents; R. A. Hall, \$2.70; True Crozman, \$2; D. F. Henderson, \$3; A. H. Newton, \$3; John W. Truedell, \$3; Prof. F. H. Clark, \$3.20; Mrs. A. P. Tapley, \$3.20; Chas. H. Lunt, \$3.20; Wilnot Wilson, \$3.20; Isaac Hall, \$1.50; Edwin Alden, \$3.20; William Dodgeon, \$5; Jos. S. Hill, \$3; American News Co., \$6.35; W. C. Macdonald, \$1.00; J. G. White, \$3.20; Chas. F. Kreig, \$3.20; Dr. J. E. Jones, 80 cents; G. Billings, \$5.50; S. W. Strong, 40 cents; J. J. Ver-tree, \$5.00; David Tenney, \$3; H. W. Moore, \$3; Miss A. Seeger, \$1.50; Miss P. Oarkin, \$3.20; A. E. Gilce, \$3.25; H. S. Shurtlett, \$10.38; Huldah P. Robinson, \$3.20.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N.B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N.B.—Orders for Tracts or single numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.



# The Index.

BOSTON, JAN. 2, 1879.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ARBET, Editor.  
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## SPECIAL NOTICE.

The masterly, statesmanlike, and eloquent address of Judge Hurlbut on "The Liberty of Printing," proving unanswerably the constitutional right of Congress to prohibit the circulation of obscene literature through the mails, and demonstrating to the entire satisfaction of all who will listen to reason that the postal law of 1878 should be amended, but not repealed, has been printed for cheap distribution in the form of an eight-page tract, and can now be had at this office. No better service to the liberal cause at present can be rendered than by circulating everywhere this wise, weighty, and noble plea for private liberty and public morality combined. Price, single copies, 5 cents; five copies, 10 cents; fifteen copies, 25 cents; forty copies, 50 cents; one hundred copies, \$1.00.

**Erratum.**—On page 5, second column, twenty-fourth line, the words "authority is desired" should be corrected to read "authority is derived." This is the only typographical error noticed by the author, and it is of sufficient importance to the main argument to be thus publicly pointed out.

Mr. UNDERWOOD has been lecturing at Norborne, Missouri, and will lecture at Independence, Kansas, January 5, 6, and 7.

A CANADIAN physician writes: "I very much regret the schism that has taken place in the liberal ranks in the United States; but I need scarcely say that I entirely approve of the stand you have taken."

WE WOULD CALL to Mrs. Neymann's advertisement on our last page the special attention of our Western readers. Every one who hears her lecture is quite sure to become her friend; and we hope she will find as many audiences as she can possibly attend to.

MR. F. J. MEAD, of Minneapolis, particularly desires us to state that he is "for repeal." We cheerfully grant his request, and add, unsolicited, that he "mourns over the intellectual wreck of the mind which governs THE INDEX." Since we cannot assuage his grief by removing its cause, we may be at least permitted to mingle our tears with his over this irreparable calamity.

A PENNSYLVANIA subscriber writes: "The grand moral protest made by the minority at the late convention has an historical parallel in the protest and secession of what is now the 'Free Church' from the 'Auld Kirk' of Scotland. The causes of the split, of course, were not the same in both cases, but both protests were made in defence of a principle. All honor to the men who have the courage in these calculating times to stand up and be counted in defence of right."

SAYS THE New York Tribune: "Mr. Beecher recently received a letter from Texas, in which the writer says, 'Nearly two years ago I wrote you, saying that God had sent me to you for \$750. I have not yet heard from you. . . . Send the draft at once, payable to my order, and God will reward you.' Mr. Beecher has sent the following reply: 'Dear Sir,—In reply to your letter of November 3, I will say that I await the proper commercial documents. Any draft the Lord may make upon me, in your interest, I shall esteem it an honor to meet promptly. As yet I have not been notified by the alleged drawer, nor has any draft been presented through the regular channels. It may be worthy of inquiry where the hindrance or mistake lies, inasmuch as I receive hundreds of letters like yours, informing me of the Lord's will, but without the Lord's signature and without authentic commercial paper. Henry Ward Beecher.'"

## PROFESSOR TYNDALL ON SCIENCE AND RELIGION.

Professor Tyndall, in his recent article on "Virchow and Evolution," says: "Feeling appeared in the world before knowledge; and thoughts, conceptions, and creeds founded on emotion had, before the dawn of science, taken root in man." He goes on to state that these early notions based on feeling were illegitimately taken advantage of by the priesthood, who should have treated them as simple poetry, but who, on the contrary, claimed for them objective validity. "It is against this objective rendering of the emotions," he declares, "this thrusting into the region of fact and positive knowledge, of conceptions essentially ideal and poetic,—that science, consciously or unconsciously, wages war. Religious feeling is as much a verity as any other part of human consciousness; and against it, on its subjective side, the waves of science beat in vain. But when, manipulated by the constructive imagination, mixed with imperfect or inaccurate historical data, and moulded by misapplied logic; this feeling traverses our knowledge of Nature, Science, as in duty bound, stands as a hostile power in its path. It is against the mythologic scenery, if I may use the term, rather than against the life and substance of religion, that science enters her protest. Sooner or later, among thinking people, that scenery will be taken for what it is worth—as an effort on the part of man to bring the mystery of life and Nature within the range of his capacities; as a temporary and essentially fluxional rendering in terms of knowledge of that which transcends all knowledge, and admits only of ideal approach."

Let us express this theory in a little plainer language, divested of the inimitable rhetoric which renders all that Professor Tyndall writes so charming, yet which also veils from common eyes the substance of his thought. If we make no mistake in apprehending him, he means that all mythologies and theologies were originally mere products of the poetic imagination, prompted to activity by the uncontrollable awe, wonder, and veneration of primitive man in the presence of Nature; that these poetic guesses at an explanation of the universe ought never to have been treated as if they were actual truths, but left as the graceful creations of fancy, unconfounded with facts; that, having nevertheless been treated as facts by the priesthood, they were at last believed in by the multitude and accepted as creeds which stated objective truth; that science has never had any quarrel with religion as a creator of poetic dreams recognized as such, but only protests against accepting them as true; that the sole function of religion is to feel and to dream,—that this feeling and dreaming, utterly regardless of objective truth, is the "life and substance of religion"; that man can never know whether that which he thus dreams about is true or false, and that science will never give him any light on the subjects which so profoundly stir his emotional and poetic nature. In other words, Religion is a mere affair of sentiment and fancy, having nothing whatever to do with truth, and is indestructible simply because men cannot help feeling and fancying as long as they remain human; while Science, dealing exclusively with "the truth as it is in Nature," has no more to do with Religion than Religion has to do with her.

Is this a completely satisfactory account of the matter? We think not, and present a few reasons for thinking so.

1. In the first place, all the deep and powerful sentiments of the human soul are bound up with convictions of truth. Strike out the element of conviction, and the feeling soon dies out. Persuade a man that the beautiful qualities he sees in the woman he loves are all illusory,—that his own imagination has created them,—and he straightway ceases to love her. Persuade him that the God he believes in is all a myth, the Heaven he hopes for is a mirage, the Hell he fears is a nightmare, and the sentiments which had thickly clustered about these ideas speedily perish. If it is true that Religion is only a matter of emotion, let us not violate the fundamental laws of emotion by supposing for an instant that the deepest and grandest passions of human nature can pour themselves out upon fantasies known to be such; they may expend themselves on fantasies, it is true, but only because these fantasies are mistaken for realities. Professor Tyndall seems to us to have the crudest possible conception of religion, which has carried men to the stake with a joyous smile, when he sees only the superficial element of feeling in it, and not the central, lofty, overmastering conviction of truth which gives to it all its practical power. It is impossible to cancel this, without destroying ut-

terly the inmost soul of religion herself. Religion insists on having what she can at least believe to be the truth; she indignantly flouts the phantom which is too transparent; she continues to ponder and dream, to feel and aspire, only because she seeks the highest truth and believes it attainable. Convince her that the truth she struggles for is forever unattainable, and she will pine, languish, and die; she cannot love, when the object of her love is destroyed; she can only weep herself to death. What surprises us in Professor Tyndall's theory is his apparent ignorance of this fundamental law of all deep sentiment—his *naïveté* and unconscious absurdity in supposing that religion will ever be content to play with her ideals as a little child with her dolls, knowing them all the while to be stuffed with sawdust! Religion is nothing if not earnest. Her favorite word is *faith*. She demands above all things to *believe*. On Professor Tyndall's terms, she prefers death to life; and the world must get along as best it can without her, if his poetic, dreamy, myth-fabricating and myth-contented agnosticism is the only substitute to be found for the rapt, intense, undoubting faith of the world's childhood.

2. In the next place, Professor Tyndall's notion of science as mere "physical science" is as partial and clipped a conception as his conception of religion. Speaking of the grand old Carlyle, he says: "I could see that his contention at bottom always was that the human soul has claims and yearnings which physical science cannot satisfy. England to come will assuredly thank him for his affirmation of the ethical and ideal side of human nature." This is most true. But England (and the whole of humanity) will thank him, because he has ever affirmed the "eternal verities," not the eternal dreams of luxurious imagination. Poetry and religion are akin, but not the same. It is Carlyle's magnificent wrath with "shams," his burning devotion to the highest order of truth, that is his title to the everlasting gratitude of the world. Cannot Professor Tyndall perceive that it is this glorious passion for truth which has given Carlyle his hold on the human soul? It is something more than mere subjective truth to which this prophet of the nineteenth century has dedicated his life; it is self-consecration to truth as vast as illimitable Nature that has ever filled his soul with inspiration, and made him, with all his surface crustiness, a crater of the universal soul of man.

Now science itself is inspired with the same self-consecration, and exemplifies thus the inmost nobility of religion—to which it is so frequently and so foolishly opposed. Even Professor Tyndall, in this very article, shows that he is wiser than his own theory, after all: "Science soon fascinated me on its own account; and I could see that, to carry it duly and honestly out, moral qualities were incessantly invoked. There was no room allowed for insincerity—no room even for carelessness. The edifice of science had been raised by men who had unwaveringly followed the truth as it is in Nature, and in doing so had often sacrificed interests which are usually potent in this world. Among these rationalistic men of Germany conscientiousness in work was as much insisted on as it could be among theologians. And why, since they had not the rewards or penalties of the theologian to offer to their disciples? Because they assumed, and were justified in assuming, that those whom they addressed had that within them which would respond to their appeal." In this passage, the eloquent apostle of physical science shows that he is fully conscious of the *moral fidelity to truth* which lies at the heart of science and religion alike. Science, even physical science, could not be herself without it; and the fact only proves the equal folly and futility of setting her in an artificial opposition to religion, or of trying to assign to either a work in which the other has no part.

3. In short, it is a great and mischievous mistake to separate science and religion,—to assign exclusively to one the function of discovering truth, and to the other the function of creating poetic fignments for the satisfaction of merely subjective sentiment. What is the real relation of the two?

No narrower conception of religion, we are satisfied, will ultimately or permanently find acceptance with mankind than the conception of it as the *perfecting of human nature in all its relations*,—the natural development of man into the highest possible character, whether as an individual, a member of society, or a denizen of a limitless cosmos. Viewed in this manner, religion includes science as a part of herself, extends its domain so as to cover the entire field of intellectual activity, and supplies to it her own supreme motives in the faithful cultivation of



this field. Religion demands the truth first of all things, and it is the special function of the intellect to supply this demand by a faithful application of the one scientific method wherever truth is sought. The ancient mythologies were more than poetry; they were man's first, childish, bungling attempts at a scientific colligation of all facts in the unity of a single view. That is the reason why they were believed; no trick of priestcraft lay at the bottom of men's faith in these mythologies. They were the work of the intellect, acting as well as it could in the absence of all conception of the true scientific method; the poetic imagination itself was only an exercise of the hypothesis-making faculty so essential to modern science. And these old mythologies would have lasted to this day with undiminished authority, if the intellect had not continually improved upon its own creations, and gradually shaped larger and larger conceptions of the universe as a whole. All through this long process of evolution, the intellect, not self-conscious fancy, told men what to believe; it has always played, and will always play, the part of a creed-creator. Professor Tyndall's theory of the universe is his own creed, created by his intellect; every man's is of the same origin, however unskillfully fashioned. Around this bony framework of intellectual belief, imagination and poetry and sentiment are the flesh and blood of the living organism, giving it grace and beauty and life. Thus science and religion do not sit apart, like two monarchs on distant thrones, with no intercourse save that of formal and suspicious diplomacy; on the contrary, they are one and the same, in the same sense as the head and the entire body are the same. Religion holds up the ideal of complete, perfect, and symmetrical development of the whole man, in all his manifold relations, commanding him to "know himself" and the universe he inhabits as the necessary condition of this development; science, acting on the grand motives supplied by religion, undertakes the task of perfecting him in all that concerns his intellect, and of guiding him to all the truth within the range of its powers. Such is the actual relation of religion and science, as we have presented and urged it for nine years in these columns; and we have never yet seen any reason to believe it otherwise than substantially correct.

4. The consequence of representing religion as a mere blower of poetical bubbles for the satisfaction of subjective sentiment, without any regard to objective truth, and of representing science as restricted to physical phenomena alone—hence disqualified forever for satisfying the deep hunger of the human soul after spiritual truth as a cosmical reality, is necessarily to wound the human soul, so to speak, in its tenderest parts. We have seen no more pathetic illustration of this than is contained in the following just published verses of the late Colonel Reelf:

#### My Slain.

This sweet child which hath climbed upon my knee,  
This amber-haired, four-summered little maid,  
With her unconscious beauty troubleth me,  
With her low prattle maketh me afraid.  
Ah, darling! when you cling and nestle so  
You hurt me, though you do not see me cry,  
Nor bear the weariness with which I sigh,  
For the dear babe I killed so long ago.  
I tremble at the touch of your caress:  
I am not worthy of your innocent faith;  
I who with whetted knives of worldliness  
Did put my own child-heartedness to death,  
Beside whose grave I pace forevermore,  
Like desolation on a shipwrecked shore.  
There is no little child within me now,  
To sing back to the thrushes, to leap up  
When June winds kiss me, when an apple-bough  
Laughs into blossoms, or a buttercup  
Plays with the sunshine, or a violet  
Dances in the glad dew. Alas! alas!  
The meaning of the daisies in the grass  
I have forgotten; and if my cheeks are wet,  
It is not with the blitheness of the child,  
But with the bitter sorrow of sad years.  
O moaning life, with life irreconciled;  
O backward-looking thought, O pain, O tears,  
For us there is not any silver sound  
Of rhythmic wonders springing from the ground.  
Woe worth the knowledge and the bookish lore  
Which makes men mummies, weighs out every grain  
Of that which was miraculous before,  
And eases the heart down with the scoffing brain;  
Woe worth the hearing, analytic days  
That dry the tender juices in the breast  
And put the thunders of the Lord to test,  
So that no marvel must be, and no praise,  
Nor any God except Necessity.  
What can ye give my poor, starved life in lieu  
Of this dead cherub which I slew for ye?  
Take back your doubtful wisdom, and renew  
My early, foolish freshness of the dunce,  
Whose simple instincts guessed the heavens at once.  
Here is the wall of a deeply religious nature,

robbed of its legitimate nutriment by the half-science of the day, withered by the arrogant physicalism which knows nothing of the larger, fuller, more reverent and more tender science of the future. Only the physical aspects and facts of Nature are as yet included in the recognized domain of science; but, just as surely as the human soul is more than the human body—just as surely as conscience, will, love, hope, aspiration, and all the other great realities of our human consciousness, are more than mere digestion and respiration and locomotion,—just so surely will the prying mind of man assert and vindicate its right to investigate those higher facts by the same victorious method which has won such signal triumphs in the world of physical phenomena. Religion is not dead yet; she will not die, neither will she surrender her inalienable prerogative of seeking the "eternal verities" which lie at the heart of universal Nature. Patient she must be, but hopeful and devoted ever, in her search for the divine secrets of this marvellous universe; and science will yet discover that her own insatiable thirst for truth in physical matters is only leading her to fit herself for the task of discovering those higher truths for which religion lights a burning and unquenchable desire in the heart of man.

#### RADICAL AND CONSERVATIVE.

The radical and the conservative spirits and dispositions are both necessary to the true reformer, who, while he works for the removal of the false and the bad, strives to strengthen and perpetuate the true and the good.

But in these times, when there is much passing under the name of liberalism that is quite undeserving the name, the words radical and conservative are often used in connection with liberalism, in a manner that indicates more confusion of thought than discrimination. Thus, Brown is a man who is very careful and accurate in his statements, and expresses himself with becoming modesty on subjects on which his views do not admit of positive proof, and concerning which the greatest men differ. He is therefore a conservative. Jones makes loose and wild statements, and affirms his convictions without qualification, and with clenched fists. That makes him a radical. Brown has been a liberal many years, and his views are the result of careful thought and study. But he exposes the absurdity of creeds without bitterness, and criticises the positions of opponents without vituperation. He is conservative. Jones, who has recently left an Orthodox church and is yet under the influence of his early faith, much of which still clings to him, is particularly severe on the doctrines of "hell" and a "personal devil," which he denounces with terrible severity. That makes him a radical. Brown never descends to the abuse of those who differ from him, because of their views; Jones always does,—another proof that the former is conservative and the latter radical. Brown has read the best works on the subject of the Bible, and, after years of reflection, has come to regard that book as an outgrowth of the human mind through ages of ignorance and superstition, written by men who generally believed what they wrote, and who in most cases were in advance of their times,—a book that contains, with much error, a great deal of moral wisdom. This is a conservative view. Jones has read two or three pamphlets pointing out contradictions and absurdities of the Bible, and he fiercely denounces the book as "a pack of lies," and the invention of priests gotten up to enslave mankind. This is the radical view of the subject. Brown, having studied profoundly the great questions of philosophy, is forced to recognize the fact of mystery in the universe, and back of all phenomena an unexplained and inexplicable mystery. That is conservative. Jones says it is nonsense to talk about anything back of phenomena, or to use the term "unknown" or "unknowable." Kant and Spencer are too conservative for him. He is radical. Brown, although perhaps an atheist, and a firm believer in the evolution of life on this globe without any supernatural agency, is interested in recent discussions in regard to spontaneous generation. He is perhaps doubtful as to the validity of Bastian's experiments. He is conservative. Jones has no doubt of spontaneous generation now, for anybody, he says, can see evidence of it by examining a pool of stagnant water or a piece of old cheese. He is radical. Brown, after years of investigation, remains unconvinced of the truth of modern Spiritualism, and perhaps regards the problem of a future life as an open question. Possibly he inclines to the view that death is an endless sleep. He is so conservative! Jones has been to see Mott, Holmes, Bliss, Eddy, Huntton, *et id omne genus*, and now in emphatic

language declares he *knows* there is another life, and wonders why anybody can doubt it. Twenty years from now, he says, everybody will be convinced. He is a thorough radical. Two years ago he was an Orthodox Christian, and then declared that he knew there was "a reality in religion." Brown regards monogamic marriage as one of the institutions worthy of support. This is the result of his conservatism. Jones is opposed to marriage, and says there can be no general improvement of society until "free love" prevails. He pities those who are so much in bondage to the past as to speak in commendation of the marriage system.

The word radical has been applied to those in favor of reformatory movements, and it has been regarded among liberals as an honor to be a radical. The word conservative has been used to designate those in favor of perpetuating old errors and abuses. But if the word radical is to be applied to everybody who agrees with Jones, and the word conservative to everybody who agrees with Brown, let the fact be understood. Some liberals might prefer to be considered conservatives.

R. F. U.

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism, such as the organization of new societies, reports of liberal lectures and meetings, or criticisms of freethought and Free Religion—would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

Men build houses to keep secrets in.

Many see in art only the charm of nakedness.

What do people do all the time who have nothing to do?

To take no notice of an insult is to conquer the one who offers it.

Ten dollars spent in vice are atoned for by giving ten cents in charity.

An African bishop once counselled a missionary to work "where there was most devil."

Opportunity does not wait for inclination. Occasion passes while we hesitate to improve it.

There are persons who do nothing but stand in other people's light and get in other people's way.

Young lady at tea-table to young gentleman by her side: "After tea, what?" Young gentleman: "U."

Let every friend of THE INDEX begin the new year by sending the name of a new subscriber to the paper.

The stone that the young man sat on for two hours, waiting for his sweetheart to meet him, he calls the "Rock of Ages."

The boy who was taken across his mother's knees for stealing grapes, when asked, "How do the grapes look now?" replied, "Transparent."

Man is not unfortunate because he does not get rich by sitting still; nor is the world cruel because a man chooses to starve rather than to work. The world is well rid of laziness at any cost.

The following is a *fac simile* of a notice we found posted in a store in the rural districts lately: "found A black kid glove one button on a fur round the risk the 22 the owner can have by calling at—."

Professor Edward S. Morse has been lecturing before a Japanese audience on Darwinism. He says that Japanese students evince great delight to find that there are other views held abroad than those taught by the Christian missionary, and, "by the hearty way in which they applaud, show how welcome rational views are."

To overcome a foe is not the test of a people's strength, but not to be overcome by vice and immorality and selfishness. The home, the shop, and the cultivated field, that tell of peace and her victories, are fairer monuments than granite shafts or marble columns. Places of industry, not battle-plains, are the indices of a nation's triumphs.

Mormonism, according to Rev. Joseph Cook, is a "relic of barbarism." Yes, of the barbarism which inspired the greater portion of the Old Testament. Mormonism is a remnant of the patriarchal polygamy of ancient Israel, and is a Bible institution. Brigham Young was only an humble imitator of Solomon, who, according to the author of I. Kings, was "wiser than all men." It was after the Lord said to Abram, "Walk before me, and be thou perfect," that he commenced the business of polygamy.

In a town not forty miles from this city, lives a man notorious for his unchristian habits. On Sunday, when the weather permitted, he used to go clamming, or engage in other week-day employment. Recently he has changed somewhat his programme



for the Sabbath. A deacon of the Congregational church of the place met him the other day, and said: "Tim, I don't see you drive by to the beach on Sundays now. What do you do with yourself?" "Oh!" replied Tim, "I go down to the hall to the free religious meetings." "Stick to your old ways, Tim, stick to your old ways!" said the deacon, as he passed along.

What has become of the Sabbath? Sunday was once a holy day; it is becoming an amusement day. We do not object. Old things are passing away. Old theology, old philosophy, old nonsense of every description, is below par. It is but right that the old Sunday should go with the rest. Cars run on our railroads, and horse-cars are as thick on Sunday as on Wednesday. Theatres are open Sunday evenings, and a Fair has been open on the Lord's day, right here in Boston. The Church is losing its hold upon Sunday. Man has learned that this day is as much a part of his inheritance as either of the other six days, and he proposes to have the benefit of it.

"Is another revelation necessary?" is the question agitating theological circles. Need we say that, among those who regard the Jewish and Christian Scriptures as the "Word of God," the question is answered in the negative? If by "another revelation" is meant another volume similar to the Bible, we should echo the answer. We have all such revelations that we need. But if it is meant more facts of Nature and of life, more knowledge of things, more of what is good and true and beneficial to mankind, we should say we want all the revelations of this kind we can have. But we do not care for any more "Geneals" from Moses; any more "Song" from Solomon; any more "prophecy" from Ezekiel; any more "Revelation" from John. The world is waiting to hear anything that is worth hearing; and to those who know what will help or bless the world, we would say: "Tell it! Your revelation is needed."

Rev. Mr. Talmage, of Brooklyn, and Rev. Henry Morgan, of this city, are making themselves notorious as pulpit scavengers. The streets of Boston and New York will be no cleaner morally after these sensational preachers have finished their work, while they will be fortunate if they escape without any smell upon their clothes. This is a kind of business that had better be done by the police, and not by ministers. There is a vicious way of speaking of vice, and Messrs. Morgan and Talmage have the art to perfection. The recent harangues of these two preachers have drawn crowded houses, but such entertainments are immoral, and the Music Hall performances are cheap at ten cents a head. This is a low way to make money, and a man with "Rev." before his name ought to have a higher ambition than to be a pious mountebank. Mr. Morgan's effort on the evening of Dec. 15 was called "Fighting the Tiger." He began his speech by saying: "I may as well confess that, in striving to reform Boston, I have met an elephant. I am myself whipped. Boston is a hard nut to crack." The reverend gentleman (?), in his attempt to prove Boston a worse place than New York, has failed to make out a case. We prefer to believe with Talmage, that "hell on earth," as he calls it, is nearer Brooklyn. Mr. Morgan did not visit the places of iniquity of which he speaks, but hired an agent to sound the shoals and depths of Boston's filth, while he only exhibits the specimens of mud collected by his deputy. This is a high-toned way of dealing with the subject, and satisfies the Christian conscience, which believes in vicarious performances; but we submit that second-hand information is not trustworthy, and would ask to have the agent tell what he knows, instead of hearing of our wickedness through the mouth of one who knows not whereof he speaks. We believe that Boston will survive the showing-up of Morgan and his agent, and will still be a safe place to live in.

It was said by a friend of Douglas Jerrold who had received many a proof of love from him: "If every one who had received a kindness at his hands should lay a flower upon his tomb, a mountain of roses would rise over his grave." Could we not say of our great countryman: "If every one who has been benefited by the life of Charles Sumner should make a pilgrimage to the place where stands the statue of this Massachusetts Senator in the Public Garden, a nation would visit the spot?" The death of this man sent mourning into every town in the land. Thousands of hearts swelled with sorrow and thousands of eyes dimmed with tears when they heard the sad, terrible words, *Sumner is dead*. Every paper became his pall-bearer, and the black lines between which were chronicled the tidings of his death seemed like the register of one's own family. All this has become history, and the world's tears have dried into a world's regret. It is left the nation which he enriched with his services to honor the man who, through the most turbulent period of her national life, was never charged with betraying his trust, nor forgetting the high and sacred duties which belong to the position which he, for nearly a quarter of a century, filled with rare ability and integrity. There should stand in every city of the United States a statue of Charles Sumner. They would be public monitors. Such memorials more fitly express the reverence of this age than do churches. Charles Sumner lived a life of marble grandeur. His political career was spotless. He was true to the *ideas* of his party. He built upon principle. When his voice was heard, it was for the right. He never stooped. He laid aside the robe of his high office as white as he received it. Let young men who aspire to places of political honor remember that Sumner won a people's love and reverence by being faithful to his trust and above bribe or fear.

Boston has no nobler monument than this statue of her great son and citizen, Charles Sumner.

Mr. E. H. Heywood is out of prison, and that is where he ought to be. He never should have been sent to Dedham jail, or any other jail. Had he been guilty of the charge preferred against him, he would have deserved his imprisonment, and we hope there are jails enough ready to hold every person who is detected in circulating obscene literature in any manner. But Mr. Heywood was not guilty of this crime. He has suffered wrongfully, and the nation ought to repair the wrong which it has done him as far as possible, by paying him for the six months' labor of which it has robbed him. The friends of free speech everywhere will rejoice that Mr. Heywood has received a full and unconditional pardon. But let them not make a martyr of him. Immortality may sometimes have its root in a prison, but not in this case. We defend human rights when we protest against the wrong done to Mr. Heywood, but we do not apologize for his peculiar ideas. We must say that we see no excuse for publishing *Cupid's Yokes*. But while this work is open to criticism on grounds of morality and taste, it is not obscene. We stand with those who are opposed to obscenity. We do not believe that a word should be spoken, written, or circulated, that is obscene. We shall rejoice when mankind shall be pure enough to give us books that are not tarnished with foul words. But we cannot understand how the moral sense can be offended at anything in *Cupid's Yokes* that can yet read the Old Testament without manifesting objection to the odor of some of its sentences. The last person to condemn this pamphlet should be the Christian. A man or woman who can read the Bible through without a blush for the author ought not to feel the quick, hot blood paint the brow with shame when reading what Mr. Heywood has written. Mr. Heywood has been foully wronged by the court that tried and condemned him. The only approach to justice in a case like this that we can think of would be to compel the judge and jury that sent him to jail to be sent there themselves for the same term of imprisonment.

G. P. Putnam's Sons have issued a volume by Rev. J. W. Chadwick, of Brooklyn, entitled *The Bible of To-day*. The book contains eight lectures (which were first given to Mr. Chadwick's congregation), four on the Old Testament, one on the Apocrypha, and three on the New Testament. There is a kind of liberalism to-day which allows one to say almost anything in the way of criticism in regard to the Old Testament, but which keeps its hand reverently on the New Testament, and says: "You must not touch this." But Mr. Chadwick, although ostensibly a Unitarian, is too sincere and honest to fall into this kind of stultification, and he exercises his common-sense just as much when speaking of the Gospel of John as when speaking of Genesis. In the December number of *The Unitarian Review*, Rev. J. H. Morison, D.D., takes the author of *The Bible of To-day* to task for his irreverence, and administers a severe rebuke to this radical sheep of the Unitarian fold. Dr. Morison is unable to get the beam of Christian theology out of his own eye, and hence does not see clearly how to extract the mote out of Mr. Chadwick's eye. In fact, the Doctor is almost a worshipper of Jesus. He calls him Christ, and believes that he was concealed enough to have used the language ascribed to him in the Fourth Gospel. About one half of the Unitarian clergymen of to-day are sailing under false colors. They are Orthodox to the bone, and ought to lay aside their pretensions to being liberal. They may be most excellent men, but they are behind the times, and are wedded to old ideas which have no significance to our civilization, and are unfit to criticize a work like Mr. Chadwick's, because they are unable to understand and appreciate it. We will cite a few passages from *The Bible of To-day*, to show the fearless manner in which the author deals with his subjects:—

"The egotism with which Jesus insists on his own spiritual grandeur would be intolerable, even if we allowed his claim. It is a wonderful relief to know that all these representations correspond to nothing actual. The critics who have proved the Fourth Gospel unhistorical have not only cleared the character of Jesus from a degrading imputation, but they have done an equal service to the Deity, for whom we should lose all respect if he could thus insist on his dignity and his prerogative." (p. 283.)

Speaking of Paul, he says (pp. 268, 9): "What shall we say of this remarkable double transformation? First, that, if Paul was such a man as he is represented in the book of Acts, he is but little worthy of our admiration, leaving the Epistles out of the account. But, second, taking the Epistles into the account, that either Acts misrepresents him grossly, or he was not only a liar and a hypocrite, but a blustering Falstaff, bragging of heroisms of which he was incapable, and slandering men who were of larger mould and better spirit than himself." He refers to the other apostles as "ecclesiastical Turveydrops." Dr. Morison cannot restrain his indignation at what he calls "the books which deal with the Bible so freely, so loosely," and he deals their authors a second-hand blow from the words of Jesus (which he thinks too true to be doubted, too sacred to be criticised): "Ye do err, not knowing the Scriptures nor the power of God." The Bible of eighteen centuries ago is not the Bible of to-day. We want a later guide. The Old and New Testaments are both too old for this age. If half as much time and talent were devoted to a defence of what is right and reasonable as are employed to keep up faith in the worn-out divinity of the Jewish and Christian Scriptures, the world would make more progress. Mr. Chadwick's volume is timely. It is bright, fearless, sufficiently reverent, and shows not only wide research but independent thought. The

book will live to help men out of darkness, and no feeble tirade against it or its author can prevent it from finding its place in the world. It is another contribution of honest thought, which is the only holy writing.

We have added another year to the circle of our existence. We are one year more or less a man. We stand here to look back if we will, but never to go back. The past is within us now. Though we can never forget the pains which our lives have borne, though we may never quite outgrow our sorrows or our sins,—we may win sweeter and more lasting excellence by being softened by our griefs and corrected by our errors. Whether the past be bright or dark, we must bid it farewell; and whether the future have for us pleasure or pain, we must say to it, Welcome! We have ceased to write 1878, but we are not sorry to write 1879. While the old year is crowned beautiful, and half the poetry of the soul rhymed to sing its praise,—while its white hair is a benediction on the past, and a blessing on the future,—we would not have the year always old. There is a providence of mutation, and things go away as well as come for some good purpose. The old man is as dangerous as the "old boy." The only progress for the world is to be born again. There has been (for some time at least) a notion among human beings that at this particular period of the year we ought to see how we stand with man and God: The beginning of the new year is "the appointed time of salvation" for a great many persons. On the first of January, some people pay their debts; some count their gains for the year; some repent of their sins; but any day is a good day to repent or to pay one's debts. The first of January is no better season for looking over our moral ledgers than the first of June. In fact, these winter days are too frosty for regeneration. The evil in our nature is frozen so hard at this particular season that to attempt a reformation would be only to clear away the snow from before our doors of repentance, and reopen the paths to the wells and wood-sheds of our vices and shortcomings. It is too cold for grass and flowers. It is too cold for moral resolves to blossom and bear fruit. We would keep in the ranks of custom where we can do so without stepping unseasonably; but if the laws of common usage forbid us the free exercise of our limbs, then are we bound to seek a liberty that is not hedged in, a freedom where the light of truth is not strained, nor the soul of man cut into a triangle, a pentagon, or a polygon, with "thirty-nine" sides and angles. We want the longest day of the year for repentance. The moon then will rise upon some sins unconfessed. A person can then have some sympathy from Nature; but now she turns a cold shoulder to our lamentations, and freezes harder and harder the more sins we unbosom. If the confessional were a snow-bank, and a north-east wind our confessor, we fear that we should forget some of our errors. The stream of memory would be frozen over, and our sins, taking advantage of such a fate, would be buckling on their skates for a winter's enjoyment. Alas! could a human being have the heart at such a moment to chill their joys? Nature has given them a reprieve in forgetfulness. Let her mantle cover them as long as it will. In June, when Nature is beautiful and joyous, she will forgive any error if we only repent. One can get nearer to her through a sweet meadow of clover and columbine than through a snow-bank six feet deep. Sitting on the ground in a summer's day, when the earth and sky are so near together that heaven does not seem far away, one almost takes delight in confessing his little or big mistakes. When the words of repentance are spoken, when the soul is waiting for its doom, every part of Nature seems to say: "Neither do I condemn thee; go, and sin no more." The little blue-eyed violet—that snow-flake of the sky—that blooms so modestly beneath the great blue-eyed heaven; the yellow buttercup and dandelion,—those fire-worshippers that look as though they held some secret of the sun told to earth long ago, and which no man has read; the dainty white daisy,—that homely little angel which few but children love; and the whole band of earth's bright flora,—all with one sweet, sad voice say to man's weeping heart: "We too have stained our souls; there is earth in our hearts, though the color of heaven is in our eyes; we were born of dust with you." Flowers are the redeemed sins of men. Confess your faults when Nature is glad and bright, not when forgiveness is below zero.

"WHERE ARE YOU going with the puppies, my little man?" asked a gentleman of a small boy yesterday, whom he met with three pups in a basket.

"Goin' to drown them," was the reply.

"I want a pup for my little boy to play with; what do you say to letting me take one of them?"

"I'll sell you one," spoke up the boy, with true American enterprise.

"I'll sell you this yaller one for half a dollar, the black one for seventy-five cents, and the spotted one is worth a dollar."

"I think my boy would like the spotted one best, but you ask too much for it. You had intended drowning all of them, but I'll give you twenty-five cents and save you the trouble of drowning the spotted one."

"Twenty-five cents for that spotted pup!" exclaimed the boy; "I can't stand it. Taxes is high; rent is high; groceries is high; oil is down and going lower,—oh, no; I can't take less than a dollar."

"But you intend to drown—"

"Take the black one at seventy-five cents."

"My little boy wouldn't like the black one."

"Take the yaller one at half a dollar, and he's dog cheap."

"I don't like his color."

"Well, then, you'd better tell your little boy to play with his toes," and he continued on his way to the river, remarking that "No party can dead-beat his way on me these hard times."—*Oil City Derrick*.



## Communications.

### A WOMAN'S VERDICT.

WYOMA VILLAGE, LYNN, Mass.,  
Dec. 20, 1878.

DEAR MR. ABBOT:—

I have not waited for others to take the lead before congratulating you on the high and honorable stand you have taken, but private griefs, troubles, and perplexities have occupied my mind. The abominations of "free love" have driven many earnest souls out of the ranks of Spiritualism; and now the same "old serpent" has caused dissension in the liberal ranks. To many undisciplined hearts and unreasoning minds, freedom means only license; and I rejoice to find that the blessed minority to which you belong is not of that order. Mrs. Victoria Woodhull, after breaking up homes and destroying the happiness of many families, after poisoning the well-springs of affection for a multitude, and making of purity and duty mere bywords of reproach (in her vocabulary), has gone into an evangelical church, wherein I, for one, doubt not she is as great an intriguer as she is a hypocrite.

Mr. Abbot, you will never land upon any shores of superstition or mercenary calculation. May the sincere admiration of one who reveres truth and honors moral courage be acceptable to you, as it is offered without flattery by the heart of your Jewish friend. May you live on earth to see the triumph of your labors. As it is, you have from hour to hour awarded you the sweetest, holiest compensations of approving conscience.

"Stand for the Right! alone you'll be more strong  
Than all the world to back you in the wrong."

With the utmost respect, I am yours truly,

CORA WILBURN.

F.S.—Thank you very much for sending my letter to Mrs. Besant. I have had the pleasure of receiving a line from that noble woman. I utterly dissent from her atheistic views, but honor her courageous truthfulness, and sympathize with her in the cruel outrage committed on her maternal feelings.

[Our sincere thanks are due to this as yet unseen friend for her kind and appreciative words, which we only publish because it is right that the better mind of liberalism should make itself heard at this time.—ED.]

### FREE RELIGION RUN MAD.

PROVIDENCE, Dec. 20, 1878.

TO THE EDITOR OF THE INDEX:—

I beg your generosity for a few heart-felt reflections on the spirit and "true inwardness" of the Free Religious Convention which has just been held here. Perhaps I deserve it in part, since I have been one of the most active workers in the up-building of the new religion, and have suffered ostracism and professional neglect in an unequal fight for various liberal reforms in these benighted plantations.

I listened with profound attention and respect to the address of Prof. Felix Adler, the President of the Association. His analysis of religious beliefs was intelligent and scholarly. His classification of the prominent schools of philosophy was logical and comprehensive. The mission of free religion in the present stage of theological development was beneficent and necessary.

Finally, Prof. Adler summed up, in substantially these words: "Free religion says to a man, No matter what your belief, come and join us, and we will not quarrel over creeds and externals. If you are a Buddhist, come and join us in good works; if you are a Jew, come and emulate us in the religion of deeds. It says to all: Believe or disbelieve what you choose, but join with us in that religion which has no choice,—a good, nay, a better life."

But at this juncture of the discourse, there gathers a dark, dreadful cloud over the spirit of the free religious dream. Alas! Prof. Adler, for your liberalism, as you continue: "But there is a religion which admits of no choice, where we will be dogmatic as you will, severe as you will, yes, intolerant as you will: it is the religion of morality. Liberalism must stand for virtue. Radicalism has one plank where it tolerates no difference of belief: that plank is purity."

As I wended my way from the hall, I was indeed pained and utterly astonished that a man of the assumed culture of Prof. Felix Adler should be so fatally blind to the tendencies of history. Is that all, then, that free religion has to offer, in this age of progress? Freedom of theological belief? Why, within a stone's throw of that platform is Grace Church. The Episcopal bishop told a gentleman who inquired as to the binding force of creeds, as a condition of membership, that the Church ranged all the way from Atheism to Orthodoxy. The bishop himself is a firm believer in modern Spiritualism. And this is the most fashionable church in Providence. Mrs. Anna Garlin Spencer, who sat upon the platform, once told me that, having outgrown the creed of her Congregational church, she went to the clergyman and told him that she could not conscientiously keep her name on the books, since she did not subscribe to the dogmas. "Why?" said the reverend gentleman, "that is of no consequence,—stay and work with us in good deeds." And is this the one great especial virtue of free religion?

The average student of history understands the great point that was achieved in the mighty struggle of the Reformation. Two centuries of blood and savage strife finally wrung an assent to liberty of conscience from theological despotism. Luther stands out in history as the herald of the right of private

judgment in matters of religious belief. That matter was settled, and went upon the records, stamped with the seal of blood, three centuries ago. Now does Prof. Adler not see that the next step in order is to push the right of private judgment still further, into the domain of conduct and morals? and has that not been the order ever since the Reformation? The whole civil and social history of Europe and America bears witness to it. What are the chief questions to-day which have interested the intelligent pulpits and parlors? The moral propriety of woman's taking part in politics, the morality of opening the libraries on Sundays, and the morality of scores of demands on the part of woman. The case of E. H. Heywood, just released from Dedham jail, is one exactly to the point. The editor of THE INDEX admits that the private life of this gentleman is as clean as any man's in Massachusetts. It finally amounts to this, then, that Mr. Heywood believes a certain social order to be most conducive to purity and virtue, while Mr. Abbot believes that such social order would be most conducive to impurity and demoralization. One is just as sincere in his belief as the other. They appeal to the "new religion," and what does its head and President say? "Radicalism has one plank where it tolerates no difference of belief: that plank is purity." But whose purity? Has not Mr. Heywood as good a right to his purity as Mr. Abbot has to his? Do you mean to set yourself up as an infallible judge as to what is purity, and then call the system which tolerates no choice on Mr. Heywood's part free religion?

In all sincerity, I confess that I have seldom seen a man stand in so humiliating a position as did Prof. Felix Adler when he uttered those unfortunate free religious bulls. If his following endorse such moral intolerance, then I for one declare free religion to be the most dangerous sect in the community; for we look to professed liberals for better things.

But without trespassing further, Mr. Editor, I beg you to be tolerant towards these candid utterances. I have set my heart upon seeing a thoroughly liberal movement inaugurated in this great land of promise. It is in a spirit more of grief than anger that I have permitted myself to presume so far upon your temper and toleration.

HENRY APPLETON.

### CATHOLICISM AND PROTESTANTISM.

CAMDEN, N.J., Dec. 18, 1878.

DEAR MR. ABBOT:—

I hope the enclosed articles will command your interest.

About the *World* extract, you might note that Father Preston does not at all agree with the Catholic priest (mentioned in your last extract from the *Religio-Philosophical Journal*) who claimed that Catholicism no longer has any fight with Protestantism. It remains to be seen which of the two ecclesiastics the more truly speaks the spirit of the Church. That Catholics and Protestants will one of these days unite to crush what they choose to call "infidelity" is little to be doubted. To a degree, and in one view, they do it now; but the time will come when scepticism will assume grander growth than at present, and then the Church will make one more effort to hold her possessions. In what shape this will be wrought, no prophet can foretell; but I think it certain that, when that time comes, as it surely will, a common feeling and purpose will sweep away all the present nice distinctions between Romanism and Protestantism, and will combine all the power of the two great sects into one compact body opposed to progress. Then the stars will twinkle over some great events!

Yours most sincerely,  
HORACE L. TRAUDEL.

### Arraigning Protestantism.

DR. PRESTON DECLARING THAT THERE IS NO CHOICE BETWEEN INFIDELITY AND THE CATHOLIC CHURCH.

The uncommonly plain language in which the Rev. Thomas S. Preston, of St. Ann's Catholic Church, attacked the tenets of the Protestant doctrines, at the first of his series of Sunday evening lectures against Protestantism a week ago yesterday, drew an immense audience to St. Ann's last evening. At 7 o'clock, the galleries and vestibules were thronged; at 7.15, the crowd overflowed into the street; and at 7.30, when the sexton clapped his hands,—a signal for the ushers to swing open the pew-doors and to throw down the bars that had been placed across the aisles on the lower floor,—there was an eager scrambling for seats. The aisles were crowded to the doors with persons standing in them when service opened. During the short preliminary mass, Father Preston sat in the shadow of the altar, at the left, fumbling his manuscript, over which he bent his white head occasionally with a quick, nervous movement. At the close of the mass, however, he tossed the manuscript on an upright book-rest, adjusted his glasses, and with a firm step advanced to the centre of the altar. The address, delivered in a clear, ringing voice and without the slightest hesitancy, held the audience in close attention for more than an hour. The subject was, "The Results of the Protestant Reformation," which were, he said, the destruction of the morality of society, of the Christian Church, and of the Christian creed and faith, and could be so proven by the professions of the Reformers themselves. By advocating the doctrine of predestination, thus depriving man of free will in relation to matters between himself and God, Protestants, he said, denied the possibility and hence the necessity of good works. Such was yet the doctrine of the followers of the Reformers. Infidels were now seeking to govern men by humanitarianism or materialism, the principles of which were the legitimate results of the teachings of the Reformation. The Reformers had argued for a change be-

cause the Church had erred in faith. But was it not the Church of Christ? and if so, could it so err? If it erred, then Christ had broken his word given when he said, "The gates of hell shall not prevail against it." If Christ had broken his word, he was not worthy of confidence; yet they themselves declared him worthy of confidence by accepting a new Christianity out of his hands. They had rejected the established custom of worship through a visible agency, and prostrated themselves before an invisible one. Division on every side was the natural result, which meant a destruction of Christian faith. Individuals were not only permitted, but were encouraged, to make their own creeds, and there was no possibility of unity of belief in Protestantism. The Bible itself was not a guide to faith, since its pages take the color of the individual reader's education or ignorance. There were a few Protestants who believed in the divinity of the Scriptures, but they necessarily based such a belief on the creed of the Catholic Church, which alone had claimed for them from the beginning a divine origin, and which alone pretended to be infallible. Protestantism had torn the Bible to pieces, and by private interpretation had virtually declared it to be "of straw."

"In conclusion," Dr. Preston said, "I wish to make two remarks. The first is, that the doctrine of the Protestant Reformation contains the germs of the broadest infidelity. Any one who adopts it must become an infidel. In providing for your spiritual welfare, therefore, you must choose between this infidelity and the Catholic Church; between rationalism, which under the garb of religion is a movement that leads to the destruction of faith, church, society, and creed, which no human mind can measure; an infidelity foul and indiscriminate,—and Christian faith. The Catholic Church stands against this paganism, declaring the unity of God, and the Vatican begins again, 'I believe in God alone, maker of heaven and earth.' The second remark is, that God was not the author of this Protestant dissension, nor of the variations in religion which flowed from the Reformation. They who learn of him must do so in the face of his incarnate son, at the altar of this Church; they must lay aside infidelity and rationalism,—the scourges of our day,—and turn to God. Then they will be true to themselves and to their reason, for reason and faith go hand in hand."—*N.Y. World*.

### OATHS AND PERJURY.

There are two elements in an oath,—the human and the divine. It is with the former only that human laws deal. At all events, perjury is punished, not because it is a crime against God, but because it affects the interests or rights of human beings. A man may go before some officer, duly authorized to administer an oath, and swear, every hour of his life, that he is twelve feet tall, and no human tribunal can punish him for perjury. It is only when false swearing occurs in the course of some legally authorized proceeding that human laws interfere. It is generally supposed, first, that he who has summoned his God as a witness will be careful to utter absolute truth; and, second, that God will punish more severely the violation of an oath than an ordinary falsehood. The correctness of the first supposition is doubtful. The leopard does not change his spots; the liar maintains his character, no matter how solemnly he may swear that he will speak the truth; and nearly every trial of a cause furnishes proof of the fact that he who is accustomed to bear false witness against his neighbor in the every-day affairs of life will pay little regard to the sanctity of an oath. When the peers of England declare upon their honor that they will fairly try the issues presented to them, they are as certain to prove faithful to their obligation as those who make the like declaration before their God. The second supposition is manifestly absurd. Will one human being who has by a false declaration taken from another human being his life or liberty or property deserve or receive any greater punishment from his God because he has made such false declaration after listening to a formula called an oath, and kissing a book called the Bible? Surely He who searches the heart; He who considers the motive; He who, summoned or unsummoned, is ever present, will mete out the same punishment to a falsehood which is intended to injure others, whether or not that falsehood be contrary to the obligation imposed by a form of words.

But if the oath is to be retained,—and a superstitious majority seems to be in favor of retaining it,—then at least it should be so administered as to appeal most powerfully to the superstition of those who take it. How is the oath commonly administered in our courts? Who understands it but those who have already learned it by heart? A prayer to the Deity would not be rattled off so volubly; and yet an oath is certainly as sacred and solemn as a prayer. Is it not possible to so administer the oath that he who utters it shall feel that he is performing a sacred ceremony, and he who takes it that he is incurring the most solemn obligation? Might it not be well for the judge to relieve the clerk of a duty which is evidently regarded by the latter as rather tedious mummery? An oath properly administered, however opinions might differ as to its necessity, would at least have the advantage of solemnity, which it now does not have.—*J. H. Hopkins, in the Albany Law Journal*.

JANET: "Mamma, dear, what time in the day was I born?" Mamma: "At two o'clock in the morning." Jack: "And what time was I born?" Mamma: "Not until eight o'clock." Janet: "Ah, my birthday is longer than yours, Jack." Jack: "What's the use of being born before it's time to get up?"—*Punch*.



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WM. J. POTTER, Sec. F. R. A.

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WHOLE NO. 472

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1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION ON THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.
4. N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

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SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

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2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

THE LONDON *Athenaeum* states that George Henry Lewes has left behind him as much manuscript as will add two additional volumes to his *Problems of Life and Mind*, which will be published under the editorial revision of his wife, "George Eliot."

COLONEL HIGGINSON is to contribute to the *Literary World* a series of critical and descriptive papers entitled "Short Studies of American Authors." They will be unquestionably both valuable and interesting, and will lend a new attraction to that excellent journal.

A LITTLE BOY has just been fined three dollars and costs in Malden, Massachusetts, for skating on Sunday. Here is a good opportunity for a little practical work by the Malden Liberal League. The plea that the boy was disturbing public worship cannot be urged; his punishment can only be justified on premises of an Orthodox-religious nature. How long shall Orthodoxy be suffered to infringe in this manner on the rights of the whole community?

MR. CHARLES BRADLAUGH announces himself, in the *National Reformer* of December 22, as again a Parliamentary candidate for the borough of Northampton; and he enumerates the principles and measures which he means to work for, if elected,—“separation of Church and State” among the number. Of course he will be forthwith accused of “dictating” to the borough and of trying to “put it in his pocket.” Nevertheless, we hope he will be elected.

MR. GEORGE JACOB HOLYOAKE is master of a peculiarly nervous and trenchant style. In a late number of the *Secular Review*, he says: “I am for fighting error in the open, and against assassinating by starvation. I would not put an opponent’s eye out before I attacked him. I am not on the side of the cowardly toleration which is afraid of error. It belongs not to the knighthood of Freethought to fight with lean and famished error. I prefer to fight with it when it is fat and well fed.”

REV. J. P. NEWMAN, D.D., well known a few years ago as pastor of the Methodist church in Washington usually attended by General Grant, made this astounding declaration in a recent sermon at Cleveland: “Christian countries are all prosperous. All the original discoveries in science have been made by Christian people. Never was an original discovery made by a man who was not a follower of the Lord Jesus Christ.” If it is Rev. Dr. Newman’s special mission to make Christianity ridiculous, he is faithfully performing it.

REV. E. P. TENNEY, President of Colorado College, spoke recently in Boston “on the social and educational condition of the people of New Mexico and Utah. Concerning New Mexico, he described the enterprise of the Jesuits and the potency of their influence in the political affairs of the territory. This society, he said, has entire control of the public educational funds, and, believing the American school system to be wrong, they consistently did all they could to abolish it and substitute parochial schools. After a brief statement of the number and character of the population of New Mexico, he gave some interesting points about Mormonism. Remarking that it was quite generally supposed that with the death of Brigham Young the institution would begin to decline, Mr. Tenney said there were several elements in it which promised its existence for generations to come. The secret of its success was the power of its leading men to conduct a gigantic land speculation. They sent missionaries to Europe with lists of people who had emigrated to Utah from certain localities. The missionaries going to these places would tell the former neighbors of the emigrants that each of their old friends was in possession of forty acres of land and a comfortable home, and that equal benefits would be bestowed on all who join them. These peo-

ple, who knew nothing of the United States homestead law, supposed the land was the gift of the Mormon Church, to which they were accordingly grateful. Accepting the offer they were better off materially than before, and generally got a better religion.”

A CALIFORNIA paper says: “Rev. Otis Gibson, missionary among Chinamen, is taken to task by the Congregational Conference for unsound views on the providential purpose of Chinese immigration, and for misrepresenting his successful conversions to sustain his theory. The estimable visionary advocates encouraging further importations of Chinamen on the ground that ‘the Lord sends them here to be converted.’ The Conference denies any such purpose, and in proof of it says that facts give cause to despair of converting Chinamen. ‘How many of two hundred thousand Celestials that have been here give proofs of real conversion, with the unceasing efforts of missionary eloquence?’ The universal answer is, ‘Not one.’ The truth is, our religion is not adapted to Celestial wants, nor to Chinese comprehension. ‘Therefore,’ says the Conference, ‘their presence is an injury to Christianity, and some other providential cause must be sought for the infliction of this great evil.’ To which Mr. Gibson says, ‘If the views of the Conference are sound, it shakes my faith in the saving power of Christianity.’ The actual results are industrial and commercial only. Returning Chinamen carry back to their country skilled knowledge in a hundred new industries, and new tastes, promoting commerce. Presently this will be seriously felt. Meantime their moral law embraces all of our own code, and Confucius, centuries before our laws were promulgated, taught morality in a fashion better adapted to his countrymen’s acceptance than we can render it, though essentially they are identical. Rev. Gibson is a true man, but he goes astray by sectarian interpretations not warranted by existing circumstances.”

THE SUNDAY question has been brought up in this city in a manner which shows that Orthodoxy is not essentially changed in spirit. Says the *Advertiser*: “The newspaper men of this city who are members of churches in ‘good and regular standing’ are disposed to take issue with the action of the Young Men’s Christian Associations this week on the subject of Sunday observance; and they will have a good deal of public sympathy. The incident that led to the discussion was this: A gentleman prominently connected with one of the daily papers, having moved from the neighborhood of the church to which he belonged, took a letter to a church of the same denomination, and asked to be admitted. The standing committee refused his application on the ground of ‘Sabbath breaking,’—his business requiring him to spend a portion of each Sunday in preparing ‘matter’ for his Monday’s paper. There has been a difference of opinion in the church as to the propriety of this action; and one hesitating brother, who raised the question at the meeting of the associations above named was advised to ‘vote “no” every time’ on such applications for church fellowship. The church-going journalists who dissent from this action are asking, with much natural feeling, if the Church wants the sympathy and influence of the secular press, and yet none of its brotherhood? Will the Church ‘harness the devil as the Lord’s beast of burden,’ and yet proclaim its consistency? It is an issue, they say, that concerns not only the active Christian workers who are employed upon the daily press of Boston, but a host of others who are being prayed for, that they may be drawn into ‘the household of faith.’ The hearty applause with which the vote above mentioned was received showed the radical temper of the meeting, and opens up a suggestive field of inquiry for those ministers and congregations who like to have their Sunday services reported, and demand all the daily news at Monday’s breakfast.”



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

A LITTLE GIRL, returning from church, where she saw for the first time a collection taken up, said: "A man passed round a plate that had some money on it, but I didn't take any."

A RUTLAND farmer found a potato-bug on his dinner-table the other day, and thus to the bug he ejaculated: "Good heavens! have you got to have your potatoes cooked this year?"

## The State of the Nation.

BY JOHN W. CHADWICK,  
OF BROOKLYN, N. Y.

It was formerly the custom at least twice a year, on Fast day and at Thanksgiving-time, for teachers of religion to remind their hearers that they were not only individuals, not only members of a family circle, or of a church or town community, but also citizens of a great nation, and to invite them to consider the state of the nation, if haply, so considering, some path of public duty might be made more plain, some public sin be dragged to light, some public danger be proclaimed in time to be averted. This custom has never fallen into entire disuse, but since the war for liberty and honor, and the immediately succeeding agonies of reconstruction, the preacher has been more content than he was formerly upon these special occasions to dwell in a region of sentiment, to be poetical about the grapes and corn, and to leave questions of a more special nature for the newspapers and the politicians to debate and settle. The reason for this change is obvious to some extent. For many years before the war the idea generally prevailed in ministerial minds that there was really but one national sin, and that the sin of slavery. And although it was sometimes a test of courage for the minister to say his plainest word about this sin, aware that A or B, perhaps his wealthiest parishioner, was inwardly making a running commentary on his performance which sometimes became audibly profane, yet the courage demanded for such utterance was not so great as if the sinner had been there before him in the pews. Then, the long smouldering volcano having broken out into the fierce wrath of civil war, the special occasions were improved by pulpit orators to criticize the generalship of Burnside or McClellan, or to insist that the government should use its war-power to make an end of slavery. Still further on, the preacher found his occupation in demanding that the reconstruction of the South should be upon the basis of equal rights for all. This also having been finally accomplished, it must be confessed that the preacher soon began to find it much more difficult than it had been to deal with public questions in his pulpit. The question of a proper currency became more and more the uppermost question in the political sphere, and this question is not one the right and wrong of which appear so plain to the average mind as of other questions which had preceded it. The preacher might well feel suspicious of his ability to adjudicate upon so critical a matter, when close at hand in the community were men of equal practical sagacity, equally able to succeed in practical affairs, who nevertheless differed as widely as possible concerning the engrossing question of the time. And so his function has been more and more confined to personal ethics, with an occasional raid upon the civil service or a (generally) too indiscriminate attack upon the honesty of our public officers.

All this has been very natural, and perhaps unavoidable, but in the meantime the nation has been "sounding on, a dim and perilous way," now swerving this way and now that, and finally, to all appearance, it has quite irrevocably declared itself for that financial policy which seems to me the policy of simple honesty. It is neither here nor there whether the national financiering was wisely managed amid the overwhelming excitement of the war, and under the enormous pressure of those immediate necessities which it imposed upon us. There is the simple fact that under that pressure, amid that excitement, we made certain promises; and having made them, and upon the strength of them furnished ourselves with the sinews of war, there is nothing left for us to do but keep those promises, let come what will; and every man in the United States ought to prefer to live as simply as his father and grandfather did before him, and simpler if need be, rather than that the promises which the nation made should not be kept to the last syllable; and so they would, the poorest first of all, if the appeal had been made, not to their selfishness and envy, but to their honor and their truth.

"So nigh is grandeur to our dust,  
So near is God to man,  
When duty whispers low, 'Thou must,'  
The heart replies, 'I can.'"

But if the preachers have of late been more reluctant than formerly to enter on considerations of national duty and danger, the voice of criticism and of prophecy and warning has not failed us utterly. Rather has it made itself frequently and loudly heard, and it has been no "lovely song of one who has a pleasant voice and can play well on an instrument." Beyond the angry surge of war we thought we saw the smiling gleam of a millennial time; but like the crusading children whose "Jerusalem the golden" turned out to be a squalid hamlet swarming with thieves and harlots, so has what we took to be the goal of our desire proved to be but a single stage of an illimitable journey which still lengthens out before us, hundreds of weary miles. Never, it is safe to say, since we became a nation has there been so deep a tone of national distrust as there is now. Lying upon my desk as I wrote this sermon was a Thanksgiving sermon written more than a hundred years ago. It was preached December 15, 1774, by Ezra Stiles, the great grandfather of my friend William Gannett, the President of Yale College, and the most distinguished minister of his time. It is a manuscript sermon, but the writing is still legible enough, although the hand that wrote it has so long been dust. "It is the darkest day," he says, "that ever America saw." The first Continental Congress had met in Philadelphia only a few weeks before. And it was dark enough. But the darkness was from the overshadowing cloud of British tyranny. The light within

the people was not darkness yet, and now we know that darkness held within its bosom the promise of our national independence. Many a time since then have men been ready to take up those words of the old revolutionary preacher and say, "It is the darkest day that ever America saw." And more than once, no doubt, it has been true. But every time the darkness has been a forerunner of the light. And every time till now, the danger seemed to come either from some power outside the State or from some party in the State which threatened it with ruin. Never before has there been prevalent, as there is now, a very wide distrust, not only of the fundamental character of our republican institutions, but, which is the saddest thing of all, of the moral fibre of the American people. Men are saying, The institutions are good enough, only they are too good for the people. They require virtue for their successful operation, and virtue is not to be had. The rich care only for their riches; the poor care only to do as little work as possible for the most pay they can browbeat their employers into giving them. This sort of talk and feeling is not so much here and there as it is everywhere. It is, you might say, in the air. But now and then it is condensed into some newspaper or magazine article of unusual force, which attracts much attention and does much to increase the amount of pessimistic thought and feeling in the community.

The extent to which this thought and feeling enter into individual minds is dependent very largely upon subjective conditions. "To him who wears a shoe," the saying is, "it is as if the earth were carpeted with leather." So long as a man's own business and digestion are first-rate, the chances are that he will take a very cheerful view of the political and social situation. But let his business or digestion get into a bad way, and straightway he is haunted by visions of general bankruptcy, and communism, and so on. For the most part, too, theories of radical social reform are generally the offspring of the involuntary idleness of cultured men whose self-esteem obliges them to suspect a fundamental weakness in the structure of society in order to account for their individual misfortunes. They cannot conceive it possible that in a well-ordered society, even if in a well-ordered universe, persons of their ability should not have everything they want. And as the involuntary idleness of cultivated men is the seed-garden of radical social ideas, so the wide field in which these ideas are broadcast is the involuntary idleness of uncultivated men, who if they had work enough to do, and consequently bread enough to eat and clothes enough to wear, would have neither the time nor disposition to inflame themselves with vague anticipations of a general breaking-up of the existing order.

Nevertheless, we must beware lest our own well-fed optimism obscure for us the facts. Making all due allowance for subjective bias in men's estimate of the political and social situation, the fact remains that in the state of the nation there are at present a good many things which are not as they should be, and which may well excite the interest of the most thoughtful men. And by the state of the nation I do not mean the state of the government. One of the hopeful signs of the times is that so many are coming to see that the nation and the government of the nation are not equivalent terms. The nation is the total life of forty millions of people, and more, here in America. The government, or rather the administration of the government, does not include, national and State together, the official life of more than half a million people, if so many. And this distinction between the government and the administration of the government is another distinction that we ought to learn to make. The best governments are capable of reckless administration. The government of England now is the same that it was a dozen years ago. But the administration is very different; in Gladstone's day it was ministerial and parliamentary, now it is almost wholly personal. Men talk about our government as if the system of official patronage were an essential part of it. But it is nothing of the sort. The election of John Quincy Adams in 1829 was to all intents and purposes a party change, and yet John Quincy Adams only removed two civil officers out of the thousands under his control, while Andrew Jackson, his immediate successor, removed hundreds and thousands. I do not mean that administration is everything, the form of government indifferent. Some forms of government are premiums upon official tyranny and corruption. But the best form of government that can be devised is capable of maladministration, as the best locomotive that was ever built is capable of running a whole train-load of passengers into perdition if a drunken engineer and fireman have it in charge. I do not doubt there are details of the American government which can be improved. But take it as it is, and let the administration of it be of corresponding wisdom and justice, and there shall not be a government on the face of the earth that shall insure so much security of life and property, and so much general happiness, as ours. Ay, even as it is, with all the maladministration, it is the best government to live under that the sun shines upon.

The administration of the government is one factor in the state of the nation, but it is not exhaustive of the whole. As one factor, however, it is an important one. And I shall not deny that in the administration of our government there is abundant ground, not for despairing of the republic, but for the deepest sorrow and humiliation. There is, however, little need for me to say anything upon this head, the whole subject has so recently been canvassed here by one who is the most earnest and eloquent antagonist of our present system in the whole country. And I need not remind you how conclusively Mr. Curtis proved that this system is neither essential to our republican form of government, seeing that, until the time of Andrew Jackson, that incarnate mob, we



never had any such system, nor to our method of party politics, seeing that England has this method just as much as we, without our monstrous system of official patronage. But there are other evils in the administration of the government besides the maladministration of the civil service. Theoretically our government is a government of the people, by the people, for the people. Practically it is not exactly this. It is a government of the people, by the caucus, for—the Lord knows whom. We must vote for the candidates nominated by the caucuses, or our vote is thrown away. The moral is, that if a man would have political influence, if he would have his unit count, he must attend the primaries. But here again the individual is a mere puppet. A set of candidates has been agreed upon beforehand. Everything has been cut and dried by a few ignorant but very knowing persons in the back parlor of some retailer of wine and lager-beer. "What are you going to do about it?" The individual alone can do next to nothing. But honest men of force and pluck can so combine that they can counteract to some extent the back-parlor oligarchies. If they do not, then we may well despair for the Republic. The *Nation*, which would be infallible if its council could make it so, says that men of force and pluck will not combine to secure honest administration; that they would rather be plundered by political rings than take the trouble to break them. If it is so, then the most pessimistic view of our political situation is likeliest to be true. That form of government cannot be devised which like a perfect crystal shall exclude from itself all impurity. "Eternal vigilance is the price of liberty." This ancient saying has not yet lost its point. But I have faith that there are men of force and pluck in all our cities, towns, and villages who, once they realize the situation, will go to work to mend it with a will. Here is a splendid opportunity for you young men to break up the monotony of your too joyous lives or the dull apathy of your habitual amusements. You rejoice in athletic physical sports. Here is a chance for an athletic mind; sometimes, perhaps, for an athletic body too. Here is occasion for you to brace and measure yourselves against the ignorance and criminality of the community. The future of America is in your hands if you are equal to the task imposed upon you by the present emergency, if you can rise to the high level of your glorious opportunity.

One of the saddest things in our political situation is the draining off of the best talent of the country from the sphere of politics into the sphere of mercantile activity. Time was when the best men in the community, the most able, the most cultured, looked to the political arena as the one place which they would choose wherein to exercise their gifts. For a long time this has not been the case. The acquisition of wealth has had superior attractions to the acquisition of political power. But now that wealth has proved a dead-sea apple in so many hands, I can but hope that once again our best young men, upon the very threshold of their career, will set their hearts upon the acquisition of political power, and, to the end that they may be worthy custodians of it, I would have them give the best part of their mental energy to studying the science and the art of government, and especially to making themselves acquainted with the origin and development of our own political system. One day, while I was at my bookseller's, a man came in, and said, "Have you got any book about money?" He had been elected to Congress only the day before, and he was going to read up! Here was a specimen of the men who do our financial legislation. And yet we speak of professional politicians with a sneer. Why, the desideratum of the time is a class of professional politicians, men with political ambition, but not less with political culture and political enthusiasm, and stern resolve that the political administration of America shall not always be the sweetest consolation of monarchs and aristocrats across the sea; nay, but a herald of their doom.

We want here in America not only a class of professional politicians, men educated to the science and the art of government as carefully as physicians are educated to the science and the art of medicine and lawyers to the science and the art of law, but also a class of educated journalists who shall make journalism as much a profession, and as honorable a one, as divinity, or medicine, or law. Journalism is to-day the one great force in our American life. In power and opportunity it is what the pulpit was one hundred years ago. The newspapers make and unmake the politicians. But they are seldom leaders of thought. They lag behind the average intelligence and moral sentiment of the community. They consult expediency instead of justice. They are organs of party, not of the spirit. They do not keep both eyes for truth, but always one for the subscription-list. They do not lead, but follow, popular sentiment. Let this decree that General Grant or General Butler shall be the next President, and one by one every Republican or Democratic paper, as the case may be, will fall into line and discover that the candidate has all the cardinal virtues; or, under the plea of "principles, not men," conveniently forget a hundred doughty editorials of which the inspiring theme, and justly so, was, "Men are incarnate principles." To say a thing in such a way that just the opposite thing can be said three months hence without apparent contradiction is journalism considered as a fine art. The press is nothing if it is not oracular. Men quote to me as if they were infallible the judgments of the press on this book or that picture, when the chances are the criticism is written by a callow youth who confounds Edmund with Herbert Spencer, and but for the name in the corner could not distinguish between a painting by Alma Tadema and one by Gustave Doré. No matter how little the journalist knows about anything; if he can talk about it as if he knew every-

thing, he is all right. The newsboy becomes a reporter and the reporter an editor, his grammar and his rhetoric debauched by having read newspapers and nothing else. And so it happens that although the press is a great power, it is a power for evil quite as often as for good. What we need is a profession of journalism, the training for which shall combine all the details of printing and of office-work together with many years of special study upon history and social science. I know of one young man who is training himself for journalism in this way. First a practical printer, he next acquired a first-rate college education, and now he is studying hard, especially in American history, drenching himself with its facts and its philosophy, and fitting himself thus to be a real teacher of his fellow-citizens. There must be many others of whom I do not know, but there ought to be hundreds of young men in America to-day at work in this direction, and sooner or later there must be if American journalism is going to be a savor unto life and not unto death. What I have now said is broadly true, but of course there are particular exceptions. There are journals which are representative of both culture and conscience, and this because men of culture and conscience sit in their editorial chairs.

The decay of patriotism in America is a notable sign of the times. But though Dr. Johnson said, "Patriotism is the last refuge of a scoundrel," the saying is not any truer than a hundred other of his sayings,—the offspring of ill-temper and defective culture and a narrow mind,—if it was intended to impeach the value of patriotism and not merely the value of the scoundrel. "O Liberty," said Madame Roland, "how many crimes have been committed in thy name!" and yet she did not doubt the good of liberty. Religion has from first to last been the cloak of innumerable hypocrisies, and yet religion is no worse on this account. We need an avatar of patriotism, a new birth of it, here in America. It need not be narrow and provincial. It need not be concealed. It need not blind us to our faults; nay, rather it may make us lynx-eyed to search them out. Mr. Emerson has written recently, "Let the passion for America cast out the passion for Europe." But there are some things in Europe we ought to have a passion for. I cannot sympathize with Emerson's desire that we should have a distinctive American dress and architecture and literature, and so on. Let us seek the best everywhere. At the same time I do detest the sycophantic way in which we wait for foreign verdicts on our American products. English enthusiasm did not prove Joaquin Miller a true poet, and English depreciation cannot prove our noble Whittier anything but one. And I would have a "passion for America," and not only a passion for her honor and her righteousness, but also a passion for her beauty and prosperity, and for her history, and for her literature, and for her heroes and statesmen. We can afford to laugh at the suggestion that the Yosemite was purchased for a national park "in order to show what sort of natural scenery can be produced under a republican form of government," and still be very proud of the Yosemite and the White Mountains and the Adirondacks and Niagara. Spread-eagleism has had its day, but I should like to have a little more of that good, healthy sense of national glory and achievement of which the most cultivated English writers do not seem to be ashamed. We have become much too shamefaced and apologetic. Let us acknowledge every fault and failure and still, upon the whole, dare to confront the civilization of the world with an unblushing front. The worst of our mistakes and crimes can easily be paralleled, if not surpassed, by contemporary mistakes and crimes of England and the Continent. The wonder is we are no worse, so many of their exasperated citizens have taken refuge on our shore. Yes, let us have a passion for America; and to this end let us begin to impress upon our children's minds in earliest youth the history of our national career, teaching full soon their lips to lovingly recite the ballads of our homespun heroism and heroic men. It is the disgrace of our higher education, for the most part, that it gives ten times as much attention to foreign and ancient as to American history, when it ought to give ten times as much to American as to foreign and ancient. Surely never was history more full of romance or adventure, noble excitement, generous inspiration. It only waits the genius of a Green or a Macaulay to make such a tale of it as shall keep "children from their play and old men from the chimney-corner."

The distrust and fear which have of late succeeded to our former confidence have fastened with special violence upon universal suffrage as the bane of our political life, the promise of our irretrievable dismay. But wherever this is already established it is safe to say that it will not be disestablished. With popular sentiment more rampant than it has ever been, no franchise that has been already given to the people is going to be withdrawn. Try it, and see what thunder you will have about your ears. And however ill-qualified thousands of voters may be, especially in our great cities, nothing is surer than that they are far less dangerous where they are than they would be on the outside of the body politic. The ballot is a convenient crater for volcanic passions that would else set the whole social continent to rumbling, undulating, and disgoring under our feet. But the inevitable corollary of universal suffrage is universal education. First, last, and always this must be insisted on. And the universal education must include some elementary instruction in the principles of the American government and the facts of its development. And lest the schools, especially the sectarian schools, should fail to do their duty, the State or national government ought to be so far paternal in its office as to see that every home is well provided with some simple instrument for such elementary instruction. These failing of their duty, it remains for in-

dividual effort to direct itself to such an end. Would that to this some elementary instruction might be added in the principles of political economy! If this had always been a part of our common-school education, I think we should not now have hundreds of thousands of people imagining that the government can create labor or manufacture wealth, any more than we should have a tariff which fattens eight millions of people upon the flesh and blood of thirty-four millions, and defies the principles which have been established science in the region of political economy for a whole century.

Another count in the indictment of the social pessimist is that the average morality of America has for some years past been deteriorating very rapidly. This count must be allowed, and the worst thing about it is that the deterioration is of that virtue which is the binding cement of all true society,—the virtue of integrity. It is not contended that the vices of intemperance and licentiousness have grown upon us. The facts, if we could get at them all, would probably show that in these respects we have been getting on. But whereas crimes of sensuality and intemperance were venial at the beginning of the century, now crimes of dishonesty are so. The abuse of public and of private trusts has been a startling feature of our recent social and political life. And what has been done on a large scale by national and State and county financiers, and by bank presidents and insurance managers, has been done on a small scale by people everywhere. In the hard times of 1867 people who could not earn but fifty cents a day lived upon fifty cents a day and gave up all their little luxuries; ate bread without butter, and drank coffee without milk. Now the same class of people earning \$1 a day live at the rate of \$2 a day, and let the grocer and the butcher pay the balance. Now they must have the best of everything, money or no money. This is the rule, but here again, of course, there are exceptions; men and women starving everywhere rather than eat the bread of charity or that for which they cannot pay.

It is easy enough to account in some degree for these diseased and moribund conditions of our social life. They are to some extent, to a considerable extent, the offspring of those "good times" of the war when, with a currency monstrously inflated, wages were high, money was plenty, and extravagant expenditure was the order of the day. Those were the times when bounty-money, which should have been as sacred as the lives it symbolized, vanished "like the dew of heaven on the cliffs of Foulah." Women who had never had a ten dollar bill of their own in all their lives before spent hundreds in a few days of glorious shopping. Contractors for the government earned thousands and millions of dollars in a few months or years. And then came the reaction. The bounty-money had been spent. The real estate shrank to a fraction of its original nominal value. The need of plain living became every day more evident. But the habits of extravagance engendered by the abominable "good times" were not easily altered. The luxuries and dainties must be had, paid for or not paid for. Hence defalcations on the right hand and the left; hence general defect of honesty, and with this the loss of self-respect and ever deeper shame. Alas! the blood of our young heroes was not the dearest price we paid for national union and emancipation!

If we had had here in America a type of religion preeminently moral, insisting above all things upon righteousness, it is quite possible that the destructive energy of an inflated currency might have been counteracted. But in fact, the prevailing type of our religion has been and is preeminently unmoral; it insists upon righteousness, not first of all, but last of all. Salvation is the principal thing, and righteousness has nothing whatever to do with the matter of salvation. This depends not upon character, but upon faith in the atoning merits of the blood of Jesus. If this religion had been a development of recent times, it would have had but little influence in the working out of our social problem. But it was on the ground when the demoralizing influences of the war, or rather of its attendant circumstances, first made themselves felt. It was in the grain of the community, *de facto* by centuries of preaching and teaching and ecclesiastical routine. And being what it was, it was a religion which, instead of counteracting the evil influences of the abominable "good times," conspired with these for the destruction of our moral life. The natural corollary of not paying one's own moral debts was not paying one's own business debts. If mercantile morality had nothing to do with salvation, why be so very anxious about mercantile morality? No wonder then that, almost without exception, the abuse of sacred trusts, the squandering of other people's money, has been the fault of men of highest evangelical repute, of marked religiosity, active beyond all others in their respective churches, "shining like stars in the firmament." No wonder that when the demoralization of the abominable "good times" was joined in marriage with the doctrine of *salvation without character*, the children born of such a marriage have been Dishonesty and Faithlessness.

There is another sign of the religious aspect of the times which demands some brief consideration. The old theology has lost its hold upon the more intelligent and cultivated people in America. But in the majority of cases, instead of boldly declaring their convictions, these keep up a show of Orthodox belief and worship. If now and then they have a twinge of conscience and consult the rector or the minister, he confesses privately that he is very much of their opinion. Asked to read a certain service in a certain church, I declined. "Why," said the gentlemanly warden, "two-thirds of the congregation put their own construction on these words. Why can't you do the same?" And so we go. The ignorance of



the community is still implicitly devoted to the popular theology. The intelligence of the community keeps up an appearance which has no basis of reality. It is this state of things which might well make Ezra Stiles exclaim, if he were living now, "It is the darkest day that ever America saw."

To these phenomena of mercantile dishonesty and unspiritual religion add the phenomena of widespread discontent prevailing in the industrial classes, the communistic schemes that form the staple of a world of senseless talk and lawless aspiration, which would make the general government a gigantic soup-house and compel its legislation to reflect the shifting sentiments of the untutored population, together with the spectacle of ignorant or malicious demagogues appealing to all that is most selfish, mean, and sordid in the human heart,—and you have a horoscope which is not so cheerful as might be; which is indeed, and to no small degree, discouraging and ominous of ill. To cry peace, peace, when there is no peace is not the part of wisdom certainly. But no more is it the part of wisdom to exaggerate the popular discontent. The greater part of it is superficial, caused by the stress of present suffering and the enforced economies of our return to honest ways from our excursions into the illimitable void. Let there be honesty and frugality, with the readjustment of labor so that the overstocked departments of trade and manufacture shall make over their surplus to the short-handed agriculturists, and with the return of general activity, even without the false and lying appearance of prosperity which we have left behind us, Kearney and his fellow-demagogues would, if I am not mistaken, find their occupation gone. For the rest, our hope of rescue from the vague unrest or practical result of communistic speculations lies in the education of the whole community, not merely of the poor and uneducated, but of the rich who have the form without the substance of enlightenment. When men of much apparent culture and intelligence advocate the conversion of our city government into a great labor bureau, as if the city had a private mine and mint at its disposal, or as if the burden of taxation were not already greater than the majority can bear, it is a sign that ignorance of the first principles of political economy is not confined to manual laborers, but is an omnipresent evil. But there is intelligence in the community which only needs a challenge sharp enough to prove with overwhelming force that this great reformatory idea of a paternal bureaucratic government is one which we have been painfully disengaging ourselves from for hundreds of years; one which has always been the stepping-stone of tyrants to their thrones; and one which has ever been "the first and therefore the falsest that meets the mind when it begins to reflect on the reform of human society." If, with all the hoarded learning it has got from centuries of experience, the aggregate intelligence of modern society is not able to meet the great reformatory idea of a paternal, bureaucratic, communistic government in a fair field and "give it all it wants," then it deserves to be humiliated to the last degree. Well said John Milton, "Let Truth and Falsehood grapple; who ever knew Truth to be put to the worse in a free and open encounter?"

But the quarter from which I expect the greatest help in the solution of this labor problem, as we call it, is practical, not intellectual or argumentative. For it is from the justice and the faithfulness of individual men who in their various positions of responsibility shall carry themselves so wisely, so forbearingly, so tenderly, that they shall not only convince those in employment under them that the interests of capital and labor are identical, but shall make them each and all apostles of this doctrine up and down the land.

And yet it well may be that in all these formless discontents and foolish aspirations, there is the promise and the potency of some more equitable distribution of that wealth which is the joint product of capital and labor than we have yet attained unto. I am by no means sure that the exact relative value of the brains and hands concerned in all manufacturing is fairly expressed by the relative profits of the employer and employed. The world is still young, and it would be very strange if we had got already to the highest point attainable in these concerns, and need not keep our minds open and receptive to some further revelation.

Moreover, in these discontents and aspirations, may there not be a hint that our political economy, though excellent in its own sphere, does not exhaust the social problem in its entirety? Within the sphere of political economy it is a lawful saying, "He that will not work shall not eat." But there are those who cannot work, and even of those who will not, the unwilling will is sometimes a disease as positive as cholera or typhus. These are phenomena of which our political economy takes no account. So then our social science, inspired by our Christianity or such other religion as we have, must take account of them. Here is the sphere for our paternal government. It is not for men and women "full-summed in all their powers," but for the weaklings and the drones; those to be cared for with a divine compassion, these to be dealt with firmly and compelled to earn their right to live.

It is not, then, to be denied that in the state of the nation, considered not merely as a working government but also as a society of upwards of forty millions of men, women, and children, there is much that is not as those who love America would have it, much that is ill and portentous of yet greater ill to come. And in all the horoscope the most baleful star is that which ought to shine with the most cheerful light, the pole-star of religion. And yet I cannot doubt that out of all these sorrows and distresses the Spirit will yet lead us up and on. "He will bring upon us fear and dread and trial. He will

torture us with the tribulation of his discipline, till he try us by his laws and test our soul. Then he will strengthen us and make our way straight for us and give us joy."

But one word more and I will end your weariness. It may be that you are asking, If these things are so, what ought a man to do who would acquit himself right manfully? Some hints I trust I have given on the way, but the one thing that he should do, and can, is to see to it that one single individual, namely himself, in the midst of whatever falsehood, is true, in the midst of whatever dishonesty, is honest, in the midst of whatever insincerity, is sincere, and that, in the midst of whatever religion of glorified irresponsibility, his religion is to him first and foremost a principle and law of righteousness. So doing, happily it shall be made plain to him how he can help in other ways to make America a righteous nation whose God is the Eternal.

#### DEAN STANLEY ON AMERICA'S FUTURE.

EXTRACT FROM AN ADDRESS ON DECEMBER 16 BEFORE THE BIRMINGHAM AND MIDLAND INSTITUTE.

In comparing the growing history of the present with the possible history of the future, may I be allowed to use a figure which I employed in one of my farewell speeches to my kind American hosts? In that memorable hour—memorable in the life of every one as the moment when he first sees the Pyramids of Egypt or the Alps of Switzerland—when I first stood before the cataracts of Niagara, it seemed to me that the scene which I witnessed was not an unapt likeness of the fortunes of America. It was midnight; the moon was full, and I saw from the vast bridge which spans the river the ceaseless contortion, confusion, whirl, and chaos which burst forth in clouds of foam from that central chasm which divides the American from the British dominion, and as I looked on that ever-changing movement, and listened to that everlasting roar, it seemed an emblem of the fermenting, perplexed, bewildering activity, the ceaseless, restless, beating whirlpool of existence in the United States. But into the moonlight sky there rose a cloud of spray twice as high as the falls themselves,—silent, majestic, immovable. That silver column, glittering in the moonlight, seemed an image of the future of American history,—of the upward, heaven-aspiring destiny which should emerge from the distractions of the present. Let me explain in a few words wherein that pillar of light has an historical substance in fact, which may lead us to hope that it will not vanish away with the morning light, but may continue to guide the coming times of the United States.

And for this purpose I select three points, drawn from the history of the past, which conduce to confidence, which, if not without "trembling," still "rejoice" always, and on which I venture to insist, because they bear practically on an educational institution like this.

First, there is the marked peculiarity apparent almost from the first, the singular buoyancy and elasticity both of the national and individual character. It may be the product of their brilliant, exhilarating, invigorating climate; it may be the accompaniment of the vast horizon opened by their boundless territory; it may be partly the youth of the nation, on which I have so much enlarged in this address; but its existence is unquestionable. If at times there is something almost of levity in the readiness with which misfortunes are thrown off and life begun over again; if at times the more sober part of the nation is depressed by the sense of the difficulties which they have to encounter; yet, on the whole, this spring of vitality, if turned to good account, must be of incalculable value in this working world, where the imagination still plays so large a part, and where so much is given to confidence of victory, even more than to victory itself. If, perchance, the United States have too much of it, we, it may be, have too little; and this confidence of Americans in their own political, ecclesiastical, and social system is a warning to us to rise above those doleful lamentations with which in these days we often hear citizens and churchmen and Christians of England despair of our country, our church, and our religion.

Secondly, there are the elements of that character which they possess in common with the English race, with which their past history shows it to be in so many respects identical. In spite of some dark and sinister features in both countries, there is on the whole the same keen appreciation of the delights of pure domestic life. In spite of the lawlessness which is perhaps the inevitable outburst of the evanescence of communities not yet fully organized, there is on the whole in the mass of the people something of the same self-control and common-sense and love of freedom and obedience to law on which we pride ourselves, and which we are glad to recognize in our descendants. And these points of contact between the mother-country and the daughter-States not only are themselves encouraging, but they derive additional force from the guarantee which they give that the union between the two, though severed by the Revolution of the last century, is in the essential elements of character and social sympathy yet unbroken. We no doubt may have much to learn from America; but if this closeness of sympathy and homogeneity of race is still maintained, they will always have something to learn from us, and will, we trust, be not unwilling to receive it. It is a solemn responsibility which this recollection of American history impresses upon us, that as we were their fathers, so, in large measure, we are responsible for them,—our children; responsible because they sprang from us, but yet more responsible because our good or evil actions still produce a direct impression on their susceptible minds. Commercial dishonesty, blind political partisanship, demagogic

stratagems, frivolous luxury in English society, are a strong incentive to any like vices which appear in the kindred stock; and, on the other hand, every attempt on our part to maintain refinement of manners, truthful dealing, a policy that does not tend to popular fashion, simplicity, and self-control in social life, act and have acted with immense force in promoting the like virtues beyond the Atlantic. "It is the spirit of the British constitution," says Burke, "which, infused through the mighty mass of the English settlements, pervades, feeds, unites, invigorates, every part, even down to the minutest." Our kinsmen beyond the sea may be flattered for the moment by being told that they are a nation stronger and greater than we. But they have too much sense, they know our joint history too well, to repudiate or disparage their English parentage and their ancient home.

Thirdly, with them, as with us, in spite of the overwhelming forces of uneducated or half-educated ignorance and fanaticism, there is the chance that the voice of the reasonable few may more and more make itself heard. It is in literature (and for this reason I call the attention of this Institute to the fact) that this voice is chiefly to be heard and felt. The literature of America is still young; but that small but select band who are its leaders have exercised, and still may exercise, a controlling effect by their increasing identification with the better elements of the nation. It was Washington Irving who first knit together those bonds of family and domestic sympathy between England and America of which I have just spoken. After the violent disruption which tore us asunder, he had the grace and courage to diffuse his own kindly and genial feeling from his sunny cottage on the banks of the Hudson through the lurid atmosphere which had been produced by the successive wars of 1775 and 1812. Westminister Abbey, Stratford-on-Avon, and Abbotsford were transfigured in the eyes of Americans by his charming *Sketch Book*, and from that time has set in the pilgrimage of Americans to our English shrines which has never ceased, and which cannot but render any future dislocation of the two countries more difficult. Bryant, Longfellow, and Whittier have done perhaps even a greater service by touching with the sweetness and the light of their poetry scenes perhaps before hardly known, in the natural objects and the historic splendor of their own country. Bryant, to use the words of a distinguished American ecclesiastic, first entered the heart of America through the Gate Beautiful. When we see the Green River, and the rocky slopes of the hills of Berkshire, we feel that he did for them something of what Wordsworth effected for the lakes and mountains of Westmoreland. Longfellow and Whittier achieved their fame, not only by those poems which appeal to the general instincts of mankind, and are entwined with the sacred recollections of Europe, but they also attached themselves directly to the legends of the early inhabitants of the northern continent, and to the stirring scenes of the great conflicts both of America with England, and of the Northern and Southern States. The romances of Hawthorne, which connect themselves with Italian life, may to us for the moment have the most interest, but those which shall possess the most enduring value are the strange scenes of New England in the streets of Boston and of Salem. Such pathetic and elevated sentiments, so intermingled with national sentiment, must have a share in raising the nation above the rustic murmur of parochial or municipal life into the great wave that echoes round the world. And yet further, it is not only in this more subtle and indirect manner that the writings and the voices of the few may guide the opinions and passions of the many: it is by those direct lessons of wisdom and moderation which now and then the few have the courage to utter, and the many have the good-sense to welcome. In these latter days it has been sometimes implied that the uneducated classes are always right, and the educated classes always wrong.

#### THE NEED OF A HIGHER INSPIRATION.

But in every neighborhood, and not least in this great centre of popular life, from time to time we meet with instances which reveal to us, as with a lightning flash, the need of higher inspirations. The most widely spread and deeply rooted of popular illusions in our time received, if I mistake not, its first mortal wound when an eloquent voice from Birmingham, beloved also in America, had the boldness to denounce it as a groundless and miserable imposture. And in the close of the eighteenth century it is never to be forgotten that the last of the Pilgrim Fathers, as we may call him who was forced to migrate for conscience' sake from England to America, took refuge in the solitude of Pennsylvania, driven hence, not by king or bishop, but by the illiterate mob of Birmingham,—the illustrious martyr of freedom and science, Joseph Priestley. We all now acknowledge that the mob was wrong, and that the few who would have tolerated Priestley were right. This ultimate deference to mature knowledge and generous sentiments is as useful to cultivate in the institutes of our great English towns as in the United States of America. It was only this year that the venerable sage who stands at the head of American literature ventured in a lecture on the "Fortunes of the Republic" to point out one by one the salient faults of his countrymen, to express his certainty that their civilization is yet incomplete, that it has not yet ended or given signs of ending in a hero. It is this modesty, this sense of incompleteness, that entitles him to close with the expression of the calm trust in their future. "Our helm," he says, "is given up to a better hand than our own. Our little wherry is taken in tow by the ship of the Great Admiral, which knows its way, and has the force to draw men and States and planets to their goal. Such and so potent is this high method by which the Divine Providence veils the



chiefest benefits under the mask of calamities, that we shall not by any perverse ingenuity prevent the blessing."

In like manner it was one of the most striking features of that banquet at Salem, of which I spoke at the beginning of this address, to hear the impassioned recitation of a vigorous ode by a gifted sculptor and poet, a native of that American village, but well known in this country and in Europe, who spoke to his countrymen words of terrible remonstrance, which were received, not with reprobation and aversion, but with significant and universal applause. He evidently had in his mind that abstraction of the higher order of characters from public affairs which, though happily not yet seen among ourselves, is said to prevail at least in the Northern States of America. He blamed

"The careless trust that happy luck  
Will save us, come what may,—  
The apathy with which we see  
Our country's dearest interest struck,  
Dreaming that things will right themselves,  
That brings dismay.  
"No! things will never right themselves,  
Tis we must put them right."

He rebuked those who

"Apart in selfish silence stand,  
Hating the danger and the wrong,  
And yet too busy to uplift their hand  
And do the duties that belong  
To those who would be free."

He called on the

"Noble men and true,  
High, low, young, old, wherever you may be,  
Awake! arise! cast off this lethargy,  
Your ancient faith renew,  
And set your hands to do the task  
That freemen have to do."

He bade them

"Cleanse the Augean stall of politics  
Of its foul muck of craft and wiles and tricks;  
Break the base rings where commerce reeks and rots,  
Purge speculation of its canker-spots."

He bade his sleeping country rise

"And forward go upon the path  
Of its high destinies."

Words like these, so uttered and so received, cannot but beget a hope that the country for which they were written, and in which they were spoken, has yet within it the instruments of regeneration, and the germs of future greatness. And as they give a forcible, perhaps too forcible, representation of the dangers and the hopes which lie wrapped up in the history of America, so also, conscious of that affinity of which I have before spoken which unites the two countries together, I venture to quote them here in the feeling that by analogy they are applicable also to England. Not only they in their youth and freshness, but we in our green old age, need to be reminded that we, also, in spite of our long ancestral traditions, and "the ancient inbred integrity" of the English nation, have kindred dangers threatening us on the right hand and on the left. Our safety, like theirs, lies in listening to the voice of those few noble souls and high intelligences who rise above the passions of party and the sordid interests of the moment; who have the wisdom not merely to denounce, but to discriminate; and the desire not merely to preserve or destroy, but to improve and bring to perfection the inheritance committed to our trust.

#### MORMON AND GENTILE.

The recent appeal to Mrs. Hayes and the women of the United States from the women of Utah opposed to plural marriages, praying them to use their influence for the suppression of polygamy, excited public attention and sympathy. It was a concise, earnest document, setting forth the degrading effect of polygamous practices as existing among the Mormons of that Territory, and the duty devolved on the women of the country of doing all in their power to relieve their sisters from the yoke of that bondage. The appeal, however, has scarcely excited so much feeling elsewhere as in Utah, and particularly in Salt Lake City, where the Mormon wives have lately held a mass meeting in the Theatre, to protest against the representations made by their neighbors who have not the felicity of sharing a husband's affections with other women under the sanction of a "celestial marriage."

This meeting was called to order in the Theatre at two o'clock in the afternoon, and organized by the choice of Miss Eliza R. Snow as chairman. The other officers were married women. The first exercise was the singing by the choir of a hymn of which this is the first stanza:—

"O saints, have you seen, o'er yon mountain's proud height,  
The day-star of promise so brilliantly beaming?  
Its rays shall illumine the world with its light;  
And the ensign of Zion, exultingly streaming,  
All nations invite to walk in its light,  
And join to maintain the proud standard of right.  
The standard of Zion! Oh, long may it wave  
O'er the land of the free and the home of the brave."

The opening prayer was by Mrs. Precindia Kimball, who prayed that "everything might be done on this great and solemn occasion for the honor and glory of God"; that God would remember in mercy this free country, the President, and all its rulers, the governors of each State and Territory, and especially "our delegate to Congress, who is about to go to Washington; that he would uphold the principle of celestial marriage, which he had revealed in these last days for the good of the human family, notwithstanding the persecutions of those who sought to overthrow it." Then came another hymn by the choir, which had a decidedly martial spirit:—

"Up, awake, ye defenders of Zion!  
The foe's at the door of your homes;  
Let each heart be the heart of a lion,  
Unyielding and proud as he roars.  
Remember the wrongs of Missouri;  
Forget not the fate of Nauvoo;  
When the God-hating foe is before ye,  
Stand firm and be faithful and true."

Miss Snow, the chairman, made the introductory address, explaining the purpose of the meeting. As "saints of the living God" who had been persecuted, driven from their homes and from place to place, and now living in the valleys of the mountains, they who had been misrepresented claimed the privilege of representing themselves, and as "true and loyal American citizens" they claimed the protection of the government under which they lived, and the free exercise of their religious rights. This maiden defender of polygamy bore her testimony as follows:—

"I am proud to state before this large and honorable assembly that I believe in the principle of plural marriage just as sacredly as I believe in any other institution which God has revealed. I believe it to be necessary for the redemption of the human family from the low state of corruption into which it has sunk. And I truly believe that a Congress composed of polygamic men who are true to their wives would confer a far higher honor upon a nation, and would perform better service to their country, than a Congress composed of monogamic, unreliable husbands. Virtue is the foundation of prosperity of any nation; and this sacred principle of plural marriage tends to virtue, purity, and holiness. Those who represent the women of Utah as ignorant and degraded are aiming to bring evil upon us, or they know not what they are doing."

Mrs. Bathsheba W. Smith read a brief address, expressing surprise that they who had come to the Territory through much tribulation, "because they loved God and the principles of righteousness," should be obliged to assemble to vindicate themselves against misrepresentations by their "Christian sisters who have arrived here at so late a date and for so different an object." She spoke with fervent zeal of the husbands whose burdens they were appointed to carry, and was followed in a similar spirit by Mrs. Zina D. Young, who recited the hardships they had endured for conscience' sake, and dwelt affectionately upon the happiness of their much-married condition.

Mrs. Hannah T. King said that in youth she had a passionate longing for this land of freedom. She was married early in life, and peace and plenty surrounded her habitation. When she heard of the Latter-Day Saints, she consulted no one but God, and earnestly studied their principles in connection with the teachings of the Bible, and found they corresponded in every particular. She and her daughters, beautiful and educated in all the refinements of the world, came to this country and cast in their lot with the despised people. Her husband did not join with her, but she never heard him say or hint a word against the order, even when his daughters entered into it. Mrs. Margaret T. Smoot said she was nearly seventy years old, and had been a member of the Church of Jesus Christ of Latter-Day Saints forty-four years. This aged woman spoke earnestly:—

"With regard to the principle of plural marriage, I wish to say that I have had experience in its practice over thirty years. I am the wife of a polygamist. His other wives and his children by those are just as much a part of his family as I and mine, I being his first wife; and his other wives are just as lawful and honorable in the sight of God as I am, and his children I consider to be just as lawful and honorable as any children born in wedlock. These are not only my feelings, but I know them to be the feelings of many others who occupy a position like that which I occupy, and I believe them to be the feelings of this whole community, who would, if they had the privilege, speak in their own defence. We have the noblest of children and the happiest of homes. I would be willing to compare my husband's family with anybody's family, to see what defect could be found in them. Our sisters, ladies of other persuasions, have spoken of us as being 'degraded.' They do not know us; we are not understood; our principles are not understood; neither are our motives known."

Other addresses were made by Dr. Romania B. Pratt and Mrs. Phoebe Woodruff, who said she was brought up to regard strictly the principles of monogamy, and when the order of celestial marriage was introduced in the church she thought it the most heinous thing she ever heard of, and opposed it with all her power, thinking she was doing right; but reflection and prayer made it manifest to her that it was of God, and that it came as a principle of salvation to the women of this generation; and now if she is proud of anything, it is that she accepted the principle, and remained with the people called "Mormons." Resolutions presented by Miss Annie Wells were adopted, setting forth their rights under the Constitution, asking for the passage of the sixteenth amendment, establishing woman suffrage, claiming the privilege of living unmolested in the social condition they had freely chosen. It is impossible to doubt the sincerity of these women. Their speeches bear the stamp of earnest feeling and conviction, and furnish another evidence of how completely delusion may take possession of impressionable persons, especially if it clothes itself in the garb of religion.—*Boston Advertiser.*

#### WHY MICHAEL ANGELO PUT HORNS ON HIS MOSES.

Why did Michael Angelo put the horns on the head of Moses? The answer is found in a wrong translation, by Jerome, from the Hebrew into the Latin Vulgate, which is the accepted Bible of the Roman Church. In our English version of the Bible, three times in the Book of Exodus (chap. xxxiv., 20, 30, 35), it is said when Moses came down from the mount "his face shone"; and the common impression probably is, that his face was all over radiant, as if rubbed with phosphorus in a dark night. The Hebrew language, however, like almost all of very early date, is in many respects what may be called an object lan-

guage; that is, its terms are not so much abstract as taken from and expressive of visible forms. And the Hebrew word here used is a word expressive of shape, and signifying both a horn and a pencil of light; for as the horn of the oriental buffalo and a pencil of light were both conical in shape, the same word was used for each. It is the same word that is used in Habakkuk (chap. iii., 8 and 4), where it is said: "God came from Teman, and the Holy One from Mount Paran; and his glory covered the heavens, and the earth was full of his praise; and his brightness was as the light; and he had horns coming out of his hands,"—where the version should have been, "His very hands radiated light, or had rays—pencils—of light streaming forth from them."

Now Jerome, in translating the passages from the Hebrew of Exodus, made the Latin Vulgate say of Moses, as he came down from the mount, that his face, or head, was horned, or had horns on it, when he should have translated it, "His very face, or head, radiated light," sending forth its beams to the view of all Israel. In each of the three verses of Exodus, the same word is used by Jerome in his version. In the 29th verse he makes it read, "When Moses came down from Mount Sinai, he held the two tables of the law, and knew not that his face was horned"; in the 30th verse, "Aaron and the children of Israel, looking on the face of Moses, saw that it was horned"; and in the 35th verse, "They saw the face of Moses, that it was horned." And as the Vulgate was the Bible of the Roman Church, and the only version familiarly known to Michael Angelo, when he turned, as he naturally would, to the book of Exodus for a description of the appearance of Moses, and found that the verses we have quoted described him as horned or having horns, then, to be true to the language of Scripture, he put these horns on the head of his statue of the great law-giver of Israel. So strangely may one wrong translation mystify and mislead for ages interpreters as well as artists.—*Sunday Afternoon.*

#### Poetry.

[FOR THE INDEX.]

#### "TOO HONEST TO PRAY."

A radical friend of mine, in a moment of mental depression being urged to embrace Christianity and give himself over to prayer, replied: "Impossible—I am too honest to pray!"

Too honest to kneel before altar & throne  
And look for a harvest where nothing is sown;  
Too honest to call himself vile and abject  
When Nature says: "Thou art God—at and up erect!"  
Too honest to close his eyes, making day night,  
Since error is darkness and truth alone light;  
Too honest to ask for a heavenly cure  
For ills that humanity loves to endure;  
Too honest to ask for a crust or a cup,  
While rain cometh down and grain cometh up;  
Too honest to pray that eternal decrees  
Be changed as a creature of moments may please;  
Too honest to call for a balm from above,  
While earth is all budding and blooming with love;  
Too honest to dream of a life of pure bliss,  
While workers and helpers are needed in this;  
Too honest and brave in the battle of life  
To falter while thousands are breasting the strife;  
Too honest to think of an armor of prayer,  
While bravest of bosoms go naked and bare;  
Too honest to reach for a crown, e'en in thought,  
While those that are nobler of hearts have naught;  
Too honest to rob mother-earth of a tear,  
While human hearts bend o'er the pall and the bier;  
Too honest to long for a realm of the blest,  
While hope is alive in humanity's breast;  
Too honest to cry for a savior to save,  
While brothers go down 'neath the tide and the wave;  
Too honest to cringe 'neath the lash of the priest,  
Too human to tremble like fear-stricken beast!  
Then give your brave answer whenever you can,  
For more faith in God meaneth less faith in man.

INGERSOLL LOCKWOOD.

NEW YORK, Dec. 28, 1878.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc.

FOR THE WEEK ENDING JANUARY 4.

Joseph McDonough, \$3.30; W. N. Clark, \$3.20; Seth Hunt, \$3.30; D. M. Martin, \$3; Charles Nash, \$3.35; E. M. Smyth, \$4; J. Ellenbass, \$5; Mrs. S. C. Eastman, \$7.50; Wm. A. Graves, \$1.75; William Barrian, \$15; Charles Zeigler, \$3.50; O. C. Ogleston, \$1.35; James Thompson, \$3.15; Lucy S. Richardson, \$3.40; Urray A. Taft, \$8.25; Dennis Murphy, \$2; F. W. Brigham, \$2; A. B. Hulse, \$3.20; Mrs. J. E. Langdon, \$3.20; William Roth, 80 cents; Charles Apple, \$3.25; E. R. Honey, \$10; W. A. Thurston, \$1.60; Mrs. C. T. Appleton, \$3.20; Miss S. P. Beck, \$3.20; Wm. G. Babcock, \$3.20; Rev. Amos Smith, \$3.20; W. R. Cole, \$4.27; J. Churchill, \$3; F. P. Partridge, \$1; Rev. A. B. Camm, \$3.44; James Mauck, 75 cents; Joseph Marsh, \$3.50; Alex. F. J. \$3.20; Mrs. Lucy E. B. Job, \$3.20; A. B. Tuttle, \$3; Hon. R. Bellow, \$3.40; W. W. Wilcox, 10 cents; George Riker, \$3.50; J. C. Owen, 50 cents; Prof. F. E. Nipher, \$4; F. W. Christensen, \$3.20; F. E. Sibley, \$3.20; Richard Cogar, \$3.44; G. G. Briggs, \$7; Wiley Britton, \$1; Noah Green, \$3.50; Jacob S. Howes, \$3.50; E. O. Avery, \$3.20; Spencer L. Bally, \$1.70; M. A. Blanchard, \$1.20; L. F. Langley, \$3.20; J. G. Holmworth, \$3.20; Dr. L. F. Foster, \$3.20; A. E. B. \$3.40; M. A. Bartlett, \$1.50; W. L. Rabb, \$13.50; Dr. E. Wigglesworth, \$3.20; Walter C. Wright, \$3.20; Hon. Ada Thayer, \$4.40; Miss M. Hovey, \$13.50; J. Demarest, \$32.54; Prof. W. C. Russell, \$3.27; F. Warren, \$1.40.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.



# The Index.

BOSTON, JAN. 9, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLSON OFFICE, No. 85 MONROE STREET; J. T. FANEY, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHERRY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CARY STANTON, J. L. STODDARD, ELIJAH WRIGHT, C. D. B. MILLS, W. D. LE SUMER, BENJ. F. UNDERWOOD, ALBERT WARREN KELLEY, JAMES E. OLIVER, Editorial Contributors.

## SPECIAL NOTICE.

The masterly, statesmanlike, and eloquent address of Judge Hurlbut on "The Liberty of Printing," proving unanswerably the constitutional right of Congress to prohibit the circulation of obscene literature through the mails, and demonstrating to the entire satisfaction of all who will listen to reason that the postal law of 1873 should be amended, but not repealed, has been printed for cheap distribution in the form of an eight-page tract, and can now be had at this office. No better service to the liberal cause at present can be rendered than by circulating everywhere this wise, weighty, and noble plea for private liberty and public morality combined. Price, single copies, 5 cents; five copies, 10 cents; fifteen copies, 25 cents; forty copies, 50 cents; one hundred copies, \$1.00.

Erratum.—On Page 5, second column, twenty-fourth line, the words "authority is desired" should be corrected to read "authority is derived." This is the only typographical error noticed by the author, and it is of sufficient importance to the main argument to be thus publicly pointed out.

MR. WASSON has kindly sent us a communication relative to our remarks on his recent essay before the Chestnut Street Club. It will appear in our next issue.

A MOST USEFUL tabular view of the "Growth of the Hebrew Religion," including Kuenen's and Davidson's approximate dates of the component books of the Old Testament, and giving an admirably clear synopsis of Israelitish history and literature, can be obtained from the compiler, Rev. W. C. Gannett, St. Paul, Minnesota, for only five cents.

MR. HORACE L. TRAUBEL, of Camden, N.J., sends this message under date of December 31: "I have just read Mr. Hinckley's address in the last INDEX, and I feel that he has made a powerful plea for 'reform.' I have my doubts about the wisdom of the League split, but do not at all question the 'reform' principle of itself. To it I rigidly adhere. I cannot see anything more wrongful in laws against obscene literature than in like statutes against murder, arson, and their fellow crimes."

MR. GILES B. STEBBINS, of Detroit, in a letter to the Chicago *Religio-Philosophical Journal* of January 4, infers from "the irrepressible conflict between Spiritualism and Materialism" that the attempt to unite the two in a common organization is futile and mischievous. He prefers the policy of strict sectarianism for Spiritualists in their meetings and publications. This he has an undoubted right to do. But we cannot concede his right to blame those who favor a larger and nobler policy, especially when he falls into misrepresentations of their opinions and conduct.

AN OHIO subscriber enclosed to us recently the following slip from a Cleveland paper: "At the afternoon session of the State Convention of the Young Men's Christian Association, Rev. Dr. Payne, President of the Delaware College, delivered an address on religious education. He declared the Bible should be the principal text-book in every college, and claimed that no educator could do his whole duty to the young under his charge without being a practical Christian. He claimed that non-religious colleges were doing great moral harm by sending out as graduates men who were in effect infidels and non-believers in Bible truths."

## THREE SCHOOLS OF ETHICS.

This little note from a life-long and venerable friend of human liberty touches a problem of perennial interest:—

FRIEND ABBOT:—

The question raised by Miss Taylor in the last INDEX, "whether, under any circumstances, it is right to falsify," suggests the following question: "What constitutes *wrong* in all cases?" Is it not the doing of something that will injure yourself or some other person? That which will benefit some and injure no one is what constitutes *right action*. If this definition of *wrong* is correct, then her question and all questions of conscience can be readily answered.

Yours fraternally,

WILLIAM GREEN.

WEST NEWTON, Mass., Dec. 27, 1878.

Surely nobody's definition of "*wrong*" could be entitled to more deferential attention than that offered by one who has spent a long life in battling with it. Mr. Green's honorable record as an "original abolitionist," his steadfast struggle with *wrong* in its most horrid guise, lays us all under obligation to ponder well whatever he has to say on this great subject.

Is there any other test of right and wrong actions than their practical consequences? Is the theory of utilitarianism, or the theory of intuitional morals, or some theory different from both, the basis of sound ethical science?

This is the ancient and still mooted question which is involved in Mr. Green's letter, though the discussion is far too wide-reaching to be entertained here in all its length and breadth. The literature of it is immense, and includes the ethical speculations of the world's greatest thinkers. Moral philosophers have been divided into two great schools ever since the days of Plato and Aristotle, and these schools seem as little as ever able to come to an agreement with each other.

The utilitarian school hold that the test of right and wrong is *a posteriori*, and lies in the determination by the intellect of the consequences or results of action, as tending to benefit or injure—whom? One branch of this school says, *oneself*; another branch, the *greatest number*; still another branch, the *entire race*. Moreover, there is a difference of opinion (at least logically possible) among utilitarians whether the "benefit" and "injury" shall be considered solely with reference to *happiness*, or to *virtue*, or to *both*. But all unite in the general principle that the right or wrong of actions must be determined solely by their consequences as revealed by experience.

The intuitional school hold that the test of right and wrong is *a priori*, and lies in the determination of the intrinsic quality of actions, totally independent of their consequences, by means of a special faculty supposed to be of a higher order than the intellect or "logical understanding," and called *intuition*. There are subdivisions of this school also, one holding that the intrinsic moral quality of actions is imposed upon them by the Divine will and revealed to man by Divine revelation, another holding that their moral quality results from the natural constitution of things and is naturally cognized, etc. But they all agree that right and wrong are absolute qualities of actions *per se*, wholly irrespective of their practical consequences in human experience, and that these absolute qualities are immediately known by a special, peculiar faculty superior to the intellect.

The antagonism of these two schools is probably irreconcilable; certainly no philosophy has yet succeeded in reconciling them. "Experience" and "intuition" have never yet been made to harmonize, by any ethical system of repute, as ultimate tests of right and wrong. The utility of actions, as tending to "benefit" or "injure," can be determined only by an exhaustive study of their consequences, both immediate and remote; their intrinsic quality can only be determined by attending exclusively to the actions themselves and excluding their consequences from all consideration. It is doubtful whether either theoretical test will be found satisfactory in a case of great practical difficulty. On the one hand, it is impossible ever to trace out all the consequences of any given action in their extreme and subtle ramifications; it must necessarily affect, more or less, multitudes of lives in such a manner as to defy the keenest scrutiny, just as a stone dropped in the ocean sends out concentric undulations whose effect on other waves is inevitably lost to sight, but never lost in fact. On the other hand, it is impossible to find in any given action, abstracted from all its actual or possible consequences, such a definitely determined or absolute intrinsic character as to render possible

an infallible *a priori* judgment concerning its rightness or wrongness in all conceivable circumstances; for in matters of conduct, as in all other matters, it is certainly true that "circumstances alter cases." Taken as a guide to duty in real life, we are very sceptical as to the sufficiency of either rule. We are more than inclined to believe that the highest and noblest natures will be found not seldom acting in a manner which can be theoretically squared with neither. Be this as it may, we are convinced that the pertinacious survival of the two conflicting ethical schools indicates that the whole truth is lodged with neither one nor the other of them. There is ethical truth yet to be discovered,—ethical truth, too, of the highest moment to mankind. How is it to be discovered?

Not by disregarding wholly the intrinsic quality of actions, as is done by the utilitarian school; and not by disregarding wholly their concomitants and consequences, as is done by the intuitional school. Neither of these is the method of science, which demands full and complete consideration of all the elements of every problem; and whatever the morality of the future may not be, we are satisfied that it will be at least *scientific*.

Shall we venture in our turn on a definition of right and wrong? It is a perilous undertaking, but we will run the risk.

Right is such a relation between two or more intelligent and sensitive beings, or between two or more sensitive beings of whom one at least is intelligent, that each shall be secure in the fullest activity of all its natural powers which is compatible with the equal activity of the other or others; and wrong is such a relation as partly or wholly destroys this natural equilibrium. Those actions, therefore, are right which conform to the natural conditions of this equilibrium; those actions are wrong which do not conform to them.

If the definitions here given are correct, it will be seen that the test of right and wrong lies in a COMPARISON between a given action and a law of sociomoral equilibrium which has been previously ascertained. This comparison involves the test of utility, so far as it requires the study of consequences; it involves the test of intuition, so far as it determines the intrinsic quality of conformity or non-conformity with an ascertained law. By substituting a process of comparison between actions and their general law, on the one hand for a mere analysis of blindly conjectured consequences, and on the other hand for a futile search for qualities in an unrelated abstraction, we think that scientific precision is introduced into an otherwise confused and insoluble problem. So far at least, ethics may be safely said to acquire a hitherto unrealized scientific character.

But this is not all. How is the comparison just mentioned to be effected? We answer—by the METHOD OF MORAL EQUATIONS. A question arises, for example, in the mind of A, whether a certain action which he desires to do, but which more or less affects B, is right or wrong. First of all he recognizes the justice and binding obligation of the law that B's rights are exactly equal to his own; he then carefully analyzes the consequences of the supposed action, so far as he can foresee them, to decide whether in any particular the doing of this action will infringe at all upon these equal rights of B, and thus violate the recognized law of moral equality. If not, he then decides that the action possesses the quality of entire congruity with this law, and is therefore right. If he finds, however, that the net result of the action will be to disturb the relation of perfect moral equality which ought to subsist between him and B, he either abandons the action altogether, modifies it so as to avoid this result, or agrees with B beforehand on such a compensation as shall be satisfactory to the latter. The determining consideration in his mind will be the resolve not to do anything which shall disturb that entirely equal relationship between himself and his neighbor, in all that concerns the free exercise of their respective individualities, which is the essential condition of justice, happiness, and mutual good-will. All contentions arise, on one side or the other, in some infraction of this moral equality of rights; and, as a practical guide to conduct no less than as a theoretical principle of moral philosophy, we believe that this method of moral equations will yet become the greatest peace-maker and reformer of a quarrelsome world.

What we have given above is perhaps too condensed and abstract to be readily comprehended in all its deep and wide bearings. Nevertheless, it is the best reply we can make on short notice to our venerable friend's inquiry, and may serve at least to excite further questioning in other minds.



## NOTES AND NEWS.

BY L. K. WASHBURN.

N.B.—Information in regard to matters pertaining to Liberalism, such as the organization of new societies, reports of liberal lectures and meetings, or criticisms of free-thought and Free Religion—would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

Carlyle was eighty-three years old December 11.

There are morning performances at all the Parisian theatres on Sunday.

The idols worshipped by Mohammedans are made in Birmingham, England.

In the death of Caleb Cushing America loses another of her representative men.

The Protestant Episcopal Church claims 312,718 communicants, 3,380 clergymen, and 2,900 parishes.

It is reported that Victoria Woodhull has been taken into a Christian church. We reserve our congratulations.

"To what base uses," etc. A minstrel troupe recently gave a variety entertainment in the Newark tabernacle.

No infidel books are published in the Welsh language. The most bigoted people on earth are to be found in Wales.

All the brick and mortar in the city of New York piled together would not, it is said, make a structure as large as the Pyramid of Cheops.

We are sorry to have to record that Massachusetts has not yet advanced beyond the Christian custom of opening her legislature with prayer.

A correspondent of the *Pilot* thinks that a Roman Catholic would not sin by serving as a member of the School Committee. We should hope not.

Spurgeon believes in the Second Advent of Jesus, and says: "I look for the Lord to come in like manner as he went away; namely, in person."

Beecher says he attended Sunday-school only twice when he was a boy, and that on the last occasion he was expelled for kicking the teacher's shins.

It is a very pleasant thought, beautifully expressed, that "God leads man gradually into the truth." But is not truth here sacrificed to a graceful line?

The four pulpits in Hinsdale, N. H., are occupied by four men whose aggregate weight is nine hundred pounds. There ought to be solid preaching in Hinsdale.

The improvement of human life on earth is the first religious duty of man; and the worth of that life the one great truth to be taught in our pulpits and on our platforms.

Marous, the manager of the Jewish Fair, seems to have "put his foot in it" by saying that he "did not want the Virgin Mary at the Fair." There was no reason to expect such a visitation.

The Hon. Elijah Morse is trying his hand at answering Ingersoll's "attack on the Bible and Christianity." Mr. Morse had better stick to stove polish. He will shine more in that than on the platform.

The Rev. Dr. Preston says that Luther was "a glutton, a drunkard, and a lecherous man." Why not say he was a monk of the sixteenth century? Every one knows what Catholicism meant at that time.

Tuesday's *Traveller* tells of a case of Christian persecution in Malden. A boy was fined \$3 and costs for skating on Sunday. We pity the church that is obliged to resort to such a measure to preserve its institutions.

Francis Parkman's article on "The Failure of Universal Suffrage" is attracting much attention. A translation of it has appeared in Germany, and it has been widely noticed and commented upon throughout Europe. Something may be said on the other side.

The subject of discourse for next Sunday at New Hospitaler Hall, 712 Washington Street, at 104 A.M., January 6, through Mrs. H. A. Cato, will be "The Effect of Placing the Body on Ice while the Spirit is Separated from it, and the Evils arising therefrom."—*Banner of Light*.

A Catholic "Father" who has been running a bank in Cincinnati has got himself into trouble. Dealing in real estate is at the bottom of it. There is no speculation that is infallibly sure to turn out well, even though the speculator is brother of an archbishop of the Holy Catholic Church.

Mercure D. Conway is soon to give to the reading world a book on *Demonology and Devil Lore*. It will make two large volumes of one thousand pages. The work is "an historical inquiry into the place the devil has held in popular superstition and theological opinion from an early period to the present."

One of the several new features which will appear during the next year in the *Literary World* (Boston)

will be a series of "Short Studies of American Authors" by Thomas Wentworth Higginson. These papers will be both critical and descriptive, but their subjects will not be announced in advance.

The Rev. Alexander McKenzie in his election sermon stated the truth, when he said: "It is long since the Legislature of this Commonwealth was confronted with more difficult or serious questions than those which are met to-day." We shall wait anxiously to see how some of these questions are dealt with.

They who remember the benefits bestowed by parents are too grateful to remember their faults. They are happy who can return to father and mother the care they received from them in infancy; still happier are they who can return their smiles and caresses, and feel for them the same love they have received.—*From the Chinese*.

It is said that the manuscript of George Henry Lewes' *Life of Goethe* did not readily find a patron, but since its publication the work has steadily gained in public favor until it now is conceded to be the best "life" of the great German poet. Bayard Taylor was engaged on a biography of Goethe at the time of his death. The book will doubtless be very popular.

Professor Stanley Jones advocates "good music as an efficient method to wean the people from the temptations to intemperance." If "good music" could be had as cheap as good beer, and concert rooms were as free as saloons, the method might at least be tried. But intemperance is not a demon to be charmed by sweet sound; it is a vice, the fixed habit of indulgence, and is to be cured by the formation of better habits.

The *Providence Journal* thinks "Boston will be saved by common-sense, so as by fire indeed, but saved, so long as it listens to three such men as Withrow, Brooks, and Hale." This is not the Savior that these three men preach, however. But we readily agree with the *Journal* that, if Boston or Providence be saved by anything, it will be by common-sense. When men will confess this savior and abide by its counsel, we shall need less preaching.

The Church makes it dark and then offers to furnish man a guide—for a respectable fee. We prefer the light of day to a Christian lantern with which to find our way through life. Faith is a poor substitute for the sunlight of knowledge. The Christian faith seeking to lead modern civilization is like a blind man offering to show the way to a person with two good eyes. It runs no small risk of falling into the ditch, but, as we do not care to share the same fate, we respectfully decline its escort.

A newspaper article lately published in Japan deals with the question, "Of what good is Christianity to Japan?" In considering the moral effect of this religion, it concludes that Japan is rather superior to some Western countries in morals, and does not think that the influence of Christianity would be advantageous. The intellectual inferiority of the Japanese is frankly admitted, but the writer thinks that they can "enjoy sufficient happiness without any religion." As they receive no favor from the Christian religion, they have no enmity against it.

The *Month*, the organ of the Jesuits in England, is not very hopeful of Roman Catholicism there. It confesses that they are a small body, made up of a "score or two of men of title and property of the higher rank, two or three hundred country gentlemen, fifteen or sixteen hundred priests, a very small middle class and a very large class of poor, a great part of whom are immigrants from Ireland or the children of such immigrants." It says: "Our social and intellectual power, and our electoral influence, are those of a comparatively insignificant community."

The Bible tells man to take no thought for himself. If he does not take thought for himself, it follows that some one else has to take thought for him. We cannot see that shirking is a religious duty. It shows the good-sense of the world that it does not generally follow this advice. The Bible-command is to seek first the kingdom of God,—with the promise that food, drink, clothes, and all the necessities of life will be furnished gratis afterwards! If any one will inform the world how man can win this kingdom, there will be found swarms of candidates for admission. The kingdom of God is on the Continent of Common-Sense, and the key to it is to take care of yourself.

The poor of England, who are in a condition of suffering almost beyond belief, have found a way by which their distress can be relieved. It is to employ the vast revenues of the Established Church to alleviate the sufferings of the laborers who are out of employment. This sensible idea is called by a newspaper correspondent "a frightful thought." But is it not a "frightful thought" to think of hundreds starving, of thousands hungry and cold, half-fed and half-clad; of sorrow driving to crime or madness; of misery seeking a moment's forgetfulness in pleasure, in vice and sin? Better to lose the Church and save the world than to let men and women suffer and die, that a costly establishment may afford ease and luxury to the idle and rich. The next reform in England that justice and love of man require is the disestablishment of the English Church.

One of our city papers feels called upon to stamp out of existence a "worn-out libel" on that pious man, Cotton Mather. The libellous article is in the shape of a letter addressed to "Ye Aged and Beloved John Higginson." In this letter the "Beloved John"

is notified of the sailing from London of the ship *Welcome* with a hundred or more of "ye heretics and malignants called Quakers, with W. Penn, who is ye scamp, at ye head of them." The letter contains this suggestion: "Much spoil can be made by selling ye whole lot to Barbadoes, where slaves fetch good prices in rum and sugar; and we shall not only do ye Lord great service by punishing ye wicked, but shall make gayne for his ministers and people." This letter is called a forgery; but, considering its source, we can say it is bad enough to be genuine. The next effort will be to prove that no witches were hung on Salem hill, and that Roger Williams was not driven out of Massachusetts.

The *Churchman* in a recent editorial said: "If the whole Church will pray aright for a good ministry, it will get it." Why try to deceive men with this ancient delusion? You cannot get a good ministry by praying, any more than you can get a good House of Representatives. We are told that ministers are divinely appointed, but "divine calling" is a poetical phrase for personal interest. Men do what they like best to do, or what pays them best. No more divinity hedges a clergyman than an oysterman. God does not lead a man to the pulpit more than to the desk or to the loom. The way to get better ministers is to open the pulpit to a better theology and a better religion. As long as the policy of the Church is to refrain from being too honest, it will be troubled with this question that vexes it to-day: "How shall it get a better ministry?" Let young men study with less direction from the past; let there be a lectureship of Common-Sense, another of Reason, and a third of Homesty in our theological schools, and we shall not have to pray to get rid of dull, stupid, and uninteresting ministers.

A church-debt lifter is the popular man in Christendom to-day. Was this what the man did whom Christendom pretends to honor? Did Jesus go around Palestine lifting the debts upon the synagogues? We have a tradition that the man of Nazareth went around lifting fallen men and women. But the soiled Sisters of Charity of this age, and the poor who have to walk the earth by day and sleep in it by night, have no demand on Christian love. Mary Magdalene and Lazarus to-day have to be well-dressed to be noticed by the Church. It does not make much difference how many sins the Magdalene has if she cover them with silk and velvet, nor how many sores are on the body of Lazarus if there be plenty of dollars in his pockets. It is matter of astonishment that the Christian dogmas are believed in an age that is surrounded by the circle of natural sciences. It is a reproach to our knowledge that a priest can get a living in the nineteenth century. It is a stain upon our humanity that we are paying debts upon Christian palaces of worship and letting virtuous families suffer for the necessities of life. We believe in men paying all they owe, but we do not believe in running the world in debt for a house of God. If God wants a house on earth, let him build it. Man has enough to do to build a house for himself. There ought not to be erected in the United States another church building until every man in the country has a good place to live in. It would be a more righteous use of one's powers to help lift the mortgages off of poor men's homes than to free a building from debt that pays no taxes to the State.

## Communications.

## AMELIORATION OF ORTHODOXY.

AUGUSTA, Me., Dec. 26, 1878.

EDITOR OF THE INDEX:—

On visiting a dancing school in this place, which a young relative of mine is attending, I noticed the presence of three or four children of parents belonging to the Orthodox Congregational church here. That this should be the fact, occurred to me as an striking contrast with the dominant spirit of this same church some forty years since, as set forth in a book of two hundred and twenty eight pages, called *Scenes in a Vestry*. I have just been looking over this little book for the second time, attracted, indeed, by the raciness of its presentations, the keen sarcasm and ability of the writer, who was also one of the chief actors in the drama, as much as by the subject under discussion.

The author was a son of a late chief-justice of this State, and, at the time of its publication, in 1841, was himself a member of the bar, though now, for many years, he has been a clergyman of the Episcopal Church. In the preface, he says, "It is published at the earnest solicitation of friends and others who have become interested in the 'antic tricks' recently played before 'high heaven' by the South Congregational Church in Augusta." "If the reader discovers a good deal of tortuousness (to use a mild term) on the part of the church leaders, he must not be surprised. Persecutions for opinions' sake are set on foot, either from hypocrisy or from a defective or perverted moral sense; in either of which cases, indirection, sinuosity, jesuitism, and downright falsehood may be expected."

It may not be amiss to state that, in these later days, it is understood efforts have been made to annihilate this record, it being speedily given to the flames when falling into the proper hands, and that the copy I have been allowed to see is kept under lock and key for safe preservation.

The church referred to, it seems, was originally established on liberal principles, "recognizing no creed but the Bible, and allowing 'no spiritual interpreter to come between the conscience and its God.'" But, under the ministrations of the pastor then occupying



the pulpit, encroachments upon liberty of conscience had been begun. "A lady was remonstrated with by him for allowing her daughter to wear a gold watch"; and another lady who wore flowers in her bonnet was complained of for countenancing the "vanities of the world." Among other things, dancing was thought to be a sore evil, and church action was determined upon to suppress it. But, unfortunately for its success, the persons who allowed the amusement were the "very salt of the church." However, resolutions were passed, declaring it "to be the duty of church-members to refrain from this amusement," and, by implication, not to allow it in their houses.

"It so happened," says the narrative, "that there was a sewing society, composed of misses between the ages of ten and fifteen, that met once a fortnight for the purpose of plying their needles for some benevolent object in the afternoon, and of spending the evenings in plays, among which dancing was included." "In April, 1840, soon after this action of the church, this society met at the house of the lady of the chief-justice, and the eyes of the pastor and those who acted with him were upon her to see if she could have the hardihood to allow this amusement, and thus run counter to their views. The society was allowed to dance for a short time, a daughter and son of the lady, and all members of the church, playing, the one upon the piano, the other upon the violin." "This was a trying time to the church. If they passed by in silence and without rebuke this act, they feared that others would follow this example. But, on the other hand, the lady was one of the oldest members, and of distinguished piety, and they feared the ridicule that would inevitably attach to dragging her to the bar of the church, for infringing, not a divine law, but one that had been enacted some few weeks before by men who could advance no just claims, that we are aware of, to infallibility."

Very soon, at a church meeting, after the "preparatory lecture," complaints were presented against all three of these persons, for the parts they had taken in the dancing, and it was resolved "that they would be expected to absent themselves from the communion until these complaints should be acted upon."

Meetings of the church were held for the trial of these guilty members, a motion to have them public, since the accusations had been so, being lost. The case of the wife of the chief-justice was first taken up, her husband and her son, both highly skilled in the rules of law and evidence, appearing in her defence. The unwilling testimony wrung from the complainants by the cross-examination of these two accomplished experts, bringing out the private caucusing, the tortuous course that had been pursued, the evident determination to carry their points, together with the evident want of any authority to punish for mere opinion's sake, added to the keen sarcasm of its logic,—was indeed pitiable to behold in those who undoubtedly thought they were doing God service. At the same time, the spectator could not but delight in the exhibition of such talent in bringing to light all the bearings of the case, and showing the spirit of persecution from a mistaken conscience' sake. As an ecclesiastical proceeding, conducted with such legal ability, it could not fail to interest almost any reader at the present day. The trial went on, with frequent meetings, for three or four months, without coming to a decision. At length, the chief-justice himself determined with his wife to withdraw from the church. Then came discussions how they should be separated from it, whether by excommunication or otherwise. It was finally "Resolved, that the oversight and relationship of the church towards them should cease." Yet, it was so managed that in the report of the churches of the county, they were included among the "excommunicated."

Evidence being wanting against the daughter, she was simply dismissed and recommended to another church. Then came on the case of the son. Without going into details, this only may be added, that, in the course of the investigation, it being asked, "Didn't he fiddle?" he replied, "He *did* fiddle, and that he should probably fiddle again, but that when he fiddled, he did not fiddle out of disrespect to the church." The final result was, that "his connection with this church he now severed, and his relationship to it dissolved." The prayer which followed alluded to him as "cut off from the Church of Christ." Thus terminated the discussion of these cases, which had been continued for six months.

A regular attendance at a dancing school for the purpose of learning, and of course practising, the art seems much more worthy of discipline than a little refreshing dance of a few young girls, after their afternoon's benevolent work. And yet it appears there is no objection now on the part of this same church. This is certainly a great change, and, it were to be hoped, illustrative of the general ameliorating process going on in all so-called Orthodox churches. But may not this be doubted from sundry signs of the times,—one among them being the recent refusal of admitting to the church a gentleman connected with one of the daily papers of Boston, on the ground of "Sabbath-breaking," his business requiring him to devote some time on Sunday to preparing matter for Monday's paper? Is not the alarm at the progress of freethought, termed often "flood of infidelity," causing stricter measures among those of the Orthodox faith, and greater efforts for bringing the arm of the law to bear upon those who reject their dogmas, and may not a reverse swing of the pendulum are long bring back a severity of discipline equal to that which the above history illustrates?

The bare possibility of such a retrograde movement should arouse those who are emancipated from the thralldom of such teachings, and "who have tasted of the heavenly gift" of freethought, to earnest effort in diffusing widely a knowledge of that better gospel which they have received. A. H.

## THE SCIENCE OF UNIVERSOLOGY.

BY STEPHEN PEARL ANDREWS.

No. XXXII.

The last preceding article ended by an allusion to the objective synthesis, and the subjective synthesis, of universal things. These terms are derived from the positive philosophy of Auguste Comte, and need some explanation. To solve the problem of the universe is to obtain a satisfactory schematic conception of the world and of the relation of its parts. This universal schematic conception is a synthesis, in the mind of the thinker, of universal things, or of the way in which things are.

Any such scheme of things, entertained by us, being necessarily within the mind (whether it also exists objectively or not), is necessarily, in that sense, subjective; but the scheme itself may be conceived in either of two ways, such that they may still be appropriately discriminated as objective and subjective, respectively.

If the world is conceived of from its own point of view, or as it is supposed to be in itself, man taking his place in it only as a minor and inconsiderable portion of things at large, which he is, from that point of view, we constitute, in our thoughts, what is known as the objective synthesis,—assuming that the way in which we think the thing is substantially the way in which the thing is. This kind of synthesis is, however, of several sorts. Descartes attempted such a synthesis on the basis of the mathematics, the abstract ideas of magnitude, figure, and motion; and with algebra as his instrument. The evolutionists of more recent date are now attempting it on the basis of biology (see *Evolution and Positivism*, by J. H. Bridges, *Fortnightly Review*, June and July 1877). I, again, discover that the most ancient class of thinkers, founders of the pre-Christian theosophies and mysteries, and, prior to these, of the higher type of ancient philosophy, made the same attempt, also on a mathematical basis, but differing from Descartes by taking, as basis within the mathematics, the first elements merely of number and form,—one, two, three; odd, even; the curve and the straight line, etc. Universology re-discovers, re-affirms, clarifies, and enlarges this latter view, working out from these few simple elements a demonstrative objective synthesis as basis and guide, while, then, it accepts and further elaborates the subjective synthesis (defined below), and ends by integrating the two syntheses, making the new objective synthesis dominant, as the canon of criticism, on the other.

If, on the other hand, the world is conceived of from the point of view of man, and his wants and destiny, taken as the matter of focal and supreme importance, all the rest of the world being ranged as high and low, near and far, according to its relative importance to man (the cosmical subject), we constitute in our thoughts what is named the subjective synthesis. (See Bridges, as quoted above, and Wake-man's address before the Free Religious Association.) This also is of several sorts. The primitive selfish instincts of every individual race and nation begin by a subjective synthesis proper to him or itself. There is not a baby three months old but has a schematic conception of universal things of which itself is the centre, the all-important something, to which everything else is adjunct, and important precisely in the degree in which it tends to subserve the little despot's wants. This is the first type or variety of the subjective synthesis. The second remarkable subjective synthesis is that of the Christian scheme of salvation, or, in other phrase, of the Christian religion and theology. In accordance with these, the human soul is infinitely the most precious thing in existence; to save one's own soul and the souls of mankind is the great work and purpose of all sane thinking and exertion; and "the world," as contrasted with the soul, is "earthly, sensual, devilish,"—a something to be valued, used, or tolerated only in so far as it is indispensable, and its use unavoidable. The third and latest subjective synthesis is that of "Positivism" (Comtean), which, setting aside the supramundane factor, the world to come, otherwise agrees with Christianity (with which in that respect it is strongly contrasted) in making man and his concerns, that is to say, not his heavenly but his earthly destiny, the subject of our supreme concernment,—subordinating the world apart from man to the rank of a mere pediment for him; having no other importance than as it relates to and subserves the needs of his existence.

The doctrine of the objective synthesis, of any grade, is then that which presents, or attempts to present, in the language of Mr. Bridges, "a picture of the universe," man taking his very subordinate position as a minor part of it, a genus, a species, or a mere variety of the animal world; and the doctrine of the subjective synthesis, of any of its grades, is that which presents man with the world as his footstool, or that which, in the language of the same writer, "is no picture of the universe, but only of the relations of the universe to human life."

Further to illustrate these two technicalities which are destined to play a great part in the sciento-philosophic discussions of the future, the objective synthesis is like an occidental map of the world taken as a globe,—which gives no precedence to the locality of the most leading nations, but treats all alike; while the subjective synthesis is illustrated by a Chinese map of the world, which fills nineteen twentieths of the room assigned to it with "the central flowery kingdom" (China), and places all the other nations, England, France, etc., as little islets around the edges. The Chinese, when they insinuated their geography, were, relatively to this earth, situated as the positivist holds that we are situated with regard to the larger world, or universe,—in a state of inability to compass it as it is, and reduced therefore to the

necessity of treating it in an incomplete and purely relative manner,—relative to the way in which it more or less particularly concerns us. The subjective synthesis is confessedly very imperfect; but it is the best, it is held, which we can hope to do, with our limited powers.

We have now to observe that the objective synthesis stands correlate with discursive and theoretical methods of thinking; in a word, with metaphysical philosophy and pure science. It is indifferent to the superiority of man over crude Nature, putting everything which is upon the same footing; while, on the other hand, the subjective synthesis stands correlate with practical affairs, with the social destiny of man, and with our duty as rational beings in the world; in a word, therefore, with religion,—whence it is that Comte's philosophy culminates in religion; differing from Christianity, it is true, in not attempting to reach beyond this world, but agreeing with it, as against mere philosophy and science, in making human destiny the focus and centre of all its purposes and exertions.

In a word, the objective synthesis, or a mental picture of the world as it is supposed to be, in itself (with no special prominence or supremacy assigned to man), is characteristic of philosophy and science; and the subjective synthesis, or a mental picture of the world as it stands related to man—to the needs, aspirations, duty, and career of man—(the outer or objective world being merely his pediment or footstool), is characteristic of religion and the practicalities of life; and, in fine, the integral or universo logical synthesis is that which embraces and coordinates these two in a higher unity, subjecting the religious and practical to the guidance of the purely rational,—the purely rational meaning, not a system of general *raisonnements* about the facts of history and observation, but an absolute metaphysical and logical analysis of the universal nature of things.

The earliest philosophy had aimed at this objective synthesis. John the Revelator had looked to it with confidence, before he became a Christian, to solve the mystery of being. As a Christian, his attention and hope were turned away from this earlier promise, as something disappointing and futile, and fixed upon the subjective synthesis of Christianity. It is the presentation of these two views, and the transition of the author's mind from the one to the other, as the hope of the world, which is the burden of the Revelation.

I now discover, therefore, that the Apocalypse is a divine drama in two acts, grander in conception, and more grandly wrought, from a purely literary point of view, than the *Divina Commedia* of Dante, but demanding the special key of the ancient hermeticism, to unlock the treasures of its peculiar form of literature. The subject of the first act of the drama is the promised solution of the world's problem (the enigma of existence) through philosophy, and the virtual failure of philosophy to redeem its promise. The enigma is represented by the "book written within and on the back side, sealed with seven seals (*absolutely sealed*, ch. v., v. 1.), impervious in all senses to the searching sight of the inquirer. The meagre outcome of the immense promise of philosophy to solve the enigma, and its small and disappointing result (the virtual failure of the attempt to institute an objective synthesis) is represented by the other "little book open" (ch. x., v. 2), sweet in the mouth, but bitter in the belly (v. 9, 10). The subject of the second act of the drama is the real solution of the same problem and enigma, through the new and true religion,—Christianity,—by the marriage of the God-man,—the divinizing teacher and martyr, "our Lord,"—and the prospective divinized humanity, the New Jerusalem, or the Church (John's conception of the subjective synthesis).

The first three chapters of the Apocalypse are a poem or general introduction, and a dedication of the drama to the whole Christian world. The first act extends from the first, or, excluding the poem, from the fourth to the tenth chapters inclusive. The eleventh chapter is a special introduction to the second act, sketching the long period of evil—what Fourier calls the subversive career of mankind—preceding the advent of high harmony. From the twelfth chapter, inclusive, to the end is the second act of this magnificent drama. It bursts upon us, at the opening of the twelfth chapter, with the presentation of the glorified woman, the Church,—the destined bride of the Lord. From this point up to the nineteenth chapter, eleventh verse, the space is filled with the most vivid pictures of the conflicts and conquests of the Church with and over the serpent, dragon, and beast, the old traditional doctrine; and over Babylon, the old and false social order. At this point, the Lord, the Word of God (ch. xix., v. 13), the *Logos*, the bridegroom, is introduced and duly celebrated. He aids the Church to her final conquest. The beast and the false prophet (another symbol of the prevalent badness of the times) are overcome and imprisoned (v. 20); and the action of the drama now moves on with majestic sweep to its grand *dénouement*, in the marriage of the KING OF KINGS and LORD OF LORDS with the Church, the redeemed world, symbolized by the New Jerusalem, and the new heaven and the new earth.

We may now return to the consideration of the numerical clauses involved in the drama, including to some extent a further notice of the hermetic numerals at large. The fact that seven means *all* is admitted on all hands, and has been sufficiently established. Shall we now ask *why*? Theologians are ready with their assumedly historical answer, and feeble guess: "It is most likely that the idea of sufficiency and completeness became originally associated with the number seven from the Creator having finished, completed, or made sufficient all his work on the seventh day; and that hence, also, it was adopted as a sacred number, a number chiefly employed in religious concerns in order to remind mankind of the



creation and its true author." (*Kitto, Cyc. of Bib. Lit. v. seven.*) Philosophy inverts the order of response, after this manner. It first shows the adequate logical reasons for the values assigned to this and the other sacred numbers by the early or so-called hermetic thinkers, and then points out the fact that the supposed history of creation in Genesis, the rest of God on the seventh day included, is merely the reading of these early philosophic speculations into mythical story.

First, in respect to 7, with its meaning of *all, summation, or the whole*. This was nothing more than the tradition of the first discovery of the fact that certain numbers are *sums or products* of other numbers which are factors or parts of these larger and entire sums. Thus 3 is the *all or entirety* of 1 and 2 (1+2); 7 of 3 and 4 (3+4); and 12 of 3 multiplied by 4 (3×4), or of 7 plus 5 (7+5), etc. This incipency of arithmetic is now for us so simple, so much of the nature of necessary and obvious truth, that it requires a mental effort to conceive that it was, for its day, a great scientific discovery; proclaimed as such; talked of by the learned of that unlearned period; stamped upon the wondering mind of the masses, and so magnified in importance that it remained impressed upon the general public as something marvellous, and ultimately as mystical, magical, and "sacred," long after those early scientists who first made the observation had forgotten it, as anything other than a natural and simple fact.

Almost any number, being in fact the sum or product of certain other and complement of numbers, might be taken as *all or whole*, and accordingly 3, 4, 5, 7, 9, 10, and 12 occur in the Kabbala in that sense, when the confusion pointed out by scholars for instance in the philosophy of Pythagoras. The 7, however, gained a general and almost exclusive prominence for this idea, except that 12 represented it in a still higher and holier sense, less philosophic and more religious, especially when doubled, 24, or squared, 144, and again when augmented by the usual decimal series of numbers,—140,000, etc. The reason of this predominance of these two numbers 7 and 12, as *indices of complete summation*, was doubtless the pivotal importance of 3 and 4, the immediate (less elementary and more elaborate) successors of 1 and 2, and the relation of 7 and 12 with these numbers, and with each other, through the fact that 7 is their sum and 12 their product. We are thus conducted back to the question of the qualitative meanings assigned to 4 and 8.

The 4 was the elaborated head (2, the elementary) of the even number series, 2, 4, 6, 8, etc.; and 3 the elaborated head (1, the elementary) of the odd number series, 1, 3, 5, 7, etc. Even means *equal*, odd means *unequal*. Herbert Spencer has elaborately and conclusively shown that the *universal form* of intellectual mentation, or, in other words, of the whole process of reasoning, is the perception and discrimination of equality and inequality (of the dual relation of the equal and the unequal; i.e., of odd and even, even and odd). Spencer, *Psyc. v. II.*, pp. 352-3, et al. The first discoverers of odd and even, as a simple fact of the distribution of numbers, were close upon the track of, and had a more or less clear perception of, this astute metaphysical reformulated in our day by Mr. Spencer. Their method of formulation was to assign a special and very significant meaning to the number 4, and another contrary and equally significant meaning to the number 3. Let us see what were the meanings so assigned.

The number 4 was first associated with the geometrical square, and with all things square, squared, or "on the square," and so with superior moral excellence,—number, form, and morals being thus analogically, and as it were spiritually associated by a tie of relation transcending the particular sphere; 4 came also to denote spiritual and divine affairs, and also ANALOGIA, or the higher logic. It was named in Greek the tetraktis, or sacred four.

The number 3 was first associated, on the contrary, with the geometrical triangle (isosceles), and with all things ratio-ed, or tapering from a broad base to an apex; and then with ratio or reason; and with reasoning of the inductive order (from apex to base) and of the deductive order (from base to apex), all of which was deemed a lower, inferior, and merely human method of mentation, as compared with the transcendental and divine method, signified by 4.

The 4 repeats analogically the cardinal series at large, with an augmentation of its sanctity and excellence; the 3 repeats, by its tapering divergency, the stream or snake-like protension of the ordinal series, with an augmentation of its profanity and badness. The 4 was, therefore, absolutely correct (square), supreme, analogical or figurative, spiritual, divine, masculine; and the 3 was relatively incorrect, (though in the form of ratio or reason), subordinate, merely logical or literal, human, devilish, and feminine (as contrasted with the spiritual, divine, and masculine). Cf. the theological expressions *more divino* and *more humano*. Herein is the germ of the whole doctrine of the imperfection of the human reason, and of the fact that it can be and is transcended by a divine revelation made to another and different faculty of the mind than that which merely reasons, after the human type of reasoning. We also now see clearly what Cicero, already quoted, himself doubtless an initiate, means, when he says that 7 (3+4) is "the knot and cement of all things, as being that by which the natural and spiritual world are comprehended in one idea."

The classical expression "*ter, quaterque beati*" (three and four times blessed), contains an allusion to the union of 3 and 4 in the composition of 7, meaning absolutely, or in the highest degree. It is the same with the frequent repetitions of three and four in the first chapter of Amos. See, for a striking

exhibit of the great prevalence of 7 in the early writings of the world, *Isis Unveiled*, Blavatski, v. II., p. 467.

A great revival of interest in hermetic literature has already begun. The appearance within a few years, in America alone, of four such works as *The Blazing Star*, by the late Wm. B. Greene, *Isis Unveiled*, by Madame Blavatski, *The Kabbala*, by Dr. S. Pancoast, and *Swedenborg a Hermetic Philosopher*, by Gen. E. H. Hitchcock, are indications of this fact. It is believed, however, that a clear exposition of the divine comedy, if we may borrow the term, of John of Patmos will do more than all that has occurred to augment the interest in, and the recognition of, the importance of this unique literature.

The numerical exposition will be continued in the next number.

#### SOCIAL SCIENCE.

Surely the world moves when our friend "A. W. K." discovers that there is no "royal road" to a knowledge of social science. But there is a plain path, the first step in which is to perceive one's lack of knowledge; and if "A. W. K." will persevere in that path of study, although he will find it hard work, with no "short cuts," I venture to assure him that he will be repaid for all his labor, and will be saved the painful necessity of believing and promulgating the gospel of despair. He may soon learn the wide difference between political economy and social science, and be able to distinguish between destructive political communism and constructive social communism, and between all forms of communism and integral association as advocated by Fourier.

Of constructive communism we have good examples in this country, in the Shakers and kindred celibate societies, and in the Oneida Community and others having peculiar marriage systems. In none of these is there "an equal division of the results of labor," nor in fact any division of the results of labor except enough thereof to each according to his needs, to supply shelter, clothing, food, and whatever the individual uses. To make a division of the results of labor would individualize them, and so destroy the community of property.

In point of fact, in a pure communism all the property accumulated beyond that necessary to sustain the individuals is owned by the community, and is held and managed by one or more trustees.

This sort of social life satisfies a certain number of persons, and perhaps will always continue to do so; and that it does not "deprive these of the only stimulus to exertion," is proved by actual facts, a little study of which will make known to "A. W. K." that more industrious people than the Shakers and the Oneida Communists do not exist in our individualistic societies, and that they are rich in this world's goods, and raise and sustain neither paupers nor criminals.

But "we must build with the materials Nature has provided for us"; and the element of individuality, or selfishness, is as inherent as altruism, and an integral social science must take account of all the elements of man's nature, and must show us how to create an environment exactly suited to the complete development of all our faculties. Doubtless "it is easier to adapt ourselves to the environment than to create an environment that shall be more satisfactory." If one is a cowardly conservative. But no progress would ever have been made on that principle. If our ancestors had been content with their condition and environment, we should have been naked savages instead of partially humanized and civilized beings.

A noble and manly discontent is the first step in progress. All honor to the workmen for that they are not satisfied with their condition, albeit they do not yet know more of social science than most people do.

Herbert Spencer has done good work for his fellows, but his labors bear such a relation to social science as the work of the Coast Survey does to the discovery of the mariner's compass, or as a complete history of the origin and development of sailing vessels does to the invention of the steam-boat, or as a perfect map of one's own country does to the discovery of new lands, or as a history of roads and carriages propelled by animal force does to the invention of railroads and steam locomotion. We owe all science and all art and all progress to these brave souls who did not shrink from attempting to create more satisfactory conditions and environments than those in which they found themselves.

The social compass has been found and announced by Charles Fourier, and those principles which constitute it have been logically and mathematically demonstrated to be true by Stephen Pearl Andrews in his elucidation of social science as one of the most important branches of Universal Science.

Until one has mastered these principles, which cannot be got at by any amount of reading of Mill or Spencer, or by any short cut or royal road, it is hardly worth while for him to dogmatize about social science; and when he has done so, he will not preach the cheap and dismal doctrine of despair.

F. S. C.

#### AID FROM AUSTRALIA.

DEAR EDITOR OF INDEX:—

Receiving as I do much delicious spiritual food from THE INDEX, gratitude and justice impel me to help to support it. I cannot do so with my pen, nor does it require that help from me if I could give it, seeing that you have numerous learned and intelligent coadjutors and contributors who are thus aiding you to carry on the good work,—the advocacy of the calm expression of fair freethought. But I may help you a little with some of the money necessarily required for that work. I therefore send you another

25 (five pounds), my subscription for 1879, which please allot as follows: for—

1. Two copies of INDEX for 1879, to be posted to addresses named to you.

2. Two dollars, my subscription to the Free Religious Association for 1878-9, with compliments and thanks to the indefatigable Secretary, Mr. Potter, who will perhaps post to me the Eleventh Report, and a set of the pamphlets of—

3. Proceedings of the Free Religious Association from 1872 to 1877. Pay for these, and—

4. Place balance to INDEX fund.

If you think that my action may prompt others to send money-help to THE INDEX, you are at liberty to publish my letter.

Thanking Mr. A. W. Stevens for his delightful August thoughts in your absence, and you for all other mercies, and trusting that you have been much strengthened by the "spell," believe me yours in the cause of Free and Fair Inquiry,  
B. R.  
SYDNEY, Australia, Nov. 6, 1878.

#### "HEAR BOTH SIDES."

PROVIDENCE, R.I., Jan. 2, 1879.

DEAR MR. ABBOT:—

I enclose my subscription to THE INDEX for 1879. Had I the power, I would be glad to increase it a hundred fold; but the times are terribly out of joint with me, and that delightful dream which I suppose is common to us all, of possessing a purse as full as the heart, has no prospect of realization. But I should be very sorry to part company with THE INDEX. I love it for what many would think its chief fault, because I find in it sentiments so opposed to my own, and its own as well. I cannot but judge of a man's real fealty to the truth by his willingness to abide by the motto, "*Audi alteram partem.*" Since the old *Liberator*, I have not found a paper so just in that respect. I wish also to thank you for your course in regard to the subject which has been so prominent in your columns for the last year or so. It has not been a pleasant subject; no doubt it has been more disagreeable to you than to your readers. I think we all shall be glad when it ceases to occupy so much of your contracted space, though I am sure its ventilation has resulted in much good. There are few liberals in this city who do not heartily sympathize with you in the position which you took and held. Long may THE INDEX live to bear the standard of true religion,—that *sanctum bonum* which is of all things most desirable, but, I am afraid, of all things most difficult. Yours for all the truth it is best for us to know,  
CHARLES APLIN.

P.S.—As I closed my letter, THE INDEX came in, and I have read the letter of Mr. Appleton. I have no acquaintance with him, but from the two or three speeches I have heard from him, I should think his religion consisted in bitter hostility to every existing institution in the world, and thinks that all we need to bring the millennium is a repetition of the French Revolution. If liberals ever do divide on this question, and there are "symptoms," put me down for the "Religion of Purity" now and forever.  
C. A.

AN ENGLISH WRITER has been sharply criticizing the management of the London public schools known as the "Board Schools," and produces the following as specimens of the written examinations of some of the scholars:—

"Where is Turkey?"  
"Turkey is the capital of Norfolk."  
"Where is Turin?"  
"Turin is the capital of China, the people there lives on birds nests and has long tails."  
"Gibberralter is the principle town of Rooshia."  
"What do you know of the patriarch Abraham?"  
"He was the father of Lot, and ad tew wives—wun was called Hishmale and the t'other Haygur. He kept wun at home, and he turn'd the t'other into the desert, where she became a pillow of salt in the day-time and a pillow of fire at nite."  
"What do you know of Joseph?"  
"Hee wore a coat of many garments. Hee were chief butler to Faro and told his dreams. Hee married Potiffers dorder, and he led the Gypsians out of bondage to Kana, in Gallilee, and then fell on his sword and died, in site of the promias land."  
"Give the names of the books of the Old Testament."  
"Devonshire, Exeter, Littikns, Numbers, Stromomy, Jupiter, Judges, Ruth, etc."  
"What is a miracle?"  
"Don't know."  
"If you saw the sun shining overhead at midnight, what would you call it?"  
"The moon."  
"But if you were told it was the sun?"  
"I should say it was a lie."

"Another boy, giving his impressions in regard to Moses, wrote as follows:—

"He was an Egyption. He lived in a hark maid of bull-rushers, and he kep a golden carf, and wor-shipt braizen snakes, an he het nuthin but kwales and manner for forty year. He was kort by the air of his ed while riding under the bow of a tree, and he was killed by his son Abalon, as he was a-hanging from the bow. His end was peace!"

"What is meant by conscience?" said a school-master to his class. The almost simultaneous reply of half their number was:—

"A hinward monitor." An inspector who happened to be present inquired: "And what do you understand by a monitor?" To this an intelligent youth exultingly answered: "A hironclad."



## Advertisements.

### THE PATRONAGE

of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

THE INDEX must not be held responsible for any statement made by advertisers, who will in all cases accept the responsibility for their own statements.

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For 1 to 12 insertions, 10c per line.  
 " 13 " 25 " " " "  
 " 26 " 51 " " " "  
 " 52 " " " " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made. FRANCIS E. ABBOT, Editor.

### TO ADVERTISERS.

The following states the experience of a successful Bookseller who has advertised in THE INDEX:—

TOLLEDO, Ohio, Sept. 20, 1872.  
 To THE INDEX ASSOC., Toledo, O.:  
*Gentlemen*,—Having had occasion to advertise in your paper during the past two years quite largely, I take pleasure in stating that I have always obtained very satisfactory returns—better in fact than from book advertisements in any other paper I have advertised in. Not only have I obtained immediate results, but orders have frequently been received months after the insertion of the advertisement, showing that your paper is kept on file and referred to by your readers.  
 Yours truly,  
 HENRY S. STEWART.

Special arrangements will be made at reduced terms for long-time or extended advertisements. Address  
 THE INDEX,  
 No. 231 WASHINGTON STREET,  
 Boston.

### CULTURED FREE THOUGHT.

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2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

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The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

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A SOUTHERN negro believes that Thanksgiving, Christmas, and New Year come too close together. He therefore recommends the consolidation of the three as "Thankchristyear," to be hereafter celebrated in a lump on the first of January.

NEXT SUNDAY afternoon, January 19, at 3 o'clock, the First Liberal League of Boston will hold a meeting at the Woman's Club Rooms, 4 Park Street. An essay on "The Hebrew Prophets" will be read by F. E. Abbot; after which there will be a general discussion and social intercourse. All friends of this League are invited to attend.

JUDGE HERSCHELL V. JOHNSON of Georgia, having an important suit on trial that could not well be interrupted, kept Thanksgiving Day by holding court, directing, however, that the court should be opened with religious services. This is the gentleman who, before the civil war, declared epigrammatically in a public speech that "capital should own labor." How beautiful is such a man's regard for religion!

THE OMAHA *Herald* is responsible for this ludicrous anecdote, which shows the Indian's mode of contemplating the government's attempt to "Christianize" him: "Recently General Crook, a Mr. Collins, of Omaha, and a son of President Hayes were on a hunting expedition in the West, and one day arranged to have the distinguished Indian man and statesman, Red Cloud, their guest at dinner. After seating themselves around the festive board, and being ready to begin the onslaught upon the bounteous dinner of game, Red Cloud addressed the carver, Mr. Collins, inquiring: 'Do you pray before you eat?' 'No,' said Collins. 'Then,' replied the chief, with great gravity and seriousness, 'you will not steal from me.'"

THE CHICAGO *Jewish Advance* gives this ludicrous instance of superstition in Russia: "The *Hamelz* reports the following curious incident, quoting the Russian journal *Nedela*, 'The Week,' as his authority: 'The farmers in the district of Kabilianski (Government of Poltava) have commenced to use kerosene lamps in lieu of the tallow candles or thin laths of pine wood which they had been in the habit of using. This innovation displeased their spiritual shepherd. He therefore preached at his church that it was unlawful for an Orthodox Greek-Catholic to light his house with this liquid. This sort of oil, he said, comes from the decomposed part of Satan, who had been confined to rot beneath the mounts of Caucasus since he rebelled against the heavenly powers. His parishioners listened to his wise expostulation, and banished the ungodly lamps from their houses.' Here it must be remembered that the Russian censor would not permit such remarks to circulate in the press as pleasantries. The story must therefore be taken as a veritable fact."

THE *Tribune* says: "It was about two years ago that Dr. Leonard W. Bacon wrote from Geneva, Switzerland, predicting the failure of the Old Catholic movement in Europe. He now writes a letter to the *Christian Union*, stating that the collapse of the movement is already visible all over Europe, and that 'it will be manifest and complete in about twelve months, extraordinary exceptions excepted.' He points out that the new government of Geneva begins with a general policy of non-interference in religious matters, and, as the Old Catholic Church in Geneva was created and is upheld by decrees and subsidies from the Hotel de Ville, non-interference is equivalent to annihilation. 'The Church consists simply of a clergy, salaried by the State, without congregations.

When the salaries stop it is easy to infer where the Church will be.' Dr. Bacon recalls that when his prediction of two years ago was published, he was charged with 'defective opportunities of information' or 'invincible ignorance.' Considering where he had been and what he had been doing for five years, he felt like replying: 'If I don't tell you the truth about this Old Catholic humbug, don't call it defective information. Call it square lying.'"

THE *Tribune* speaks thus of "John Morley's Challenge": "John Morley, whose pen seems to be the busiest in all England nowadays, has thrown down the gauntlet to the clergy in the last number of *The Contemporary*. He charges the priests with so debilitating the minds of men and women by promises and dreams that many a generation must come and go before Europe can throw off the yoke of superstition. But he promises them that they shall be generations of strenuous battle. 'The growth of bright ideals and a nobler purpose,' he says, 'will go on, leaving ever and ever further behind them your dwarfed finality and leaden, moveless stereotype. We shall pass you on your flank; your fiercest darts will only spend themselves upon air. We will not attack you as Voltaire did; we will not exterminate you; we shall explain you. History will place each dogma in its class, above or below a hundred competing dogmas, exactly as the naturalist classifies his species. From being a conviction it will sink to a curiosity; from being the guide to millions of human lives, it will dwindle down to a chapter in a book. As history explains your dogma, so science will dry it up; the conception of law will silently make the conception of the daily miracle of your altars seem impossible; the mental climate will gradually deprive your symbols of their nourishment, and men will leave your system, not because they have confuted it, but because, like witchcraft or astrology, it has ceased to interest them.' This is certainly a sweeping challenge."

THE EMINENT would-be assassins, Nobbling, Moncael, and Passanante, seem to have stimulated others to tread in the same path. The editor of the *Piccolo*, a liberal journal published in Naples, has received an anonymous letter from which is translated the following edifying paragraph: "Dare no longer to censure men who entertain really liberal sentiments. Bear in mind that if in our 'Sect,' as you are pleased to denominate us, there exist men capable of stabbing a sovereign, there are also men quite as capable of putting an end to the life of a wretch like you. The cruelty which will be practiced on the unhappy man whose dagger failed will but register a new victim in the Republican ranks. The death of Passanante will be recorded in the book where your sentence is already written." With this, compare the following extract from *L'Avant-garde*, *organe collectiviste et anarchiste*, a paper published at Chaux-de-Fonds, whose circulation in Germany is prohibited: "I must also say now that Olivia (the real name of the Spanish assassin) has not received any socialist education, but is simply a revolutionist by nature and instinct. The assassination of kings is really not the way to union. Our plan is to destroy institutions which are tyrannical and despotic, and, so long as these institutions exist, we have not fulfilled our task. Therefore war to institutions for the peace of the people; this has always been our motto. But there are men whose lives are consecrated to the upholding of these institutions, and we must get them out of the way in order to accomplish our work. I do not make this rule for all sovereigns, as the task would be considered by some of our people as too great. We should, for instance, make an exception of Alfonso XII. of Spain. He is at this moment the key-stone of the political arch of his country, on account of his having no heir. After his death, Spain will become a mass of revolution."



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N. B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Fellow, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

FIRST FLUNKY: "Well, I hear your young gov'nor's made a match with Miss Deronda?" Second Flunky: "Yass, he's gone and done it!" First Flunky: "Come now, what's the figure? Any idea?" Second Flunky: "Wall, taking everything into account, I calculate his place'll be wuth about eight hundred a month."—Punch's Almanack.

## Socialism in Germany and the United States.\*

BY PROF. HENRY FAWCETT.

At the present time I think it will be admitted that no economic questions assume greater importance than the tenacity with which the principles of protection are clung to in many of even the most progressive countries, and the sudden and unexpected development of socialism, especially in Germany, and among that section of the working-classes who form what is now known as the Labor Party in the United States. The former subject I brought forward last year, for I then attempted, while considering the leading arguments on which the protectionists of America, the colonies, and of various continental countries base their opposition to free trade, to explain the causes which have retarded the more general acceptance of the principles of unrestricted commerce during the period which has elapsed since their adoption by England. I have been induced to select modern socialism as the subject of my present course of lectures, not only because of the extreme importance of the question, but because there is, I believe, a closer connection than may at first sight appear between the maintenance of a system of protection and the development of socialistic ideas. It at once becomes evident from a consideration of the aims and proposals of the socialists of the present day that the most marked characteristic of modern socialism is belief in the State. Between the socialism of former days and the socialism of the present time, there is this distinction: the schemes of the earlier socialists were voluntary organizations, and, however much individual liberty had to be sacrificed by those who joined a socialistic community, no attempt was made to coerce any one to join it. The socialists, however, of the present day propose to use the power of the State to fashion the entire community to a prescribed economic model. Modern socialism, therefore, possesses an importance which is incalculably greater than can be attributed to any of the various communistic schemes which have been carried out simply by individual effort. It has been often remarked that success has not unfrequently its first origin in failure; and I think it can be shown that some of the economic movements of the present day, by which great results have been produced, and from which still greater results are anticipated, undoubtedly had their beginnings in the unsuccessful attempts which have from time to time been made to put into practice various communistic experiments. In the abortive efforts of our countryman, Robert Owen, to introduce communistic principles into social life, were laid, I believe, the first foundations of that cooperative movement which has in recent years assumed such a remarkable development, and the extension of which may be regarded as one of the greatest improvements that can be introduced into modern industrial economy. So long as the efforts of socialists were restricted to the formation of voluntary organizations, there was no reason to regard their proposals with apprehension; on the contrary, such men as Owen and his coadjutors were the pioneers of many useful social reforms. For instance, at his factory at New Lanark, the first systematic effort was made to secure the education of factory-children, and to protect them against overwork. He was also, in part, the originator of the first infant school, which was established in London in 1819. Modern socialism, however, assumes an entirely different aspect. There has now been conferred upon the working-classes in many countries a predominance of political power; and no one who watches events which are now happening can doubt that, if socialism should continue to advance with as much rapidity as it has lately shown in Germany and the United States, the day is not distant when the socialists will be able to control the legislation of those countries. The prospect is one that may justly excite serious apprehension, and therefore it becomes of the first importance to inquire what is the attitude which should be assumed toward a movement that may become formidable at any moment.

It will not be difficult to show that no policy can be more short-sighted or more unwise than to endeavor to repress socialism by imposing legislative penalties on those who advocate its principles. All experience proves that the movement will not be thus suppressed, but, on the contrary, will, in all probability, be made to assume a more dangerous development. For centuries in our own country a succession of statutes were passed, with the object of preventing combinations among the working-classes, and the chief result of this legislation was to intensify all the worst evils which could result from such combinations; for workmen were thus driven to form themselves into secret societies. It is scarcely possible to make a graver mistake than to allow our judgment of a great social movement to be determined by some circumstance which may be accidentally connected with it. The recent deplorable attempt which was made on the Emperor of Germany's life seems to have caused many of the leading statesmen of that country to be panic-stricken with alarm about socialism, and they appear to have eagerly rushed to the conclusion that between socialism and political assassination there is a close and necessary connection. Socialists have been described by Prince Bismarck as "bandits," who must be extirpated as if they were outcasts of society. Nothing can be more unfair or more unreasonable than to associate the socialists of Germany and other countries with the crimes of a few fanatics. Religion is not to be discarded because of the fearful deeds of cruelty which have been done

by zealots, who thought they were performing a holy work if they tortured men into the acceptance of what they regarded as the true faith. The principles of socialism have not suddenly sprung into existence. They may now be assuming a new form, and new methods of carrying them out may now be proposed; but from the earliest times the principles of socialism in various forms have been advocated by some of the wisest and best of men. The social life of the early Christians was organized on communistic principles. "All that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need." Throughout the "Republic" of Plato and the "Utopia" of Sir Thomas More, proposals are developed, with the utmost elaboration of detail, for organizing society on a communistic basis. In fact, in every age and in every country, socialism has been more or less actively developed; for whenever there is a marked difference in the condition of different classes, whenever the great wealth of the few can be contrasted with the deep poverty of the many, sympathy is sure to be aroused, and a feeling spreads that some means should be adopted to secure a more equal distribution of wealth. With the object of remedying this inequality in the distribution of wealth, various schemes have been from time to time propounded, which, however much they differ, have all been based on what may be regarded as the fundamental principle of socialism,—that men should not be permitted to appropriate to their sole use all that they are able to acquire, but that a portion of what they possess should be devoted to the relief of the necessitous.

In order to show the futility of attempting to repress socialism by legislative enactments, it may be mentioned that in countries where the rights of private property are most jealously defended, institutions are maintained which are based on socialistic principles. I shall have occasion presently to point out that the particular form of socialism which is now obtaining such development in Germany and the United States has hitherto scarcely taken root at all in England; and yet for more than two centuries, by the authority of the State, an institution has been maintained in England which is based on socialistic principles. The Poor-Law of Elizabeth confers upon every man a legal claim to relief. The funds required to provide this relief are obtained by enforcing a contribution from the general community. Ail, in fact, who have anything to spare are compelled, whether they wish it or not, to subscribe to a common fund which is distributed among those who need to be relieved. Although I shall endeavor to show that the socialistic programme which is now put forward would, if it were carried out, be destructive of the best interests of society, yet any particular scheme is not to be condemned by simply saying it is socialistic, for if socialism were to be regarded as a noxious weed to be extirpated wherever found, the English Poor-Law system would have to be abolished, because it infringes on the institution of private property by declaring that all that a man may acquire shall not be appropriated by him for his own use, but a portion of it shall be devoted to relieve the wants of the poor. I have thought it important to consider the subject from this point of view, because nothing can be more unwise than to attempt to check socialism by indiscriminate abuse, and by treating the subject as if every socialist must have some sinister object to obtain, and as if every proposed reform which involves a socialistic principle must for that reason be denounced.

Although I believe it can be shown that the gravest mischief would result from carrying out most of the various schemes which constitute the programme of modern socialism, yet nothing can be more idle than to suppose that a movement which is daily gathering to its support an increasing number of sincere and devoted adherents can be checked by general denunciation. If the movement is to be in any way arrested, it will be above all things necessary, in discussing the subject, to free ourselves from prejudice. I will, therefore, endeavor so to approach the subject that no socialist shall be able to say that I have done any injustice either to the cause he advocates or to the motives which prompt his action.

After having carefully examined the proposals of the leading German socialists, and after having read the proceedings of the various socialistic congresses which have been held in recent years, I think it will be admitted that the following is a full and fair statement of the programme of modern socialism:—

1. That there should be no private property, and that no one should be permitted to acquire property by inheritance. That all should be compelled to labor, no one having a right to live without labor.

2. The nationalization of the land, and of the other instruments of production; or, in other words, the State should own all the land, capital, machinery,—in fact, everything which constitutes the industrial plant of a country, in order that every industry may be carried on by the State.

These proposals to prohibit inheritance, to abolish private property, and to make the State the owner of all the capital and the administrator of the entire industry of the country, are put forward as representing socialism in its ultimate and highest development. The socialists themselves admit that, as there is no immediate prospect of obtaining their objects in their complete form, it will be desirable to put forward proposals which involve a less fundamental change; and the following may consequently be regarded as the objects to be first striven for. These objects are regarded as not only desirable in themselves, but are looked upon as facilitating the complete realization of the socialistic ideal:—

1. The establishment of cooperative agricultural and manufacturing associations supported by the State.  
 2. Universal, compulsory, and free education.

\* An introductory lecture delivered at Cambridge, October, 1878.



3. A progressive income-tax, and the abolition of indirect taxation.

4. The limitation by the State of the length of the day's work.

5. The sanitary inspection of mines, factories, and workmen's dwellings.

6. The State should find work for the unemployed by constructing public works, the necessary funds being supplied by an unlimited issue of paper money.

To these various proposals a different amount of importance is attributed by socialists in different countries. Thus, the Continental socialists chiefly rely upon obtaining loans of capital from the State in order to establish cooperative undertakings. In the United States, where the people are more deeply infected by currency fallacies, much prominence is given by the socialists, who are there known as the Labor Party, to the great advantages which will be secured by making capital easily accessible to the poor through the unlimited issue of paper money. It will, however, be observed that each of these proposals involves the obtaining, in some form or other, of State assistance; and it has been already remarked that this reliance upon the State is to be regarded as the leading characteristic of modern socialism. In the first proposal it is contemplated that cooperative institutions should be maintained by capital advanced by the State. Education is to be made universal, but the State is to pay for it. The accumulation of wealth is to be discouraged by the State, for if all taxation is to be abolished except a progressive income-tax, the more prudent a man is, or, in other words, the more he saves, the more heavily he is to be fined. Then, again, it is not to be left to each individual to determine how long he shall work. All freedom of action is to be surrendered, for the length of the day's work is to be rigidly prescribed by the State. Next, the system of State inspection is to be indefinitely extended. It is no longer to be confined to factories and workshops, but a State official is to be admitted into every home. Lastly, it is proposed that the funds which the State will require for all the manifold functions which it is to perform shall be provided by an unlimited issue of paper money.

Before proceeding to examine each of these proposals in detail, with the view of showing some of the consequences which they would produce, I think it will be well to consider how it has come to pass that socialism, which appears to be almost dormant in England at the present time, is assuming such a marked development in Germany and the United States. I believe it is as unreasonable to suppose that a body moves through some inexplicable impulse and not because some force has set it in motion, as it is to conclude that there can be some great social movement suddenly called into activity without any cause, as if it were a mere freak of Nature. It is not by mere chance that socialistic principles are now assuming increasing vitality. It will not, I think, be difficult to show that both in Germany and in the United States the soil has been carefully prepared for the growth of socialistic ideas. In Germany bureaucratic principles have obtained their greatest development. The German people, in their efforts for political unity, naturally desired to make the central government, which was to unite them, strong; the same tendency was increased by the system of universal compulsory military service, which was enforced upon them; these causes have operated powerfully to make the German people believe that the State is omnipotent, and should be omnipresent. When this absolute dependence on the State has been thoroughly instilled into a nation, it is inevitable that the opinion will rapidly spread that, if there is anything required to be done, it is only necessary to resort to the State to have it done. If there is widespread poverty, the State can relieve it. If there is a dearth of employment, the State can find work for those who need it. If wealth is too unequally distributed, the State can adjust the inequality. In one of the debates on socialism which have recently taken place in the German Parliament, great surprise and disappointment were expressed by Prince Bismarck that socialism should be most rife in Germany, the country where the State had taken most care of the working-classes, and had done most for them. A husbandman who sows tares ought not to expect to reap wheat, and it is not unnatural that, among a people who have been accustomed to be helped by the State, dependence on the State should be a more prominent characteristic than self-reliance.

In attempting to explain how it has come to pass that socialism is received with so much favor by many of the workmen in the United States, I think it may be shown that the maintenance of the system of protection, which extends over a great part of the entire industry of that country, by habituating the people to State interference, has made them ready recipients of socialistic ideas. When discussing the question of free trade and protection, I had occasion more than once to point out that the mischief which is done to a country by protection is very inadequately measured by the loss which is caused by unnecessarily increasing the cost of the various products which are protected. People who are perpetually told that the degree of prosperity which an industry enjoys depends upon the amount of protection which it receives from the State are really nurtured in the belief that the State can remedy all that is unsatisfactory in their own condition.

From the remarks that have just been made, I think it will be seen that many of those who regard the spread of socialism with so much alarm have been unconsciously the chief promoters of the movement. That excessive dependence on the State, which, as we have shown, is the most prominent characteristic of modern socialism, will inevitably exist in the greatest activity in those countries where the State has been permitted most largely to interfere with the social and industrial life of the community.

As already pointed out, upon the German people perhaps more than any other have been imposed the trammels of a system of centralization and bureaucracy; and in that country, as well as in the United States, industrial independence has been sacrificed to a wide-spread system of protection, and the lesson has been persistently taught that industrial prosperity is mainly to be secured by tariff regulations and custom-house restrictions. Each fresh extension of the principles of centralization or of industrial protection may be regarded as directly promoting the growth of socialistic ideas. A people who from their earliest childhood are accustomed to believe that State management is better than individual effort will not unnaturally think that, if they can place themselves in a position to control the State, they will then possess a power which will enable them to redress every grievance from which they are suffering, and to remedy everything which they may regard as unsatisfactory in their condition.

It must, I think, be admitted by any one who will give a dispassionate consideration to the subject, that however mischievous and impracticable the socialistic schemes which are now put forward would prove to be, yet they are undoubtedly intended to remedy certain acknowledged defects which exist in the industrial economy of even the most prosperous countries. No one, for instance, can fail to deplore the increasing separation between employers and employed, and the widening gulf between the very wealthy and the very poor. In former times there was not so complete a line of demarcation between capital and labor. As machinery has been more extensively introduced, and as the scale on which production has been carried on has been increased, a larger amount of capital and labor is needed for each separate industrial undertaking, and thus has arisen what may be regarded as a most prominent feature in the industrial economy of the present day,—the aggregation of masses of workmen who, possessing none of the capital that is required for the support of the industry in which they are engaged, labor simply for hire, and between whom and their employers there is often scarcely a closer personal relation than that which exists between the buyer and seller of a commodity. No one, I imagine, can suppose that such a state of things is desirable in itself, or that we shall be always content to see such a complete separation of industrial interests that the capital and labor which are required for the production of wealth should continue to be supplied by two distinct classes. It can scarcely be necessary to remark that the happiest results to a community would be produced, if the capital which is required to maintain labor were more generally supplied by the laborers themselves; for workmen would then be able to secure the entire fruits of their toil, and the present wide-spread conflict between capital and labor would cease.

The socialists consider that all such defects as those which have just been described in the industrial economy of a community are directly due either to an inadequate or to an improper use of the power of the State; they consequently propose that if workmen require capital, it should be supplied to them by the State. No expression is more frequently employed by socialists than the "tyranny of capital." They constantly speak of capital as if it were infected with some evil principle, which, if not kept rigorously under State control, will oppress and impoverish the working-classes. Those who are acquainted with the most simple principles of political economy will not require to be told that to speak of the "tyranny of capital" is not more unreasonable than to regard Nature as a despot, because it has been decreed that wealth cannot be acquired without labor, and that there cannot be a harvest to gather unless the land has been tilled and the seed has been sown. This previous tilling and sowing represent the service which capital renders to the production of wealth. If those who labor can render this service themselves, if the ploughman owns the plough and the seed, and if he has a sufficient stock of food laid by on which he can live till the next harvest, he becomes his own capitalist. If, however, those who till the land do not possess the implements with which it is tilled; if they have to obtain from others the seed which has to be sown; if they have not the means to support themselves while they are laboring, then they will be obliged to call in the aid of others. The assistance which they thus need represents the service which is rendered by capital, and the price which is paid for this service constitutes the profit of capital. The greatest care should be taken to remove any obstacle which may impede the acquisition by the working-classes of the capital which their industry needs. That such an acquisition is possible has been abundantly shown by the remarkable growth of building societies and of cooperative associations, where great industrial undertakings have been carried out by capital which is solely the property of the working-classes. Germany, however, perhaps affords the most striking example of the extent to which capital can be acquired by the working-classes without State assistance. The cooperative credit-banks, which were established by Herr Schulze-Delitzsch in that country, afford a means to the working-classes of borrowing capital in the open market on their own security. Each member of one of these banks is jointly and severally responsible for the debts of all. The security thus afforded is sufficiently good to enable them to borrow on favorable terms. There are nine hundred and sixty-one of these credit-banks, and their importance may be estimated by the fact that they now have more than two hundred thousand members, and that the money annually advanced is often more than £10,000,000 sterling.\* It is a remarkable illustration of the mischief which may be done by such legislation as the German Anti-Socialist Bill

\* See *Eleventh Report of the Trades' Union Commissioners*, vol. II. Appendix, pp. 165-178.

that, as originally introduced, the bill would have struck a fatal blow at these cooperative societies; although the anti-socialist character of the cooperative credit-banks is so pronounced that they have always been opposed by the socialists, and their founder was most violently attacked by so prominent a socialistic leader as Lassalle.\*

In describing the progress of such institutions as these, I think facts can be appealed to which will indisputably prove that there is no surer way of retarding the acquisition by workmen of the capital which will enable them to carry on industry on their own account than to instill in them the first lesson which it is the manifest purpose of socialism to teach,—that capital, which is the result of saving, need not be secured by the self-sacrifice saving involves, but that it can be supplied by the State, which is spoken of as if it were a fountain of wealth which, without human effort, is kept perennially supplied by the bounty of Nature. Capital which is advanced by the State is just the same as capital which is owned by private individuals. It cannot be procured like water rained down from heaven; some one must have labored to produce it.

From the close connection which exists between socialism in its present phase of development and reliance on State intervention, I think it will be at once seen how the spread of socialism is often unconsciously promoted by those who least desire to give any encouragement to its principles. Although, as previously remarked, England is, at the present moment, scarcely affected by that socialistic movement which is exciting so much apprehension on the Continent, yet it may not be impossible to happen that agencies may be brought into operation which will cause socialism at some future time to be as readily accepted in England as it now is in Germany. Each fresh encroachment that the State is permitted to make on individual liberty prepares a community more willingly to accept the principles of modern socialism, by teaching them to rely less upon themselves and more upon the State. It becomes, therefore, of the first importance that each fresh proposal to extend the limits of State interference should be most jealously watched. There is undoubtedly, at the present time, in our own country, a somewhat marked tendency to favor State intervention. As this feeling has, I believe, in a great degree been caused by a reaction against the extreme doctrines of *laissez faire* which were held by the earlier economists, it becomes the more important to avoid all general denunciations of State interference. In some cases the State may be properly called upon to protect those who have no power to protect themselves. A child, for instance, is not a free agent. If he is overworked, he has no power to ward off the injury that may be done to him; but if the State is asked to impose a legal limit upon the length of the day's work, not simply for children, but for adults, such a demand, when made by the workmen themselves, is a voluntary surrender of freedom of action, and there cannot be such a surrender without a disastrous weakening of the feeling of self-reliance.

The trade-unions of our own country are sometimes spoken of with alarm and distrust; but it should be remembered that the chief reason why the socialism which is spreading with such rapidity in Germany scarcely finds a foothold in England is, that the German workman looks to the State to do that for him which the English workman hopes to obtain through the influence of his trade union. Socialism cannot take root in England so long as this faith in voluntary organization continues. It is a most significant and encouraging fact that during the continuance of the present period of industrial depression, not a whisper of a demand for State help has been heard in this country. In many cases, refusing to work for the wages offered to them, workmen have resorted to strikes; but in no single instance have they called upon the State to fix the rate of wages. Large numbers of English operatives believe that the present depression is due to over-production, and they consequently propose to work short time. No proposals, however, are brought forward suggesting that this limitation of production should be enforced by the State. When it is seen into what dubious paths the workmen of other countries are led, when they are accustomed to rely upon the State rather than upon their own efforts, it becomes of the first importance that nothing should be done to encourage the workmen of our own country to resort to State help.

If socialism should ever spread among the English people, it seems likely that the movement will receive encouragement from above rather than from below. Whenever a proposal is brought forward in England to extend the functions of the State, it is generally either primarily suggested or chiefly promoted, not by the workmen, but by those who suppose that they are acting in the interest of the workmen. Those who are anxious to promote some reform, not unfrequently call in the aid of the State without adequately considering the collateral consequences which may result from such an appeal to State assistance. Thus many who are prompted by the most sincere desire to extend and improve popular education have proposed that instruction should be provided gratuitously by the State. But even if it were possible thus to improve and extend education, before the right was conferred on an entire community to demand gratuitous instruction for their children the consequences which might result from permitting a primary obligation, which each individual owes to his children, to be transferred from himself to the State ought to be most carefully considered. Even the slightest assault upon the principle of individual responsibility may exert a most disastrous influence. Self-reliance, which is the chief antidote to socialism, may thus be weakened. And no one can say

\* Herr Schulze-Delitzsch, *der ökonomische Julian, oder Kapital und Arbeit*. Berlin: 1864. By Ferdinand Lassalle.



that what is happening in Germany may not, under the same conditions, occur in England. If the English people are encouraged to depend less upon themselves and more upon the State, centralization and bureaucracy may involve the country in a net-work of State regulations; individual liberty may decline, and, as it declines, socialistic demands for State interference and State help will advance with sure and steady steps.—*Fortnightly Review*.

#### TO THE ELECTORS OF THE BOROUGH OF NORTHAMPTON.

In once more seeking your suffrages, I am encouraged by the fact that at each Parliamentary election since 1868 I have had an increased number of your votes recorded in my favor, and I am further encouraged by the repeated and unanimous declarations of great public meetings in your borough endorsing and approving my candidature. Although my political views are known to most of you, it may not be out of place that I should again state the main points to which I should consider myself pledged in the event of your electing me as one of your representatives at the forthcoming general election:—

1. A change in our land laws, involving the abolition of the law and practice of primogeniture and entail; the rendering transfer of land cheap and easy; the compulsory cultivation of such uncultivated lands, not devoted to public purposes, as are susceptible of profitable cultivation; the giving to the actual cultivator greater security for improvements made upon the soil; the revaluation of lands for the more equitable imposition of the land-tax; the levying of the land tax by such a graduated scale as shall make its pressure heaviest on excessively large holdings.

2. Such resistance to our present scandalously extravagant national expenditure that its total may be annually reduced, and such a change in the system of levying the national taxes that the burden may fall less onerously on those who can least afford to pay.

3. Separation of State from Church.

4. Reform in the House of Lords, by depriving all peers who do not usually attend Parliament of the right to sit and vote; by depriving all sons and heirs of peers of the privilege now exercised of succeeding to the right to sit and vote in Parliament, by limiting all future creations to life peerages, such life peers to be elected.

I should give my earnest support to Mr. G. O. Trevelyan's measure for the Extension of the Suffrage in Counties, and to Sir Charles Dilke's proposal for Redistribution of Seats. I should also advocate Shorter Duration of Parliaments, and Woman Suffrage.

I should specially oppose all national expenditure which Parliament had not previously authorized and approved. Regarding the two Houses of Parliament as the supreme authority in this country, and the Sovereign as the Chief Magistrate of the realm—subject always to Parliament—I should endeavor to check every attempt at government or executive action not founded on previous Parliamentary sanction.

Believing that it would be better to wisely and humanely govern the territories already subject to British authority than to seek to augment their extent, I should offer the most earnest resistance to every scheme of annexation, whether under pretext of scientific frontier or otherwise.

There have been many harsh things said of me by my political antagonists in your borough during the past ten years, because in my speculative opinions I differ from many of you, and because I have always frankly avowed those opinions. Pardon my reminding you that two hundred and forty years ago your late lamented and deservedly respected member would have been at least as coarsely assailed by the same men had he and they then lived. In the Parliament House my duties will be political. That Parliament should have any right to control the formulas of any church is, I believe, a misfortune alike for Parliament and for church. That it should control and support one church only is most certainly unjust to all others. I ask only for free Church in free State. I would have all protected by law in their right to worship who deem worship duty, and would only ask that there shall be neither penalty nor disability for those who do not belong to any church.

I shall fight the coming election as I have always fought, with the confidence that if you elect me I may, in the House of Commons, be able to do some work worthy the trust you will place in my hands.

CHARLES BRADLAUGH.

—*National Reformer*, Dec. 22.

#### THE CONCORD LYCEUM.

THE FIFTIETH ANNIVERSARY—AN ADDRESS BY JUDGE HOAR  
—THE ORIGIN AND GROWTH OF THE INSTITUTION.

The fiftieth anniversary of the Concord Lyceum was celebrated last evening in the hall at Concord. Among the leading townsmen present were the Hon. E. R. Hoar, Ralph Waldo Emerson, the Rev. Messrs. Reynolds and Grout, Judge Brooks, George Hayward, Frank B. Sanborn, John S. Keyes, General S. B. Chamberlain, and others.

Judge Hoar presided, and on taking the chair remarked: Fifty years ago to-night the citizens of Concord had a meeting of honored citizens, which resulted in the formation of the Concord Lyceum, consisting of eighty-seven members, and whose fiftieth anniversary we meet this night to celebrate. As one of those original members, you must excuse me from addressing you to-night. The institution began with lectures and debates, and has been steadily maintained to the present time. From the first our meetings have been characterized by strict impartiality,

allowing the advocates of all shades of opinion to be listened to. Among its lecturers he mentioned Horace Greeley, George Thompson, Agassiz, Wendell Phillips, and others. The speaker then alluded to the death of George Farron, Edward Bliss, and Charles Chauncy Emerson, and others. Of a list of lectures before him, Thoreau delivered nineteen, Dr. Jarvis seventeen, Dr. Ripley twelve, and Ralph Waldo Emerson ninety-eight. He paid a glowing tribute to Mr. Emerson, and spoke of the good-fortune of the town and of the Lyceum in having the residence of so distinguished a man among them. Mr. Hoar closed his remarks with many pleasant reminiscences of the past.

The principal address of the evening was delivered by Mr. C. H. Walcott, and was entitled "The Origin and Growth of the Concord Lyceum." He spoke of the people of Concord as having met at stated intervals to commemorate the good deeds of their ancestors; they believed in such anniversaries as quickening the patriotic and social feelings, and as surviving the generation in which it is born. The earliest town lyceums in the State were formed in 1830, in Worcester County; four years later there were seventy-eight, sixteen of which were in Middlesex County. They owed their organization mainly to Mr. Josiah Holbrook, who went about advocating this means of educating the public. The first meeting of the Concord Lyceum was called December 3, 1828, at which the Hon. John Keyes was chosen chairman and Samuel Shattuck secretary. A constitution was adopted January 7, 1829, and the venerable Dr. Ripley was elected president. The founders of the Lyceum were the leaders in religious thought, politics, and town affairs. One, a leader of the bar, is still mentioned familiarly with Webster and Choate, and is known in the history of the nation all the agent chosen by Massachusetts to defend the rights of her colored citizens in a hostile State. Mr. Walcott spoke of Dr. Ripley as the father of the Lyceum. He attributed the interest in lyceums in the early days to the absence of the railroad and telegraph. Of seventeen lyceums in 1830, only two have preserved their autonomy, and only one association of the kind in the State can boast of greater age, and its fiftieth anniversary was celebrated in Salem only a short time ago. The original signers of the constitution numbered fifty-seven, of whom six only are now living, among them the Hon. E. R. Hoar. A debating society, started some seven years before the Lyceum, was merged in it in 1829. The first lecture before the Lyceum was delivered in 1830, by the Rev. Bernard Whitman, of Waltham, since which time lectures have been furnished every winter without exception. As early as 1833, after much discussion, it was decided by Dr. Bartlett, then president, that the Anti-Slavery Society ought not to be encouraged. Again, in 1835, a decision was rendered by the Rev. H. B. Goodwin, acting as president, that the immediate abolition of slavery was inexpedient, and he was sustained by the audience. In 1842 the announcement that Wendell Phillips was to lecture on slavery brought forth the following:—

*Resolved*, That as this Lyceum is established for social and mutual improvement, the introduction of the vexed and disorganizing question of abolition should be kept out of it.

The motion was laid on the table, and Mr. Phillips lectured. When specie payment was suspended early in the rebellion, the Concord Lyceum issued \$1450 in scrip, which passed freely in all the business transactions of the town. The literary history of Concord has grown up within the last half century, and in that time nearly all the distinguished men of the town have attained their eminence. During this time the Lyceum has been doing its elevating and civilizing work, and helping to make Concord a pleasant and profitable place to live in.

After Mr. Walcott's address Judge Hoar proposed this motion: "That we continue the Lyceum for another fifty years." It was received by the audience with laughter, and passed unanimously. After this the meeting was adjourned.—*Boston Advertiser*, Jan. 8.

#### A LUNCH FOR A PENNY.

HOW THE POOR OF WASHINGTON LIVE—FEEDING FOUR HUNDRED PEOPLE TWICE A DAY, AND ALL FOR TWO CENTS APICE.

There is an institution in Washington that is worth imitating in other cities; for I take it that in these hard times there are very many poor people in every city who cannot get work and are without food. I refer to what is known as the penny lunch. Washington is a city which naturally has more than its share of poor people, for they come here from all parts of the country in a vain search for government positions; and it is, in addition, the centre of the indigent negro population of many adjacent States. About a year ago, at a time when there was unusual suffering here among the poorer classes, and all manner of suggestions were being made as to what should be done to relieve the prevailing poverty and want, a lady named Mrs. Roberts started what is now known here by everybody as the "penny lunch." She was at that time, or had been, a clerk in the Interior department, and was a regular contributor to one of the Sunday paper. She conceived the idea of supplying hungry people with a lunch for a penny, and from a very small beginning she has made the lunch a success, and increased its advantages until now it is a permanent institution, and one of the most sensible and practical charities in the country. Mrs. Roberts was aided in the undertaking by some friends who appreciated her energy, and knew the kindness of her heart. She began by soliciting, personally, small contributions from the business men,—a bag of flour here, a bushel of beans there, a barrel of meal of one person, a load of coal of another, a hundred loaves of bread of another, corned beef of another, fresh meat of another, pork of another, a load of wood of another, and so on through the city. She

refused nothing, but patiently kept at work. In due time she had money enough to rent for a month two small rooms in a back street. She borrowed a stove, begged a few plates, bowls, cups and saucers, spoons, knives and forks, and other necessary implements. She had printed a number of small tickets, reading: "One Cent. Good for One Lunch. No. 1215 E Street." Those tickets she popularized by selling them in packages of fifty and one hundred to ladies and gentlemen, who in turn gave them to beggars and destitute persons in the streets.

Mrs. Roberts started very modestly, giving her entire time to the enterprise, and working with surprising zeal and patience. At first she gave a plate of soup and a piece of bread for a penny, and before she knew it she could not supply the wants of those who called. Many laboring men with large families and no work came regularly and sent their wives and children with their pennies to get a "square meal." It became the popular thing. W. W. Corcoran, and many of the other rich and aristocratic people, visited Mrs. Roberts and ate her soup. It was pronounced excellent, and there were many money contributions as a result. Of course, the expenses of such an establishment as Mrs. Roberts' could not be paid by charging only a penny for a lunch; but the contributions from the people were so small and spread over so wide a surface that the expense was not felt by anybody. One man promised to give fifty loaves of bread a week during the winter; another promised to give two dozen soup-bones per week; another promised one dollar a week; and a large number of subscribers were obtained at fifty cents and twenty-five cents a week. The number of people fed by Mrs. Roberts last winter I cannot pretend to give; but the total is enormous. She now feeds about four hundred people twice a day. Her quarters are necessarily cramped, and only about twenty can be accommodated at once. From a lunch in the middle of the day she has enlarged her plan, and now furnishes breakfast and dinner. For breakfast, her bill of fare is mush and molasses, coffee and corn bread. For dinner, soup, corn bread, and coffee. Occasionally, if contributions are unusually liberal, she will give boiled beans and a little pork, or some potatoes. The most rigid economy is practised, and every scrap of food is made available. She pays her cook eight dollars a month, and with the assistance of two or three colored boys, who work for their board, she gets on pretty well. Of course the boarders are not as particular as some might be under other circumstances. Each day at eight o'clock in the morning and three in the afternoon, the crowd gathers in front of the building. Details of policemen keep the hungry ones in order, and a line stretches far along the street,—men, women, and children. I saw this crowd to-day. There were as good faces in it as you would see on Chestnut Street or anywhere else. There were both men and women who were decently attired, and who were evidently gentlemen and ladies. Hunger is a great leveller.—*Philadelphia Times*.

#### MACHINERY.

The never-ending invention of mechanical and other contrivances for minimizing manual labor leads to the supposition that, by and by, the latter will be dispensed with altogether, and that human existence will become a state of sinecureism. If this consummation were ever to be obtained, however, it is pretty certain that life would become unendurable, and that mankind would soon cease to exist altogether. We have no apprehensions, says an English writer in the *Foreman, Engineer, and Draughtsman*, as to the arrival of either of the contingencies in question. Machinery will ever be the handmaid of humanity, but never its destroyer; and every real improvement made therein, being only a new application of the forces of Nature, must be advantageous to the human family. No machine of any kind can possibly create power, and no combination of wheels, pinions, levers, belts, or cranks, however ingeniously arranged, will raise a single foot pound of power, or even one ounce. Suppose a watch be taken by way of illustration. In order to set it in action the spring must be bent and contracted by means of a key, and this imparts power from the muscles of the fingers. When the spring has given off the muscular force put into it, the wheels and hands of the time-keeper come to a stand-still. Again, in winding up an eight-day clock you lift a weight of, say, six pounds, through four feet. In doing so, you perform twenty-four foot pounds of muscular power. These twenty-four foot pounds will serve the clock eight days, and unless more power be applied the machinery will stop. The same principle applies to mechanical contrivances of every kind, whether impelled by steam or by sentient bone and muscle. In fact all work is derived from sources of Nature, which in turn have derived their present existence and form from the workings of Nature, or, to be more explicit and exact, from the heat of the sun, which has developed and is developing all the natural laws by which we are surrounded. There is no fear, then, of our getting beyond Nature, nor of machinery of any kind ever adding one iota to the stock of power, latent or active, in Nature's arcana. We may modify and adapt, but we can neither create nor destroy, and may rest assured, therefore, that all discoveries in science and in mechanism will tend eventually to the good of mankind and the glory of the Creator of all things.—*Scientific American*.

A COLORED child had a fall from a second-story window the other day, and his mother, in relating the occurrence at a grocery, said: "Dere dat chile was a-coming down feet fust, wid every chance of bein' killed, when de Lawd he turned him over, de chile struck on his head, and dere wasn't so much as a button flew off."



## NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism, such as the organization of new societies, reports of liberal lectures and meetings, or criticisms of free-thought and Free Religion—would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

Communism is rapidly dying out in France.

Fifty-six Congregational clergymen died last year.

Dean Stanley contemplates another visit to America.

The population of Boston in 1824 was fifty-eight thousand.

This is the fiftieth year of Catholic Emancipation in Ireland.

Another ocean cable is to be laid from France to New York.

Heywood's imprisonment largely increased the sale of his book.

One-fourth only of the population of London are church-going.

There is talk at the Vatican of calling a new oecumenical council.

The first attempt to establish a paper in Boston was made in 1690.

Bayard Taylor's Goethe's collection of rare volumes will shortly be sold.

The Synod in Germany has granted permission to the priests to marry.

St. Louis has commenced again the old system of licensing the social evil.

M. Renan is described as a very sociable man, but not often seen in society.

The *Independent* asks editorially, "Can the Church be trusted?" We give it up.

In the University of Göttingen, is preserved a Bible written on palm leaves.

There is danger of a split in the Presbyterian Church on premillennarianism.

There are no tombs or monuments with escutcheons earlier than the eleventh century.

Damascus—one of the oldest cities in the world—has two hundred thousand inhabitants.

Only one-third of the marriages in Berlin last year were solemnized by any religious service.

The Mohammedans wash the feet, and the arms from the elbows down. This is ablution.

A ship lately sailed for Africa with one missionary and eight thousand gallons of rum on board.

There was no oration at the funeral of Caleb Cushing; merely prayer and reading from the Bible.

South Carolina has increased the number of her schools four hundred and thirty-nine the past year.

The papers say the tide of business has commenced to rise in the West and is working this way. Hurry up.

Forty thousand inhabitants of India who were heathen twelve months ago are now credited as Christians.

The *Golden Rule* as a weekly has been discontinued, and will be issued by Rev. Mr. Murray as a monthly magazine.

Among the noted dead of 1878 we find the names of Samuel Bowles, W. C. Bryant, Catherine Beecher, and Bayard Taylor.

It is said that in drawing-rooms and at dinner-tables Caleb Cushing has been without a rival since Charles Sumner's death.

A Christmas letter written by Charlotte Brontë to her sister Emily has been found in a scrap-book at an old book-stand in England.

The *National Reformer* says the Napier Athenaeum, Dunedin, has been opened to the public on Sundays with the most favorable results.

There were about one hundred thousand cases of yellow fever in the South the past year, twenty thousand cases of which proved fatal.

J. B. Fuller is the inventor of an electric lamp which he claims possesses the illuminating power of two thousand four hundred candles.

Pope Pius IX. excommunicated Victor Emanuel; Pope Leo XIII. authorizes commemorative services in honor of his death. Even Rome moves.

The Unitarian Year Book for 1879 claims three hundred and fifty-eight denominational churches or societies, ninety-nine of which are without pastors.

Last week the Christian Church prayed for the conversion of the world to the Christian faith; but there is plenty of room in most of our churches yet.

It is stated that near-sightedness is exclusively an attendant of civilization, never being found among savages, and rarely among the peasantry of any country.

Rev. Mr. Pentecost has opened his revival business in Providence. Some six hundred persons in Fall River purchased the salvation he offers while he was there.

It is said that a person can write but one good song. Then we may not expect another song from Henry C. Work, the author of "Grandfather's Clock."

The protection of liberty requires the maintenance in full vigor of the many methods of free speech, free press, and free suffrage.—*President Hayes's Message.*

Anna Dickinson quits the stage for the present and resumes lecturing. Beecher tells his congregation that he will give up lecturing hereafter and stick to the pulpit.

Professor David Swing, of Chicago, is described as looking haggard and overworked. A large hall to cost \$150,000 is to be built for his use during the coming year.

There are in France 1,000,000 Protestants, 5,000,000 Ultramontanists, while the remainder of the population, about five-sixths of the whole, have no religious belief.

There are nearly two hundred well-authenticated portraits of Mary, Queen of Scots. A collection of these portraits will soon be issued by Mr. William Patterson, of Edinburgh.

Edwin P. Whipple in writing of Choate and Webster says that "in one particular Choate excelled Webster,—that of constant high-bred courtesy to men and women of all ranks."

The rental of the pews in Plymouth Church for the last twenty-five years has amounted to almost \$1,000,000. This year the premiums above the fixed rental amount to \$27,978.

Woman suffrage is a success in Wyoming, where it has been weighed in the balance for eight years and never been found wanting. What is good for Wyoming is good for Massachusetts.

Inventions never cease. Look at the wonders of 1878! The magnetic writer; the carbon telephone; the phonograph; the megaphone; the phonometer; the electric light; and the microphone.

The first female clerks employed in the National Treasury were appointed by Secretary Chase in 1862. Now there are more than thirteen hundred women employed in the department at Washington.

Dr. Schliemann continues to make discoveries of relics and memorials of ancient Ilion. He has recently unearthed some very valuable articles which go to make good the gaps in ancient history.

The Public Library of Chicago has sixty thousand volumes, all of which have been collected since 1871. The circulation exceeds that of any other public library in the country except the one in Boston.

There are thirty-one Trinitarian Congregational churches in Boston, thirty Unitarian Congregational, twenty-eight Roman Catholic, twenty-seven Methodist, twenty-four Baptist, and ten Universalist.

At a parlor gathering of Liberals and Orthodox at Joseph Cook's, Mr. Alcott said, in discussing Channing: "If Unitarians had held up the doctrine where Channing left it, we should be better off to-day."

A Western paper says, "The silly twaddle put forth by Bob Ingersoll in his rehearsal of nonsense gathered from old infidel lecturers is thin enough to disgust every human being possessing an ounce of brains."

Talmage has commenced on Washington. He says: "I have watched that city while Congress was in session and when it was away, and the morals of the city are fifty per cent. better when Congress is away."

It is reported that a naturalized German-American has been forbidden to deliver a lecture in Berlin on the flourishing condition of our Western States, on the ground that his representations would tend to encourage Germans to emigrate.

The socialists in this country are called upon by the National Executive Committee of the socialist-labor party to hold mass meetings on the 18th of January, for the purpose of denouncing the conduct of Germany in its war on socialism.

Professor Henry Fawcett, in a lecture at the University of Cambridge, England, expressed the conviction that repressive measures are powerless to stay the progress of socialism. On the contrary, they would stimulate its development.

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an

evil thought, pain follows him as the wheel follows the foot of him who draws the cart.—*Buddha.*

Girard College is, perhaps, the finest and most complete charity in the world. There are to-day within the walls of this institution over eight hundred scholars, all of them children of the poor. This is the best investment we know of in America.

Tennyson has a high wall built about his house to keep curious people away. These lion-hunters take their dinners with them and stand outside the wall by the hour waiting to get a sight of the great poet. A path lies about the walls trodden hard as adamant. Most of these curious people are Americans.

Concord celebrated the fiftieth anniversary of its lyceum on Monday evening, January 7. Hon. E. Rockwood Hoar presided. He said only three of the original fifty-seven members of the organization were living. The President paid a tribute to Mr. Emerson, who was present, and spoke of the fact of his having delivered ninety-eight lectures before the lyceum during the past fifty years.

Germany is at war with socialism. Up to December 1 no less than one hundred and fifty-three clubs or societies have been closed, and forty periodicals and one hundred and thirty-five pamphlets placed upon the prohibited list. Besides this, the police gave notice to about fifty of the prominent socialists to leave Berlin and its neighborhood. Among these were two members of the imperial parliament.

The *Kewick Guardian* states that "The experiment is about to be tried of opening the reading-room of the Kewick Library on Sunday afternoons, from half-past one to half past five, free to all. The newspapers only will be removed from the table, and it will not be permitted to any to take out or exchange books on that day. The above arrangement went into effect the first Sunday of January, 1879.

Another miracle: an Oregon priest found a woman with one of her arms almost paralyzed, and her whole body continually subject to nervous spasms. He gave her a relic and a photograph of Pius IX., and told her to pray for nine days, in honor of the dead Pope, for her recovery. He found her at the end of the appointed time of prayer "fully restored, to health and speech." Who will tell the next one?

The First Liberal League of Lynn held its regular monthly meeting on Tuesday evening, January 7. The Secretary reported the addition of two members since the last meeting. The evening was spent in a general discussion of the principles and necessities of the Liberal League. Dr. W. D. Carlen was selected to prepare a paper on Church Taxation to be read at the next meeting of the League, which was fixed for February 4.

Mr. Lewes was one of the founders of that very clever, but most unsuccessful weekly, the *Leader*, of which he was the literary editor from its commencement in 1849 till July, 1854. Eleven years later he helped to usher into the world the *Fortnightly Review*, assuming the editorship and retaining it until he was succeeded by Mr. John Morley. The last article, which was printed under his name appeared in the June number of the *Fortnightly*, entitled "The Dread and Dislike of Science." It is said to be filled with passages highly characteristic of the author.

Garibaldi writes a letter to his constituents in Rome, telling them what he thinks should be done by the government for the good of Italy. He would send home at once all the young soldiers of the peasantry to sow grain, in order that Italy may no longer have to pay the foreigner the tribute of many millions to supply the bread she lacks. The burden of taxation he would replace by "one tax for all, paid by the rich in proportion to their property." To the priests, "for their own good and that of the community," he would give "a useful occupation, and take them from an employment which obliges them to sell lies to poor people." He would advise the three millions of Italians to "leave the spade and the hammer and teach all who pretend not to know it that *this land is ours.*"

## CASH RECEIPTS.

N. B.—Postage stamps are not included here, though credited on subscriptions, etc.

FOR THE YEAR ENDING JANUARY 11.

L. O. Bane, \$1; W. J. Ferris, \$1; J. Chappellsmith, \$6.20; John C. Barnett, \$3.25; Sarah F. Earle, \$4.20; Theophilus Brown, \$10; S. Corner, \$3; W. Fink, \$6.40; W. H. Allen, \$1.25; Hon. J. H. Williams, \$6.40; D. H. Bond, \$3.20; L. F. Gardner, \$3.20; Cash, \$8.27; S. B. Hunting, \$4.20; D. F. Henderson, \$1; B. F. Chapman, \$6.40; H. D. Sisson, \$5; E. S. Aldrich, \$5; C. B. Hoffman, \$8.45; Samuel Warbase, \$26.40; T. C. Randolph, \$3.20; Mrs. S. E. Milliken, \$3.20; Mrs. J. A. J. Perkins, \$3.20; Dr. C. H. Horch, \$3.20; Sophia B. Carter, \$3.20; Miss Matilda Goddard, \$3.20; Samuel D. Bardwell, \$3.20; J. P. Quincy, \$3.20; Frederick Beck, \$4.70; Mrs. A. B. Kempton, \$3.20; Gardner Murphy, \$13.20; S. E. Urblac, \$3.20; Capt. T. P. Howes, \$1.50; G. F. Putnam's Sons, \$4.08; C. H. Webb, \$3; Smith Wright, \$3.20; Frank B. Ootton, \$10; C. Cone, \$3.20; Thomas Rauney, \$1.60; Sarah F. Earle, \$1.20; E. B. Stone, \$10; C. M. Foster, 10 cents; G. W. McKenzie, \$3; Clayton F. Word, \$3.20; J. O. Kearns, \$1.50; Isiah West, \$6.40; Hon. W. Milligan, \$4.40; Edwin Alden, \$1.25; William Inott, \$1.60; W. H. Morgan, \$9.20; G. K. Withington, \$2.75; P. C. Howland, \$3.20; Rev. M. Schleesinger, \$3.20; U. D. Gambrell, \$3.20; J. F. Foster, \$1; John F. Locke, \$9.80; S. C. Eastman, \$6.40; S. G. Morgan, \$6.40; Fernando Desmar, \$3.25; F. W. Currier, \$1.20; H. N. Winlow, \$3; Dr. N. S. Townshend, \$3.20; Dr. J. T. Dickens, \$3.20; J. O. Grierison, \$3.20; Mrs. M. J. Barker, \$3.20; Jackson Bros., \$3.20; E. L. Sentz, \$3.25; Mrs. E. D. Lucas, \$3.20; John Wilson, \$3.20; Noyes, Snow & Co., \$2.70; James Humphrey, \$3.20; Wm. J. Potter, \$70; Harry Wheeler, \$3.20; William Phillips, \$4.70; Philip Klunger, \$3; C. A. W. Oosting, \$9.60; Chas. T. How, \$30; Mrs. I. Thompson, \$13.20; Rev. James Boyd, \$7.38; J. B. Holroyde, \$4.86; Charles Storrs, \$5; Mrs. M. Gould, \$1.50; New England News Co., \$6.81; Geo. D. Hencke, \$2.25.



# The Index.

BOSTON, JAN. 16, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 221 WASHINGTON STREET, BOSTON. TOLEDO Office, No. 36 Monroe Street: J. T. FRY, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Art icles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
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## SPECIAL NOTICE.

The masterly, statesmanlike, and eloquent address of Judge Hurlbut on "The Liberty of Printing," proving unanswerably the constitutional right of Congress to prohibit the circulation of obscene literature through the mails, and demonstrating to the entire satisfaction of all who will listen to reason that the postal law of 1873 should be amended, but not repealed, has been printed for cheap distribution in the form of an eight-page tract, and can now be had at this office. No better service to the liberal cause at present can be rendered than by circulating everywhere this wise, weighty, and noble plea for private liberty and public morality combined. Price, single copies, 5 cents; five copies, 10 cents; fifteen copies, 25 cents; forty copies, 50 cents; one hundred copies, \$1.00.

Erratum.—On page 5, second column, twenty-fourth line, the words "authority is desired" should be corrected to read "authority is derived." This is the only typographical error noticed by the author, and it is of sufficient importance to the main argument to be thus publicly pointed out.

THE EDITOR of the *Investigator* sends us the following notice, with a request to insert it in this week's issue of THE INDEX—a request with which we cheerfully comply:—

**Paine Celebration!—January 29!**

This will take place in the Paine Memorial Building, and prove an occasion of much interest.

**IMPORTANT MEETING!**—The evening previous, the 28th, there will be a meeting for the purpose of forming a Joint Stock Company to preserve the Paine Memorial for the Liberal cause. As this is a very important meeting, it is desirable to have a general and prompt attendance of all in the city and vicinity who are disposed to assist, practically, in carrying out the object in view. Also any assistance that may be furnished by letter from friends in distant places will be very gratefully received. COMMITTEE.

URANINE is the most recently discovered, and perhaps the most remarkable, of all the coal tar or aniline group of coloring substances, now so extensively used for the adornment of the finest fabrics. Uranine is said by chemists to be the most highly fluorescent body known to science. Its coloring power is astonishing; a single grain will impart a marked color to nearly five hundred gallons of water. A most interesting experiment, which anybody may try, consists in sprinkling a few atoms of uranine upon the surface of water in a glass tumbler. Each atom immediately sends down through the water what appears to be a bright green rootlet; and the tumbler soon looks as if it were crowded full of beautiful plants. The rootlets now begin to enlarge, spread, and combine, until we have a mass of soft green-colored liquid. Viewed by transmitted light, the color changes to a bright golden or amber hue; while a combination of green and gold will be realized, according to the position in which the glass is held. For day or evening experiment nothing can be prettier than these trials of uranine, which are especially entertaining for the young folks. We are indebted for samples of uranine to the editors of the *Scientific American*, who are sending out specimens, free of charge, to all their readers.

## A LETTER FROM MR. WASSON.

The subjoined communication from Mr. Wasson will command the interested attention of a great many readers:—

MR. ABBOT:

My Dear Sir,—I have attended carefully to your strictures upon my chapter of "Rights," as reported in the *Advertiser*. You courteously offer me space in your columns for an answer. Thanking you, I herewith submit some notes, hastily jotted down.

1. My statement that a right is what the general law of right requires in a certain relation "lacks scientific precision," you think; and for two reasons. First, I assume "a general law of right." In your opinion, the existence of any such law should, first of all, have been proved. But I am not constructing a theory of morals *de novo*; I am only seeking in the concrete fact, civil society, the ethical principles proper to it. In a chapter of a work so designed, one may take it for granted that something is known about ethics. I took it for granted only that there is a human sense of right, which, as applicable, and actually applied, to a large number of particulars, may be called general. But the sense of right is the sense of a peculiar sort of law, a law of conduct, which we call moral law. Moral law being applicable, like the sense of it, to a great number of particulars may, as applying to all, be spoken of as general. It is general relatively to any special application of it. My statement, then, put into other words, was this: A right is a special determination of moral law, or of ethical obligation. As such, it may be reasoned from the premises of ethics, taken in connection with some complex of conditions, physical, constitutional, and social, one or all. Upon the whole matter I wrote four sentences, including rights in ethics as preliminary to an inquiry immediately following, concerning the precise relation of rights specifically to ethics in general. What "begging of the question" was there in this? I begged none, for I raised none. What deduction of "concrete realities" from "abstract being" was there? There could be none, for there was no attempt at deduction of any sort. There was simply a subsumption of rights under the more general fact, ethical obligation, or moral law. And if it was dogmatic merely to state this inclusion without arguing it,—supposing that it would be obvious enough when merely stated,—still this could be no case of "deductive dogmatism," since, as just said, no deduction of any sort was attempted.

But you may contend that, without exemplifying, I suggested and justified such a mode of thought in saying that every real right "may be reasoned from ethical principles." Not from these alone, but at the same time by an inductive process, from a complex of conditions. Perhaps "ethical principles" was not the best expression; but let us look at the matter. In saying, "This animal is a horse," you assume the species, horse, as a species known. If called upon to sustain your statement, you would do so by showing that the animal has the known characteristics of that species. So in asserting a right, you assume the generic fact, moral right, as a fact known. If called upon to sustain your statement, how would you set about doing so? Would you not proceed in much the same way as before? You would show that, all the conditions and circumstances taken into the account, that particular right was implied in a more general idea of right common to yourself and the person you address. At least, I should not know how to proceed otherwise. If any one will tell me how to prove the reality of a particular right without assuming a fact of moral right not confined to that one particular,—without drawing at all upon any idea of right,—I shall have "a new wrinkle."

You seem to speak—or do I misapprehend you?—as if all reasoning, not to be "out of date," must be in the way of generalization. But there are two ways of reasoning, neither of which is, or ever will be, out of date. In the one case, you have in view certain particular phenomena, and inquire what general law, as yet unknown, they signify; in the other case, you have in view a general law, already known, and inquire whether this or that particular effect is referable to it. By the former process, Newton discovered the law of gravitation, or rather verified; for, strictly speaking, he did not discover it. Afterwards, the law being known, it was ascertained that the tides of the sea are a particular effect of it. The latter process is not one of mere deduction; of this and of mere induction as well, there is little use. You have the law in mind, and you try it on to see if it fits. Now, in ascertaining a right, what do you do? You do not generalize; a particular right is

not a general law, it is a particular moral fact comprehended in the scope of moral law, as generally taken. The idea of moral right, moral law, is assumed in asking the question, Is there such a right? You have the idea of moral right, and you try it on. Does it fit the particular case? You say there is such a particular right. Are you quite unable to make it fit? You do not see that there is such a particular right. This is the sort of reasoning I suggested as suited to that particular kind of inquiry.

But secondly, you think it wrong to say that a right is what is ethically required "in a certain [human] relation." For "the right is the relation itself," you say. Let us see. Take the relation of parent and child. The appropriate rights and duties are indeed the moral relation. That is well discerned on your part. But there is also a physical relation of parent and child. And the rights and duties are what is ethically required in such a physical relation of human beings. One case for all.

2. You agree with me that there is an inseparable connection of rights and duties, but do not find it in one and the same person. I meant, however, that there is such connection in the same person; and so far Dr. Clarke apprehended me correctly. For example, there could not be the rights of a parent without the duties, nor the duties without the rights. The rights and duties of a citizen go together, and are inseparable. I think it must be so in all cases; but to go into the philosophy of the matter would lead me much too far.

3. You say that "Nature" is the mother of rights, not "the moral spirit," as I had said. By "Nature" you mean, I suppose, the order and constitution of the Universe. But this "Nature" is the mother of rats, too, as well as rights. To refer the latter only to "Nature," or the system of the Universe, is to go a good way off, and speak as indefinitely as possible. Where, I ask, and by what, in the immeasurable system of the world, are rights and duties affirmed? In and by the nature of moral beings only. From the moral nature of man they are born into his consciousness, and this nature is the immediate mother of them. Could there be rights and duties for man if there were no moral nature of man? Now, to refer rights to this nature, and so to include them in the sphere of ethics, is to speak much more definitely than one would in referring them only to Nature generally, that is to the system of the Universe. But it is still to speak quite indefinite enough, and is only the merest first step toward a precise understanding of the matter.

4. "All men," you say, "have equal duties precisely in the same sense in which they have equal rights." True; it was said in my chapter. But the duties of all are not equal in all respects; neither are their rights.

5. "The general right which includes every other is the right of every one to be let alone, and not to be governed at all until he interferes violently or fraudulently with his neighbor." You oppose this startling statement to mine, that the inclusive right is that of all men to a justly governed state of all. My dear sir, this is pretty bad! Where do you find that right? Are we here in America, fifty millions of us, "endowed by the Creator" with a right not to be governed at all until we commit crime? Mr. Tucker thinks so, and he is a good, brave young man, to whom my heart cleaved when I talked with him; and it is a thousand pities that he is off on such a tangent. But you! Well, surprises never end. But no, you do not think so! Against yourself, I make bold to say it; for you do not profess to find your "right," as stated, in the real world, that is,—the social world of man. For you presently infer the necessity of a governed state of society from the "co-existence of multitudinous moral individualities in juxtaposition." Where this "co-existence" obtains, you do not pretend that your right holds. Now, it obtains everywhere. It is as extensive as civilization, and as old as man. As old as man I say deliberately, meaning the moral being, man. For you cannot at all get your "moral individualities" without it. By virtue of the very constitution of human nature, there can be no "moral individuality," but through the effect of social relation. Why must I say it to you, a Darwinian? You hold, do you not, that the moral nature of man arrives only as an effect of his social relations, instincts, and affections? He becomes a moral being only in virtue of having for long, long periods been socially situated and moved. And here, in advance of all social "co-existence," you are getting a moral individuality fully fitted out with rights, the inclusive sense of which is a right of each to be let alone! For that co-existence, you say, is "not an



abstract first principle." No; but it is a concrete first fact. And out of it, according to the theory of Darwin, if I understand it, comes the moral nature man, and with it all enunciation of rights and duties. And in the teeth of this, you set up an "abstract first principle" of your own, much too abstract for me, —the right of every one not to be governed at all until he commits a crime.

The old theorists imagined a primitive "state of nature," state of pure individualism, and conceived of rights appropriate to it. A chapter lies in my desk wherein I reviewed their doctrine, and found that the rights of their "state of nature," taken together, signify just what you assert, a right of every one to be let alone, and not to be governed at all. So I wrote it down a twelve-month ago. Having got every man entrenched in his let-alone right, those theorists conceived of all as coming out of their entrenchments and "entering into society." And then they bridged over the chasm between the right of all not to be governed, and the necessity of all to be governed, as best they could. Their bridge was an imaginary universal contract. Your process, my dear sir, seems to me much the same, as your "abstract first principle" is the same. There is this difference, though: that, whereas they got the right and duty of society out of an imaginary contract, you infer it from the natural fact of "co-existence," etc. That is an improvement. On the other hand, their contract, would one imagine it, actually forms a sort of moral bridge from the one state to the other. I find no bridge in your plan. You set up a "right," and then suffer a "necessity" to take it away; but of any reconciliation between the right and the necessity which subverts it I hear nothing.

For myself, I begin with the concrete fact, Man in Society. By man is meant a moral, or morally qualified, being; the concrete fact includes a moral nature. There could be no such man without social relation and its effect. The conception of moral personality quite apart from this is a mere brain-spun cobweb. All the parts of my "concrete fact" belong together; society implies man, man could not be such without society. It is only as socially fructified that man, a moral being, is rationally conceivable. The case is not one of mere "juxtaposition"; I do not like your word overmuch. It is a case of active commerce, of the interweaving and interaction of interests that could not otherwise exist; of social, sympathetic, intellectual and moral connection and correlation, communion, of the awakening and occupation of powers through relation, and so on. Look at yourself. For years you have been laboring to alter the state of opinion and morals in America. Your very soul is in it, as any one may see. In other words, a social interest is largely what engages, impels, and inspires you. "Juxtaposition" goes but a very little way toward describing your relation to your countrymen. Now, in one form or another, a social interest engages all men who are really men and not mere animals, —even to Denis Kearney; and the very making of man is in it. Well, I contemplate this "concrete fact" in all the stages of its development, following in the track of archaeological and historical investigation; but especially study it here in America, where chiefly it is before my eyes, without neglecting its contemporaneous forms in other countries; and having duly considered it, I endeavor to distinguish and bring out clearly the principles that really give it health, wholesomeness, and power to live and grow. It is slow work and I am a slow worker, and expect only a partial success at the best; but something may at least be done toward correcting that shallow or vicious opinion which mischievously meddles with the course of vital development and tends to pervert it.

In that concrete fact I find always a limited right not to be governed; that is, a sphere of personal freedom. It is always limited, always correlate with the right and duty of every community to make a governed state of itself as a whole and for every one of its members. But the right of the community to govern is a limited one also; and it is much my object to find for both of the two correlatives, personal liberty and the governed State, an ethical ground and limit at once. Meantime, the right to freedom is itself a right to the governed state, for there could be no real freedom without this. And so all the best authorities on your side have at one time or another confessed. "On your side," I say, but you do not really belong there.

You say well that, if there be a right of all to a governed state, "we shall not wisely suppress the question: *Who is to do the governing?*" I echo that with all my heart. But, again, we shall do well not to answer it heedlessly, without a care to get hold of the matter by the proper handle. We shall do well

not to take the current caucus yawp for an oracle; not to take that answer for the true one which it best pleases all those to hear who least care for any great interest, and are least capable of caring for any. Who is to do the governing? "Everybody, hit or miss!" is the ready answer of all who do not think seriously. Some who do think join them; but all the not-thinking class are loud for indiscriminate rule. A disposition to take up your question, and to pursue it in the gravest, bravest, most studious spirit of science, would be a cheering sign.

6. I did not deny the "natural right" of suffrage, for I agree with you in suppressing the distinction between "natural" rights and—unnatural ones, should I say? In my chapter three principal classes of rights were distinguished, two of which are specially conditioned; and the right of suffrage was found in one of the latter. The result was that the right of suffrage will be universal when the conditions to it are so. It is not obvious that they are universal at present. I undertook, however, no polemic against universal suffrage, and here undertake none against you, but bring these notes to an end with the feeling that we are neither so far apart as you had supposed, nor so near together as I could wish.

Yours very truly, D. A. WASSON.  
WEST MEDFORD, JAN. 1, 1879.

#### ETHICS AS THE SCIENCE OF SOCIETY.

The foregoing letter by one of New England's foremost ethical thinkers is entitled to the most respectful and thoughtful consideration, and has certainly received our own. In adding some further reflections on the same subject, we desire to make special acknowledgment of the extreme kindness and courtesy of Mr. Wasson's tone throughout: a circumstance all the more pleasing because we construe it as an assurance that our frank criticisms gave no offence, as indeed we hoped to give none.

As we suspected might be the case, the report from which we quoted in our former article [THE INDEX, December 26] was too incomplete to give an adequate conception of Mr. Wasson's paper. Without any reference to our former remarks, however, we find some points of interest in the present letter which should not be overlooked. In the hope of bringing out some ethical truths which seem to us very important, we shall confine what we now say to these main points.

1. The opening paragraph of the letter presents Mr. Wasson's view of that which is usually denominated the moral sense. "The sense of right," he says, "is the sense of a peculiar sort of law, a law of conduct, which we call moral law. Moral law, being applicable, like the sense of it, to a great number of particulars, may, as applying to all, be spoken of as general." That is, the human mind is originally conscious of moral obligation in the abstract, as a "general law" of conduct, and becomes conscious of moral obligation in particular cases only by applying this "general law" to them; the "more general fact, ethical obligation, or moral law," is first known, and afterwards the specific case of moral obligation is "subsumed" under it; the original perception, or intuition, or "sense," is of the universal moral law, and not of the particular moral relation in each case as it is presented in experience. We do not think we misunderstand the doctrine stated in this paragraph; if we do not, Mr. Wasson holds that the universal is known before the particular, which can only be done *a priori*, or independent of experience.

Our own view is different. How any general or universal law can be known by itself, anterior to or independent of particular experiences, is to us quite inconceivable. But even if it can be thus known, we still do not see how it can possess any objective validity at all. That is to say, if the moral law is known prior to experience by an internal "sense of right," and is not learned by actually coming into contact (so to speak) with moral relations existing outside of us, we do not see how this merely internal law can be imposed on outside facts at all, or be shown to possess any real authority over society. All forms of the *a priori* philosophy have been historically wrecked in the attempt to pass from the subjective to the objective. Certainly we cannot see how a merely subjective and therefore strictly individual law, not gathered from the general experience of the race, can ever be shown to be binding on the race as such. If such a moral law is challenged by any one, how can its authority be vindicated or maintained? This is no idle question; for to-day all social morality is challenged in the abused name of liberty, and can be permanently sustained so far only as its authority rests on the solid ground of science. It is in no controversial spirit that we

point out what appears to us a defective ethical basis; our wish is simply to indicate the chief moral want of our times,—that is, a thoroughly scientific ethical system which shall be proof against the frantic follies of individualism run mad, and establish a better social order on the impregnable foundation of the scientific method.

Briefly put, our opinion is that moral obligation is originally discerned in *particular moral relations*, and only derivatively in their *general law*; and that their objective existence and obligation can alone give objective validity, generality, or authority to moral law in the abstract. Whoever would know our views on this subject fully is referred to our lecture on "Darwin's Theory of Conscience," in THE INDEX of March 12, 1874. But it may be said here that the original perception of moral necessity (i.e., absolute obligation), like that of mathematical necessity, is an impression made upon the cognitive sensibility by a particular moral relation known *a posteriori*, not by a general moral law known *a priori*. This we hold to be a truth of vast import in ethical science. For instance, William borrows a book from Henry; by this transaction, the two are brought into a particular moral relation expressed by the proposition—"William ought [owes] to return the book to Henry." The moral obligation arises from the very nature of the case; it is perceived to be a relation necessarily involved in the facts; if it is regarded as a special case subsumed under a previously known law, the law thus previously known is itself the result of repeated experiences of similar relations in the past. Just as a theorem in geometry must be seen to be demonstrated in a particular case, before it can be accepted as necessarily true in all similar cases, so the existence of moral obligation in a particular case must be perceived, before it can be held necessarily true in all cases similar to it. It would be a begging of the question to assume the law before the fact which proves it. Moral truth is exactly like mathematical truth in this respect, and indeed like all truth which has the characteristic mark of *necessity*; the necessity must be apparent in the first instance, in the particular case, or it will never be apparent at all. This we hold to be extremely important to the establishment of the fact of moral obligation as a natural necessity rather than a mere preponderance of expediencies—the one great principle without which the very idea of ethics as a science totally vanishes. Our view plants ethics on the impregnable foundation of *experience*—an intellectual experience precisely analogous to physical experience. When fully taken in all its bearings, we suspect from other parts of his letter that Mr. Wasson may not dissent from this view, at least substantially.

2. We omit to make correction of some misunderstandings of our real position on Mr. Wasson's part, in order to express our glad acceptance of certain fundamental truths which it delights us to see him lay down so clearly. When he says: "By virtue of the very constitution of human nature, there can be no 'moral individuality' but through the effect of social relation,"—"For myself, I begin with the concrete fact, Man in Society" [i.e., the individual in association with other individuals], etc., etc.,—we hail his statement as one of the most advanced and profoundly true that has ever come under our notice; and the lecture above referred to shows that we have long held a similar opinion. We cheerfully abandon the ill-chosen word "juxtaposition," which he criticises justly; we meant all he describes so well, in the way of mutual action and reaction in the social state. It will be an enormous advance in moral science, when the old triple division of "duties to oneself, duties to one's neighbor, and duties to God," is finally dismissed as antiquated, and when the new conception of *all moral relations as necessarily social relations* takes its place. Mr. Wasson is the only ethical writer by whom we have as yet seen this wonderfully fruitful truth clearly foreshadowed. The fact that he seems to emphasize it so highly makes us hope and anticipate the noblest things of the book which he is at present engaged in writing, and of which the paper he read to the Chestnut Street Club was a chapter. Probably there will be numerous divergences between his views and ours, especially in some points of practical application—the suffrage question, for example; but if his forthcoming treatise is to take the ground of the essentially social character of all rights and duties without exception, all minor differences will be swallowed up in our hearty agreement with this great, fundamental principle. And we are glad to hope that he and we are nearer together in our moral philosophy than he even now supposes.



## . ABOUT "DISINGENUOUSNESS."

In THE INDEX of Oct. 17, 1878, I exposed, under the head of "LIFE INSURANCE CHEATING," the now notorious "New Departure" in business of the largest Life Insurance Company in the world. Not a word, fact, or figure of that article has thus far been successfully controverted, to my knowledge.

Governor Robinson, a trustee of that company, in his recent message to the Legislature of New York, recommends the abolition of its Insurance Department, because, he says, "Its whole history shows that the community would have fared much better without it than with it." He also says, "I am informed that within the last seven years thirty life insurance companies have failed, involving a loss to citizens of this State of \$36,927,000. This shows how little protection the department gives."

Previous to the commencement of these failures, the Governor thinks the department "did comparatively little harm and no good." Whether this is true or not, there is a potent cause, to which the Governor makes no allusion, why it has done much harm and no good since. About ten years ago, the President, with the connivance of other officers of Governor Robinson's own company, began the corruption of the Insurance Department by bribing George W. Miller, the Superintendent. In about two or three years, he was deposed from his office for having received bribes from insurance companies to the amount of \$47,000. At the head of the list of those who gave the bribes was F. S. Winston, President of the Mutual Life Insurance Company of New York, of which Governor Robinson was then, as he still is, a trustee, with a check of \$2500! How far the department has been corruptible or corrupted since Miller, Governor Robinson must know as well as anybody. If Rumor lies in regard to the matter, he would have done well to correct her lies in his message.

At all events, one fact Governor Robinson, as a trustee of the Mutual Life, must know better than most men; viz., that whatever the policy-holders of any company may have lost by its failure, the policy-holders of the Mutual Life who have been during the last seven years obliged to relinquish their policies are a far larger number of men and have been defrauded of a far larger sum, by the injustice of the company in not performing its promise to pay an equitable cash surrender value. To remedy this evil, he recommends nothing but to exempt the company from any legal supervision whatever. More than that, as trustee of the company, he must be held responsible for the attempt of the officers to evade, by inserting in every application for a policy a waiver of the benefit of any such legislation, a law already existing in California, and likely to be passed in other States, to prevent such injustice in future. This is the way in which all privileged corporations are always trying to override the rights of individuals. As an individual man, Lucius Robinson is doubtless incapable of any such "disingenuousness"; but as a trustee of the largest life insurance company in the world, with \$85,000,000 in the control of officers perfectly autocratic by the possession of probably ten thousand perpetual proxies, and utterly disingenuous, as has been abundantly proved, even his being Governor of the Empire State does not prevent him from being the chattel of the corporation.

Now who is this Mr. Winston, who is at the bottom of all this disingenuousness? He is said to be a member, in fact a pillar, of Rev. Dr. John Hall's church in New York,—one of the most evangelical and wealthy churches of that great city. I am not going to attribute his disingenuousness to the evangelism of that church or to Scripture texts on the subject, such as the fifth chapter of the Acts of the Apostles, verses four and five, or the twenty-first chapter of the Apocalypse, verse eight. All I have to say is, that if a million-dollar church is so inefficient in securing ingenuousness in its prominent members, it has no reason to ask exemption from taxation on the ground of its moral utility, nor have the sacred Scriptures any preëminent fitness as a moral textbook in our common schools. If the Church or the Scriptures have any power to produce ingenuous, frank, and fair dealing, in Mr. Winston they have a subject worthy of their fullest force; for perhaps no man alive has the destiny of more human families intrusted to him. Personally and individually, I have not the slightest animosity against Mr. Winston, nor do I think he has against me. But his animosity against what he calls the *Boston Savings-Bank Surrender plan*, advocated by me, is not only bitter but basely disingenuous, as I shall proceed to show. That plan grows logically and of a mathematical

necessity out of a principle first practically adopted in 1863 by the Mutual Life itself, in making its dividends of surplus, called the "Contribution System." This system, instead of assuming that the assets of the company are a common fund, of which no member has a right to claim any determinate share beyond the fulfillment of his contract, assumes that each member owns, subject to the terms of the contract, the exact reserve which has arisen from his past payments, and consequently that any excess of interest over four per cent. on his reserve belongs to him. In other words, by the "Contribution System" each member receives in dividend, according to the contribution of his own policy to create the general surplus.

The "Boston Savings-Bank Surrender plan" only attaches this corollary to the Contribution System; to wit, that when a member retires he has a right to carry with him the reserve on his policy, less a certain charge, which is to be determined, not by the amount of his said reserve at all, but by the present value of what his policy might be expected to pay in future towards death claims if he were to remain. This is conceded to be correct by every life insurance expert on the face of the earth, so far as I know, including Prof. Bartlett, of the Mutual Life, himself. Yet because its adoption would greatly reduce the profits to be got out of the business by life insurance managers and agents, Mr. Winston has fought it for ten years by every species of disingenuousness and a free use of policy-holders' money.

For example, he and McCurdy the Vice-President, or some simpleton in their behalf, inspired the silly article underneath, and beyond any doubt paid out of the Mutual Life's money one hundred and fifty dollars or more for its insertion in the reading columns of the *New York Daily Times* of Dec. 18, 1878. Without reading it entire, the reader cannot comprehend the situation and what follows:—

Close of the Insurance Controversy—Elizur Wright.

[From the *Hudson River Chronicle*.]

After what may be fairly claimed as five years' deliberate notice to the minor companies, the Mutual has effectually entered upon its plan of a reduction in the annual rates and price of life insurance. The discussion of the former proposal five years since was permitted to close, by an adjournment of the controversy with other companies, and a postponement of the actual reduction of rates, until the present. The fact that Henry B. Hyde, of the Equitable, the most earnest antagonist of this policy, left for Europe upon this present announcement of the proposed reduction, indicates the tacit, probably unavoidable, assent of all the other great companies to the experiment of the Mutual. We are glad to find, on careful inquiry, that the result is a great public success, and that, besides the big harvest which the Mutual is already scooping in as with a (McCormick-McCurdy) reaper, a general revival in life insurance is progressing to an extent which engages all the energies of every sound company.

So the protracted fight for the reduction of rates is at an end. To those inside the great financial circles that rule the land, the intensity of the strife has presented one of the fiercest fights in the arena of public affairs. In the old Roman arena, when the gladiators were vanquished, the fatal sign, "*Pollice verso*," was given for their execution. In the insurance lists, the champions of the assets reverse the signal, and, in our vernacular, the word is, "*Simon says thumbs up!*"

We say this in full view of the puerile effort to galvanize the dead carcass of Elizur Wright's Massachusetts surrender-value policy of extermination into an opposition in Boston; of the legal opinion of Ropes, Gray & Loring even, and the other grimy greasers of the Hub, who want to stop the wheels of progress until their provincial interest is specially anointed. The surrender-value wisdom of Elizur, incorporated in the Massachusetts laws, is driving life insurance business out of that State, as also out of so many others of the States ruled by the blackmailers. Hence the growling in Boston is perfectly natural. The *Boston Herald* and its mercenary copyists will make very few shekels out of Elizur. As they will see by consulting the Bible Dictionaries, "Elizur" was the sole captain of the outcast tribe of Reuben, the Arab Jews. "No judge, no prophet, no hero of the tribe of Reuben, is handed down to us," says the record. "Reuben relinquished the faith of Jehovah. They were scattered and lost in the desert." The only thing recorded about their Captain, Elizur, is his putting up a couple of hundred shekels of silver upon the dedication of the altar of Moses, and hanging around on "the south side of the Tabernacle of the Congregation" for a surrender-value. The ancient was a true prototype of the modern Elizur with his patent plan for dispersing assets.

This Boston captain of the life insurance infidels, Elizur Wright, published a column of abuse of Mr. Winston. Affecting the sarcastic, cynical satire of a Diogenes, he only finds himself pilloried as a scoffer—another Therapistes, one who abuses princes,—in the reply of Mr. Winston. The "Boston Savings-Bank Surrender plan" was set up in New York under the respectable and sober indigenous name of the "Knickerbocker Company," with Elizur Wright as the "Boston consulting actuary," after his expulsion from some pension on the Mutual Life staff.

Well, the "Knickerbocker Company" barely exists, by the grace of the Superintendent of Insurance. It stands, like Lot's wife with her head turned, stationary as the pillar of salt, but salt that will not save her. The whilom President of the Company, Stanton, has only escaped the State Prison delegation of Chase, Lambert & Co. by a hasty flight from his dilapidated trust. Elizur's savings bank scheme, on his own ground under Massachusetts law, reached no better end than that of the tribe of Reuben.

To this I sent for insertion in the *Times* a reply, not so much to vindicate myself as the plan. It was returned to me by the next mail with the following note:—

THE "TIMES" OFFICE, NEW YORK,  
Dec. 27, 1878.

Dear Sir,—I am instructed to return to you the accompanying communication, and to say that as the *Hudson River Chronicle* article was published as an advertisement any reply to it can only be published in a similar way. Yours respectfully,

EDWARD A. BRADFORD.

Elizur Wright, Esq.

To this note I replied as follows:—

BOSTON, Dec. 28, 1878.

EDWARD A. BRADFORD, Esq., New York:

Dear Sir,—If want of pay is the only reason why the article you obligingly returned to me this morning could not be inserted in the *Times*, will you be so kind as to inform me what it will cost me to have it inserted as conspicuously as that to which it is a reply, and much oblige yours truly,

ELIZUR WRIGHT.

This note was returned to me with the following endorsement:—

"Can be inserted as reading matter on fifth page,—with quotation attached as if from some other paper,—at the rate of \$1.00 per line agate measurement." N. Y. TIMES, per E. T. ALLEN.

Dec. 29, 1878.

As I fight this battle only with my own money, and had discovered what the enemy's shot had cost it, I did not conclude to pay the *Times* for returning my shot a sum which, if it had had the enterprise, independence, and patriotism it has obtained credit for, it would have paid me.

But I wrote immediately to Winston, suggesting a small hole for him to creep out at, in order to tempt him into a reply.

BOSTON, Jan. 2, 1879.

F. S. WINSTON, Esq., Pres. Mut. Life Ins. Co., N. Y.  
Dear Sir,—An article appeared in the *New York Daily Times* of the 18th ult., which contained the following sentence:—

"The 'Boston Savings-Bank Surrender plan' was set up in New York under the respectable and sober indigenous name of the 'Knickerbocker Company,' with Elizur Wright as the Boston consulting actuary, after his expulsion from some pension on the Mutual Life staff."

The statement I have underscored, if generally believed, would seriously injure my standing in public estimation. It seems quite improbable that the *Times* adopted or gave currency to it by the mere will and judgment of its own editorial scissors. As you are the person who most certainly must know whether it is true or not, if you do not disclaim authorizing its publication in the *Times*, I shall expect you either publicly to prove its truth, or certify to me in answer to this that it is untrue.

Yours truly,

ELIZUR WRIGHT.

For once Winston gave up his sublime policy of silence, and replied characteristically and evasively, as follows:—

THE MUTUAL LIFE INSURANCE CO., OF NEW YORK,  
140 to 146 BROADWAY, NEW YORK, Jan. 3, 1879.

ELIZUR WRIGHT, Esq., Boston, Mass.:

Dear Sir,—In reply to your letter of yesterday, the executive officers of this company did not procure pay for or approve the article you allude to, and knew nothing of its intended publication until they saw it in print. Respectfully yours,

F. S. WINSTON, Pres.

Now everybody, almost, knows that such dignified "executive officers" do not do their dirty work with their own fingers. They employ close-mouthed agents. When I showed Winston's letter to the editors of the *Times* they broke into a guffaw at the comicality of the situation. The principal editor, without my asking it, said the *Times* would correct the injurious statement, which it did, after a sort, in its issue of the 10th inst.

Winston knows very well that I never had either pension or position on the Mutual Life staff to be expelled from, and he knows equally well that the Mutual Life's money paid the *Times* for that silly article. If he really does not know it, his ignorance is sufficient reason why he should step down. Paying fourteen dollars an inch for eleven inches of scurrility and falsehood is not quite the thing for the venerable head of a great corporation in the nineteenth century, whether that corporation is financial or ecclesiastical. If some way is not soon found to prevent such corporations from entrapping and cheating the ignorant and unwary, it will be because the souls of our living legislators are rotter than the bodies of our dead ones.

ELIZUR WRIGHT.

Jan. 12, 1879.



## Communications.

### LIBERAL CHRISTIANS VERSUS BIGOTTED LIBERALS.

I have before directed attention to the rapidity with which modern religious thought was becoming liberalized. When so great a personage as the Regius Professor of Divinity at Oxford dares to publicly abandon the ancient line of battle of the Church, counselling students of theology to intrench themselves by study of the historical method of scriptural interpretation, to the utter exclusion of time-honored precedents, and when from his lofty position the utterance of such advice falling upon the public ear creates no sensation save of approbation, the event is pregnant with a meaning which liberals will do well to ponder.

Surely no word of any language, no abstraction ever conceived of by man, is so capable of enlisting the noblest feelings of the soul as the one word "Liberty." Grand as were the achievements of Alexander and Napoleon, how insignificant they appear when compared with deeds of infinitely less magnitude, but in which the inspiration was love of liberty. John Hampden dying for English freedom; Emmet yielding his young life a willing sacrifice upon his country's altar; the generous Warren staining with his life-blood the field of Bunker Hill, are only instances among the scores which history chronicles, and which stir the hot blood of youth and the feeble pulse of age.

But between liberty and license there is a great gulf fixed; and while it argues a high moral spirit for a nation to be aroused in defence of the former, a general desire to enjoy the dead sea fruits of the latter can only pervade society when it is tottering to its ruin. When a people in their search after strange Gods abandon purity, they have entered upon a path which can have but one termination. To the unbiased observer, a section of the liberal army appears to have left the chaste goddess to her own devices, while they are concerning themselves chiefly in the task of arousing popular sentiment in favor of that base and nauseous growth, free love. Where great principles are at stake it is possible to array great bodies of men in their defence; thus Cromwell gathered the hosts that overwhelmed the ancient monarchy of England; thus Voltaire, hated with a depth of bitterness that perhaps fell to the lot of no other man of his age, counted among his coworkers in his great battle with the torturers of humanity the very men who felt the greatest enmity against him. It is for lofty ideals alone that men welcome martyrdom; to fancy an advocate of free love in that character seems a strong paradox.

To the lasting honor of Christianity be it said, it has upheld the privacy and sacredness of home. In spite of all its false doctrines, its poverty of argument, its persecutions and crimes, it has withstood the attacks of criticism through all these ages. It was not because of the purity of Christian marriage ties that Voltaire hurled his resistless shafts at the Church. It was not because of Christian morality that Hume took up arms against her. Thomas Paine made war upon the Bible but not upon the family. It is because of the high standard of morality that Christianity has inculcated, because it has been the guardian of the household, protecting it from the libertine, because it has saved fathers and mothers to their children, that Christianity, vulnerable in so many points, has so long sustained itself. When the growing spirit of the age asserted itself in the formation of anti-theological societies, it was the hope of liberals that all the worthy features of Christianity might be retained while its worthless appendages only were dropped. But, alas! no sooner had liberalism obtained for itself an acknowledged place in society, no sooner had its leaders begun to win popular respect, than a split occurred in its ranks occasioned by the last question in the world which ought to have vexed its counsels. The truth is, there are large numbers of people who imagine that in giving up their Bibles and casting aloof from the churches they have entirely fulfilled their moral destinies. They have been impelled to scepticism more by a desire of freedom from all restraint than by a conscientious search after truth. Of such it may safely be said the churches are well rid, at the same time that liberals have received a most undesirable accession. Having abandoned faith, these recruits are—to borrow a well-worn pulpit simile—very much in the position of a craft at sea without a rudder. Without settled convictions of any kind they are ready to run wildly after any new doctrine that may be promulgated; they feel all the bitterness of renegades for the religion they once professed, bringing reproach upon the liberal name by their violent denunciations of everything held sacred by the religious portion of the community, and not unfrequently fittingly end an aimless life by being gathered back into their original fold through the labors of some local Moody.

People of this type are liberal in no sense of the term; indeed, nothing can be more illiberal than the course they pursue with reference to those who differ from their transient moods of belief. They are fertile only in mischief, but it must be confessed they are adepts at that. Liberty affords them little satisfaction, license being what they crave.

Now while Christianity in the persons of Dean Stanley, Dr. Ince, Dr. Winchell, and other eminent men, is doing such service in the cause of advancement and real liberty, forgetting dogmatism in its zeal for popular good, the avowed disciples of reform are degraded in their own eyes and in the estimation of the world by a mob of camp-followers who masquerade beneath a title they disgrace. The one hope-

ful sign in the horizon of liberalism lies in the fact that a rupture between these ill-wedded and uncongenial factions has already occurred. It was inevitable; and those well-meaning persons who are seeking to reunite them are doing a work which in the event of its success would blast the future of the movement.

The hope of the world lies in rational religion. The future of the so-called Orthodox church depends upon its ability to conform to the changed state of popular feeling; and recent events go far toward proving that some of the most eminent Churchmen perceive this and are striving to lead where otherwise they would be compelled to follow. They present toward scientific investigation a respectful, almost an expectant, attitude, and treat scientific results with marked attention. In many of the great questions which receive the support of liberals, these modern Christians are able and zealous coworkers. Political reform, popular education, social elevation of the masses, all these subjects, dear to the liberal heart, have the unhesitating support of men who are acknowledged leaders in the Church. Let liberals then take heed lest these later comers in their own peculiar field excel them in achievements for the good of humanity. It would indicate wisdom, if amicable relations with liberal Christians were cultivated, as upon themes of mutual interest they already stand upon the same ground. In maintaining such relations no necessity for compromising principles would exist, while there would assuredly be some advantage to be derived from intercourse and cooperation with men of standing, ability, ripe scholarship, and catholic views.

Upon minor points there will of necessity be great variety in the views of mankind upon religious subjects. Questions which have vexed the brain ever since it assumed the functions of thought will not be laid by any system of philosophy. While one evolutionist may see in his theory proof that all forms of existence were derived from matter working through unchangeable laws without external supervision, another, while accepting this theory of creation, sees through and above all the hand of God, framing universal laws and keeping the grand machinery of the spheres in harmony.

Perhaps the weight of reason is with the atheist; but the suffering heart of humanity cries out for God.

There are depths of emotional feeling in some lives which it were wholly vain for persons of different temperament to attempt to understand. The idea of divinity assuming human form, suffering human sorrows, dying the most ignominious of deaths, and withal bringing from on high the message of eternal brotherhood with poor mortality, appeals with irresistible force to such minds. Why should we quarrel with their conclusions? Better, far better, than such a course would be the policy which, leaving in the background such dissenting points, should seek to blend all sects in one harmonious whole upon questions which appeal forcibly to all right-minded men.

CHARLES E. PERKINS.

OSWEGO, N. Y., Dec. 28, 1878.

### SILVER AND GOLD.

It is unfortunately true, as your correspondent says in No. 467, that "the silver question will be upon us again soon with increased virulence"—unfortunate because it seems to be so difficult to persuade our people to look at the facts, and so easy to speculate on the basis of assumption and imagination.

At the present day there still are a few theorists who maintain the doctrine of bi-metalism, but in fact "all the European nations tend toward a gold standard as a necessary progress. Holland, Austria, and Spain join England, Germany, and the Scandinavian States; and finally what is called the Latin Union itself, without having repudiated the double standard in principle, has nevertheless repudiated it in fact, since for two years past no silver is coined in the most important of these States; namely, France"; and although in this country we have nominally had two standards, yet practically we have had but one, and can have but one.

A double standard for money is a practical absurdity and impossibility as great as a double standard of weight or measure.

The cheaper standard will always drive out and supplant the other, and bi-metalism with a 412½ grains silver dollar means that dollar for the single standard.

That silver has largely declined in gold value in the markets of the world, the two principal being London and New York, is undeniable. That the market price in the open markets of the world is the only means we have of determining practically whether any article has risen or fallen in price is also undeniable. And it is impossible to avoid referring price to some definite standard; and to be of use that standard must be the one which the principal commercial nations and the best thinkers and experts have agreed to be the nearest attainable approximation to invariability. That standard is gold; and it does seem as if we might learn by the experience of other nations and not attempt, as Victor Bonnet says, to go "back to the most superannuated practices."

It is doubtless true that a silver dollar of 412½ grains at its market value will, at the present time, buy more of many articles than it would have done five or ten years ago, and the reason is very plain: that the cost of producing nearly every article has decreased without any disturbing increase of demand.

But a silver dollar will not buy (except as subsidiary coin, or in limited quantities) as much as a gold dollar will, for the reason that the cost of producing silver has decreased also, while the cost and market price of gold have remained more nearly stable.

Gold, as a matter of fact, is less affected by varia-

tions in supply and demand than any other merchandise, owing to the universal desire to possess it for use and ornament, and to the limited extent of its production; and it is this peculiarity which fits it for use as the standard money of the world.

But gold is not wanted at the present day in civilized countries to any great extent for common currency, and least of all in this country. The more perfect and honest the banking system is, the less amount of gold is required to run it. The main use of gold is to pay balances, to act as that particular universally-desired merchandise which will be, and legally must be, accepted in settlement of accounts, for legal-tender in short, and as a regulator of the issue and test of the soundness of bank-bills.

Our currency must, and will be, mainly paper; the only important question is, What sort of paper shall it be? It ought to be as good as the standard money of the world, and as abundant as the legitimate wants of trade. How much the commerce of the country requires cannot be decided by counting noses, nor be determined by act of Congress. It can only be known by a comparison of the views of those who have capital to lend and those who desire to borrow.

Banking ought to be free to all who will comply with certain conditions necessary to ensure that the bills issued shall always be what they profess to be,—good as gold.

The present law makes it certain that no man, however little he may be acquainted with business men and their ways, can ever lose by a bill proving worthless.

Whether that result can be had in any better way I don't undertake to say. Doubtless improvements may be made in present laws, in the way of making them more equitable and universally available.

The less government interferes with the business of banking, beyond securing the bill-holder, the better. We, the people, have a natural right to do our own banking business provided we do it honestly, but we cannot by act of Congress confer any value on gold, silver, or paper which it does not possess by and under the laws of trade, which no government enacts and none can repeal. To attempt to make silver or paper pass for more than its real value is to try to cheat somebody; and the nation which does it will itself be the worst sufferer.

F. S. C.

### ANOTHER VOICE.

EDITOR OF THE INDEX:—

I was unable to attend the Liberal League Convention at Syracuse, and addressed you a letter there which you may not have received. I sympathized heartily with the position taken in the admirable address of Judge Hurlbut, and in the action of those delegates who united with you in forming the new Liberal League of America. I do not know whether there is any way for transferring a "charter membership" from one League to the other, but desire, at all events, to be counted with those who favor "amendment" rather than "repeal." I am no lawyer, and am perhaps therefore disqualified from expressing an opinion as to the constitutionality of a proper and effective law against the traffic in obscene literature, and the employment of the United States mails as carriers of the vile trash. If necessary, let there be an amendment of the Constitution which will authorize such a law. On presenting a package at the Brooklyn post-office a few days since, I was questioned as to whether it contained glass or candy. Surely, if a discrimination can be made against such commodities, how much greater is the justice and necessity of protecting our mail service from the disgraceful office of propagating vice and obscenity!

I cannot think that many of our liberal friends can be aware of the enormity and true nature of the traffic in this vile literature, else they would rally by your side, that the influence of liberal religion might be set wholly toward its extinction. A traffic so abominable and corrupting has no rights which decent men are bound to respect.

To what end do we all live and labor, and especially we of the liberal faith, if it be not the elevation of character? Unless this is the outcome of free religion, the movement will wither and die under the moral obloquy of mankind, which it will receive as surely as it will deserve it. I joined the Liberal League hoping it would drop all side issues, and unite all who were heartily in favor of the complete secularization of the State. To that end I shall always be glad to devote whatever influence I possess; but I desire to be unequivocally "counted out" of any organization which lends even a tacit sanction to that modern revival of an ancient barbarism popularly known as "free love." Practiced, with its twin-system, communism, by mankind in the earliest periods of human development, it is an offspring of preceding generations of man's brute ancestry. Its revival in this age is a humiliating evidence that we have not yet outgrown some of the worst tendencies of our Simian progenitors.

Yours for a higher evolution,

LEWIS G. JAMES.

BROOKLYN, N. Y., Jan. 3, 1879.

A FATHER who had passed innumerable sleepless nights has immortalized himself by discovering a method of keeping babies quiet. The process is described as follows: "As soon as 'pet' awakes, set it up, propped by a pillow, if it cannot sit alone, and smear its fingers with treacle; then put half-a-dozen feathers into its hands, and it will sit and pick the feathers from one hand to the other until it drops asleep. As soon as it wakes again, repeat the operation; and in place of the fret and cry of former nights, there will be silence and quiet repose."



## Advertisements.

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VOLUME 10.

BOSTON, MASS., THURSDAY, JAN. 23, 1879.

WHOLE NO. 474.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

THE NEW POPE is as prolific of Encyclicals as his predecessor. In his latest, he inveighs against Socialism and Communism as vigorously as His Lectureship. But he forgets to curse the Free Religious Association.

ACCORDING to the *American Exchange*, all that is necessary for honest legislation is "honest legislators." That may be true; but what the country needs is legislation that is wise as well as honest. We believe in the gospel of conscience plus brain.

PRESIDENT HAYES' pardon of E. H. Heywood receives more light from this sentence in his late message to Congress than from all His Lectureship's labored and embarrassed conjectures: "The protection of liberty requires the maintenance in full vigor of the manly methods of free speech, free press, and free suffrage."

THE SPRINGFIELD *Republican* of January 10 contained the following: "If Mr. Heywood undertakes the rôle of a martyr, he had better not overdo it, for people can read *Cupid's Yokes* and judge for themselves. If the Liberal League want the United States mail free for obscene matter in the name of liberty of conscience, so much the worse for the Liberal League. The conscience itself has something to say."

THIS STATEMENT is made by the *New York Evening Post*: "Dr. Büchner, a personal friend of the late Princess Alice of Hesse, says that the latter expressed a presentiment, some days before she was taken sick, that she would die on the approaching anniversary of her father's death, and that she contemplated death with the utmost fortitude and resignation. Only a few weeks ago the Princess was sitting by the dying bed of Dr. Büchner's wife, to whom she was devotedly attached."

THE SUPREME COURT of the United States has decided that Congress possesses a constitutional right to prohibit polygamy in the Territories, and may do so without interfering with the "free exercise of religion." This decision is in complete accordance with common sense, equity, and rational liberty. Says the *New York Evening Post*: "Reynolds, plaintiff in error, was tried in the Third Judicial Court of Utah for bigamy and found guilty, and the Supreme Court of the Territory, upon appeal, affirmed the judgment. The case came to the United States Supreme Court upon a writ of error, the plaintiff pleading the unconstitutionality of the law prohibiting bigamous marriages, the justification of religious belief, and various legal technicalities. The United States Supreme Court, in a long and carefully prepared opinion delivered by Chief-Justice Waite, holds that polygamy is not under the protection of the clause of the federal Constitution which prohibits interference with religious belief; that the plea of religious conviction is not a valid defence; that Congress did not step outside the limits of its constitutional powers in passing laws for the suppression of polygamy in Utah, and that the judgment of the Supreme Court of that Territory must be affirmed. Justice Field dissented as far as related to the admissibility of certain evidence introduced in the lower court, but upon the main question, the constitutionality of the act of Congress prohibiting polygamous marriages, there was perfect unanimity."

PRESIDENT ELIOT, of Harvard College, in his just published Annual Report to the Board of Overseers, has a very remarkable passage in which he recognizes explicitly that "the modern world respects only the scientific method" even in religious questions. There is reason for difference of opinion whether the Harvard Divinity School, to which he refers, is so constituted as to realize fully the splendid ideal which President Eliot sketches with so free a hand. But

none the less do we rejoice to see such a magnificent statement as this emanating from the head of the institution which, both in point of age and influence, stands easily first among American universities: "The fact that most members of the clerical profession are committed to a particular creed or form of church organization in early youth, or even in boyhood, long before they have attained knowledge and maturity enough to make an intelligent choice of creed or church, diminishes to an incalculable degree the influence of the profession in the modern world; for the modern world respects only the scientific method, which admits of no settled convictions except those which rest upon thorough previous investigation. By the side of the numerous theological schools which are avowedly devoted to the interests of the several denominations, and which are recruited in large part by the offer of the bounties of Education Societies to boys in academies and young men in colleges, let at least one University school of theology be suitably supported, where young men may study theology and the kindred subjects with the same freedom of spirit with which they study law in a Law School, or medicine in a Medical School, and with as little intention or opportunity of committing themselves prematurely to any particular set of opinions or practices." The dearest wish of our heart respecting our Alma Mater will be gratified, when the Harvard Divinity School shall be unequivocally and avowedly planted on the foundation so nobly described by President Eliot.

THE DIPHTHERIA attacked six members of the grand-ducal family of Hesse-Darmstadt, but no other of the sixty members of the household, no nurse, no physician, was attacked. The *British Medical Journal* infers that "all the cases were produced by direct infection, doubtless by kisses." The *Scientific American* adds: "As every physician knows, it is no uncommon thing for adults to have diphtheria so mildly that it is mistaken for an ordinary sore throat resulting from cold; yet such a person can easily infect a child, and the child become a centre of malignant infection. In view of the fatal prevalence of diphtheria, therefore, the kissing of a child upon the mouth by a person with a sore throat is hazardous, if not criminal; and scarcely less so is the practice of allowing children to kiss their silling playmates. It would be wise to exercise great caution in this matter, if not to discontinue the practice of kissing upon the mouth altogether." Mr. John S. Wiles, a surgeon of Thorncombe, Dorset, writes to the *London Times* that after two cases of malignant diphtheria out of some nine or ten he had been called to attend had proved fatal, the mother of a sick child showed him an extract from an American paper concerning a practitioner who used sulphur to cure the disease. Accordingly he used milk of sulphur for infants and flowers of sulphur for older children and adults, brought to a creamy consistence with glycerine; dose—a teaspoonful or more, according to age, three or four times a day, swallowed slowly, and application of the same to the nostrils with a sponge. Result: he did not lose a case there or elsewhere, and he succeeded in saving life when the affection had almost blocked the throat. A correspondent of the *New York Tribune* writes: "I keep a glass can of sulphur-water, made by shaking a table-spoonful of sulphur with a pint of water till the sulphur settles to the bottom of the can, constantly on hand, and at the first complaint on the part of any member of the family of sore throat I wrap the throat with flannel, and give a teaspoonful of the sulphur-water several times a day. I have used this remedy for more than a year with success, and have had no severe cases of sore throat in my family since I began its use, though previous to that time they were of frequent occurrence in cold and damp weather. The diet should be simple and nutritious; milk, eggs, beef, chicken broth, and the like."



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## Suffrage a Birthright.

BY HON. GEORGE W. JULIAN.

Every man naturally surveys the field of politics from his own point of observation, and reaches his conclusions by the help of his own methods of thought. In the light of this fact we estimate the value of his opinions. Indeed, we not only take into the account his mental horizon and the peculiarities of his intellectual machinery, but the "climate" of his mind. This largely results from temperament, and is frequently cooled by advancing years, failing health, or an untoward personal experience. Some degree of moral enthusiasm is absolutely necessary to soundness of political judgment. The mind must abide in the latitude of truth, if it would grasp it. Respect for humanity is the condition precedent of all social progress, just as contempt for humanity is the mainspring of every form of inequality and oppression. The pioneers of abolitionism no more doubted the ultimate triumph of their cause than they doubted the government of the world by a Providence; while preachers, and scholars, and men of culture and refinement generally, turned away from their enterprise with cold indifference, if not positive contempt. It was the moral enthusiasm of Jefferson and his political associates which inspired their unflinching faith in the capacity of man for self-government, and prevented a timid and unbelieving statesmanship from strangling the young republic before its birth.

These observations have been suggested by a remarkable article in a late issue of the *North American Review* on "The Failure of Universal Suffrage," written by an eminent American historian and scholar. Mr. Parkman tells us that the worst things about our democracy are the courtiers and plunderers who use it for base ends, but that if all these were exterminated the people would soon find others to take their place. Universal suffrage, he says, has brought upon the country "an ignorant proletariat and a half-taught plutocracy," and the better classes between these extremes "have little power over these barbarians of civilization." With an occasional fling at the doctrine of "inalienable rights," he complains that we are not only trying to abolish the factitious inequality which exists among men, but the real inequality touching character, ability, and culture. "The history of the progress of mankind," he says, "is the history of its leading minds. The masses, left to themselves, are hardly capable of progress, except material progress, and even that imperfectly. Through the long course of history, a few men, to be counted by scores or by tens, have planted in the world the germs of a growth whose beneficent vitality has extended itself to all succeeding ages; and any one of these men outweighs in value to mankind myriads of nobles, citizens, and peasants who have fought or toiled in their generation and then rotted into oblivion." And he adds: "The highest man may comprehend the lowest, but the lowest can no more comprehend the highest than if he belonged to another order of beings." He speaks of American democracy as tending to "a barren average and a weary uniformity," instead of "recognizing the inherent differences between man and man," and giving "the preponderance of power to character and intelligence." He thinks "the success of an experiment of indiscriminate suffrage hangs on the question whether the better part of the community is able to outweigh the worse"; and this, he declares, can only happen in rare cases and under peculiar social conditions, while the difficulty increases with the increase of numbers, wealth, and luxury. It is further "aggravated by the fact that intellectual development and high civilization are not favorable to fecundity, so that the unintelligent classes, except when in actual destitution, multiply faster than those above them," thus tending to increase the power of ignorance, "or rather the power of the knaves, who are always at hand to use it." He says, "A debased and irresponsible suffrage is the source of our troubles; and asks, 'Is the nation in the way of keeping its lofty promise, realizing its sublime possibilities, advancing the best interests of humanity, and helping to ennoble and not vulgarize the world? Who dares answer that it is?'"

Mr. Parkman's picture is relieved by a few gleams of light, but his article, as a whole, very eloquently voices the gospel of political despair. It is the well-tuned key-note of a wide-spread and growing distrust of our democratic institutions. It is the echo of opinions and feelings which have become the fashion of the times. Nothing is now more current than the remark that we have too much liberty. Too many people, we are told, have the ballot, which has been made a fetish, and that our free institutions will certainly end in disaster if we continue to "fling the suffrage to the mob," instead of restricting it to the educated classes.

The issue thus presented is a very grave one, and no man is fit to confront it who is disposed to take counsel of his fears. The old leaders of federalism failed through political despondency. As Dr. Channing once said, they were guided too much by the wisdom of experience and too little by the wisdom of hope. They lived too entirely in the past, and were too constantly chilled and deadened by its failures. They did not seem to remember that the world has been moved by men of faith, and that there are grand epochs and new departures in the progress of civilized communities which call for leaders willing to do and to dare for the race, and able to breathe into the people their spirit of courage and hope. In the struggle for independence our fathers based their justification upon the natural rights of man; and they did so with the fervor of men whose political

faith was their religion. After the conflict was ended, Congress, in a memorable address to the colonies which was drafted by Madison, declared that it had ever been the boast and pride of America that the rights for which she contended were the rights of human nature, and that by the blessing of the Author of these rights they had prevailed against all opposition, and become the basis of thirteen independent States. What does Mr. Parkman mean by sneering at those rights? More than a quarter of a century ago the truths of the Declaration of Independence were often contemptuously referred to by conservative politicians as "glittering generalities"; but after the nation has given them a new birth in the throes of a great civil war and a second baptism of fire and blood, the kindred language of Mr. Parkman seems surprising. If he believes the principles of civil government are utterly wanting in any rational or scientific basis, we can understand him. If he thinks man is a mere machine and the plaything of arbitrary power, and that the whole theory of American democracy is a farce, he can at least claim the virtue of consistency. But if anything has been settled by the progress of political ideas in modern times and the practice of self-government in the United States, it is that man is a responsible personality, whose will is to be consulted in the organization and exercise of political power. Of course we are not speaking of "the subjects of King John of Abyssinia or those of the Khan of Kelat," but the people of the United States, politically dominated by that Anglican stock which Mr. Gladstone so aptly refers to as "a kind of universal church in politics," and so justly glorifies for its genius in the work of government. It is doubtless true that a number of the signers of the great Declaration were unbelievers in its self-evident truths; but these truths none the less became the bed-rock of our democracy, and thenceforward made it logically inevitable that they were to be practically accepted in their complete length and breadth. It is likewise true that our fathers did not at once keep step to the logic of their avowed principles. Nothing could have been more inconsistent with their theory of natural rights than their practice of African slavery; but the fact is historically certain that they contemplated its early extinction, and only intended to yield it a transient sufferance, with a view to its abolition by peaceable and prudent methods. They sincerely deplored the ugly anomaly, and their unmistakable purpose was the establishment of a "government of the people, by the people, and for the people," in strict conformity to the grand primal truths which they had proclaimed to the world, and to be carried on through the instrumentality of the ballot.

In a government thus launched, who should be intrusted with political power? In theory it was easy to answer; but in practice it was necessary to deal with actual facts, and to wait a little upon the fuller development of the democratic idea. At the beginning of the government, if we are not mistaken, all the colonies imposed a property qualification for the suffrage. This gradually disappeared, and it is now a well-settled principle of American democracy that no such qualification should exist. It is generally agreed that it makes no difference whether the voter is worth one hundred dollars or one hundred thousand, since we have accepted Dr. Franklin's idea that "the poor man has an equal right, but greater need of the ballot, than the rich man." Nothing could have been wiser than the adoption of this principle; for if we had allowed the rejected heresy to be engrafted upon our system of government, the right of property to rule would have been recognized, and the corruption of voters and bribery of officials would have been legitimated. In disowning this qualification humanity has been placed before property, thus repudiating the European principle that the chief end of government is the protection of what a man owns, and not of the man himself.

With equal wisdom the kindred principle has been settled that the right to vote shall not depend upon the nativity of the voter, the race to which he belongs, the color of his skin, or his religious faith. The foreigner, upon a brief probation, is allowed an equal right with the native to share in the government; and to have denied him this right would have been a mean and odious discrimination, since he is no more to be blamed for having been born abroad than the native is to be praised for his accidental birth among us. So all the races of the civilized world who have sought their welfare in our grand political asylum have been welcomed to the hospitality of equal rights. The color of the skin, likewise, is no longer a bar to the suffrage. For ourselves, we believe the work of Southern reconstruction was hasty and ill-considered, and that instead of suddenly endowing with the franchise the more ignorant and brutalized colored people of the South and her masses of "white trash," we should have given them a probationary training under some form of territorial government. But this was not done, and the immediate enfranchisement of the negro was the only remaining alternative which it was possible to adopt consistently with the rights of humanity and the obligations of the nation. At all events the work has been done, and no party proposes, or is likely to propose, the disfranchisement of the black millions who are now learning to play their part in American politics, and whose loyalty to our flag in the nation's great peril was never found wanting. In like manner, we have no religious qualification for the ballot, and for the obvious reason that we have no established church. The government of the United States has no religion. It is not ir-religious, but non-religious. Theists, Atheists, Jews, Christians, Mohammedans, and Pagans are equal before the Constitution and at the ballot-box. During the Black Friday of Know-Nothingism, twenty odd years ago, an attempt was made to institute a religious test of citi-



zanship, but it failed so signally that it will scarcely be repeated.

Still another cardinal principle of Democracy has been settled; namely, that no literary qualification for the ballot should be exacted. This may be regarded as the common law of our politics. Some years ago Massachusetts adopted a reading and writing qualification, and we believe she still nominally retains it; but her example has not been contagious. According to the last census we have in the United States over one million six hundred thousand males over twenty-one years old, who can neither read the Constitution nor write their names. They freely share with the educated classes in the exercise of political power. We give them the ballot for a number of excellent reasons. In the first place, the theory is accepted that the ballot itself is a school-master, and consequently that one of the means of fitting men to use it is to put it into their hands. Americans very generally accept the familiar saying of Archbishop Whately, that "to wait before you bestow liberty or political rights till the recipients are fit to employ them aright, is to resolve not to go into the water till you can swim." They agree with Lord Macaulay, that "if men are to wait till they become wise and good in slavery, they may indeed wait forever." In the second place, they believe it is far less difficult to manage a great mass of unenlightened men by giving them a share in the government, a stake in its success, and an incentive to rise, than by imposing upon them its burdens while withholding their political rights, and thus tempting them to become domestic enemies by making them aliens in heart. Not by levelling the educated classes downward, but the ignorant masses upward, can the government be made strong. In the third place, they regard the denial of the ballot to our illiterate citizens as class legislation, and believe all class rule is vicious. It would intrust political power exclusively to those who are best able to take care of themselves without it, while the ignorant, who would especially need the means of self-defence against a privileged class, would be helpless. Privilege always takes care of itself, and always stands in the path of the unprivileged. Finally, it is believed that universal suffrage is one of the surest plans of securing a higher level of intelligence for the whole people. One of the chief arguments in favor of the extension of the ballot is that it promotes the extension of education, as Richard Cobden declared, and as it has done in England, if not in our own country.

These are the decided convictions of the great body of the American people, and we believe nothing is more certain than that they will abide by them. They do not disparage education. Their interest in the subject is constantly and increasingly manifested. Even the policy of compulsory education seems to be rapidly growing into general favor. Their purpose is more and more evident to make universal enlightenment, as far as possible, go hand in hand with universal suffrage. They understand that the ultimate tendency of knowledge in any State or community is good, and that through its diffusion lies the way to freedom and a higher civilization; but they regard as both unwise and impracticable the policy of requiring any specific educational test of fitness for the suffrage in the United States.

In doing so, we believe they have builded better than they knew. Time is vindicating them, and the best thought of the age sustains them. Herbert Spencer asks such questions as these: What connection is there between the ability to read, or the knowledge that certain marks on paper stand for certain sounds, and a higher sense of duty? How can a knowledge of penmanship increase the desire to do right? How can a knowledge of the multiplication-table, or quickness in adding or dividing, restrain the desire to trample on the rights of others? How can accuracy in spelling or parsing make the sentiment of justice stronger? He insists that the attempt to teach moral or social duties by the ordinary training of our schools is an absurdity as great as would be that of trying to teach geometry by the study of Latin, or drawing by the study of music; for the simple reason that culture of the intellect, which is all that is attempted in our schools and colleges, is not operative upon conduct. He does not regard intellect as a power, but an instrument,—not a thing which itself moves and works, but a thing which is moved and worked by forces behind it. Having no conscience, its training will neither teach a man his duty to his country or his neighbor.

If the soundness of these views is disputed it can readily be established by the statistics of crime, which, as a rule, is not checked by education. It is proved by facts of almost daily occurrence, as reported by the newspapers. Who are the most conspicuous rascals and accomplished villains of our time? It cannot be successfully denied that very many of them are educated men. We find them among fraudulent bankrupts, embezzlers of public money, bank cashiers, the concoctors of thieving corporations, the receivers and givers of bribes among the so-called higher classes, governors of States, members of Congress, cabinet ministers, and eminent clergymen! The rebel leaders of the South were educated men and "Christian statesmen," who ransacked history for precedents for their nefarious crusade against the rights of man; while nearly the entire literary class in England has been on the side of power against the people. In the progress of political and economic science in that country in modern times the men least fitted for the work of government and most obstinately opposed to all great reforms have been the graduates of universities. History tells us that Greece, in her decay, was crowded with rhetoricians and sophists, while the citizens were slaves; and that Rome, in her transition from a nation to an empire, was characterized by a wide intellectual culture. It would be easy to multiply facts

in the further confirmation of Mr. Spencer's views, and justifying his statement that whatever moral benefit can be effected by education must be effected by an education which is emotional rather than perceptive,—that is to say, an education of the heart. This will best guide men in the duties of citizenship, as well as in all other duties. "Talent," says Emerson, "uniformly slinks with character." "In work," says one of our first political writers, "rather than in a certain literary or scientific acquisition, is the evidence of the capacity for political power; the life of the workman, the fulfillment of human relationships in the family and community, the endeavor of men in the realities of life, is a deeper education." The man who loves his home and is true in the relations of family and neighborhood is entitled to the ballot, whether technically educated or not. "Whoever," in the language of Milton, "has but sucked in this principle, that he was not born for his prince, but for God and his country," has as sacred a right to share in its government as the best-educated man in it; and we would quite as willingly commit the public welfare to the keeping of such men as to those whose education is so graphically described by Carlyle as "working into the mental food of our children a yeast of frothy vocabularies, and littering the roots of their brains with etymological compost, words and not things, theoretical and not practical training."

Indeed, Mr. Parkman himself does not rely upon any educational qualification for the ballot. He only insists upon "recognizing the inherent differences between man and man," and giving "the preponderance of power to character and intelligence." But this idea is equally preposterous. A government of the wisest and best is confessedly unattainable through any hereditary or autocratic methods; and it is equally so under a democracy, save as wisdom and virtue find expression in the endeavor of the whole people. By what rule should we distinguish the wise and good from the ignorant and vicious? Granting that "character and intelligence" should govern, we ask, What defined measure of these qualifications should be exacted, so that voters and non-voters might be intelligently classified? How could the sheep and the goats be distinguished? No human wisdom could possibly determine. Infants, idiots, lunatics, and those who have forfeited their rights by crime, are deprived of the ballot, because they are wanting in that power of choosing which is the very essence of popular government; but these well-defined exceptions are perfectly consistent with the rule which bases the right of suffrage upon personality. The attempt to go beyond them, and arbitrarily to restrict the governing power to an aristocracy of "character and intelligence," would be as repugnant to the principles of democracy as it would be superlatively absurd and impracticable.

Such is our American system of government, as seen in the light of its creed and illustrated in its practice. It is founded on the equal natural rights of men, and its functions are performed by agents freely chosen by the people, who thus become their own rulers. This right of choice is not based upon property, or nativity, or race, or religion, or color, or a defined educational qualification, or any other mere accident of humanity, but upon humanity itself. With the starting-point of our fathers, it was not to be expected that events would be ordered otherwise. That a government basing its authority on the doctrine of inalienable rights, and professing to derive its powers from the consent of the governed, would continue to impose a property qualification upon the voter, was a manifest political absurdity. That a people embarking in the first grand scheme of free representative government, and largely composed themselves of foreigners and fugitives from European despotisms, would refuse their hospitality to emigrants and exiles from other lands on account of their nativity or religion, was morally if not logically impossible. That such a government would long continue to deal with the negro as a chattel and a beast, and his race as an outcast from civilization and law, was not to be believed by any man who had the capacity to think. That the wisdom of refusing to prescribe any literary test of fitness for the suffrage has been vindicated by facts, we think we have abundantly shown. Only one great shame to our government remains to be swept away by the inevitable logic of democracy; namely, the denial of the ballot to one-half the citizens of the Republic on account of their sex. An aristocracy founded upon such a discrimination is quite as hateful and indefensible as an aristocracy founded upon property, or color, or race. "The position that taxation and representation are inseparable," said Samuel Adams, "is founded on the immutable laws of Nature." An intelligent human being, yielding allegiance to the government, answerable to it in person and property for disobedience, and yet denied any voice in its administration, is a slave; and it can make no sort of difference whether such person is man or woman. Just as long as this wholesale disfranchisement shall continue, the Republic will be "half slave and half free." It will be "a house divided against itself," and as such it cannot stand. The complete and final evolution of the principle of democracy will place the ballot in the hands of every citizen of the United States, irrespective of sex, with the unavoidable exceptions already mentioned, by which the voter is incapacitated for exercising the right of choice. Our government will thus at last be in perfect accord with the Declaration of Independence, and we believe it will then be made evident that the moral element in our politics which is now so sadly wanting has been supplied by universal suffrage.—*International Review*, January, 1879.

(TO BE CONCLUDED NEXT WEEK.)

IT IS THE nature of the human disposition to hate him whom you have injured.—*Tacitus*.

## WOMAN SUFFRAGE IN WYOMING.

OFFICE WOMAN'S JOURNAL,  
4 Park St., Boston, Dec. 23, 1878.

MR. EDITOR:

Dear Sir,—As an act of justice to a cause which has been unjustly assailed, and as a matter of interest to your readers, please publish the following important testimony from Wyoming, and oblige,  
Yours truly,  
LUCY STONE.

### Wyoming Speaks for Herself.

The Cheyenne (Wyoming) *Daily Leader*, in its most conspicuous editorial of November 22, positively contradicts the false reports recently circulated in Eastern papers concerning woman suffrage in that Territory, and bears explicit testimony to its beneficent effects. We print the article entire.

### A FALSE PROPHECY.

Capt. Winsor on Woman Suffrage in Wyoming.

A friend of the *Leader* sends to this office a clipping from a St. Louis paper, which copied the following article from the *Indianapolis Journal*:—

### WOMEN IN WYOMING.

The Test of Woman Suffrage in Wyoming Pronounced a Failure.

"A representative of the *Journal* yesterday encountered Capt. S. H. Winsor, of this city, who lived several years in Wyoming, and asked for some information concerning the operation of woman suffrage in that Territory. Capt. Winsor is an educated and observant gentleman. He was receiver of the public land-office at Cheyenne, and was a resident of the Territory when the woman-suffrage law took effect, and for several years afterward. The substance of his views is as follows:—

"I regard woman suffrage in Wyoming as an utter failure, and I think it is so regarded by the best men and women of the Territory. So far as can be discovered it has accomplished no good results, while it has certainly worked badly in many respects. For about two years after the law was passed, nearly all the women in the Territory used to vote, my wife among the rest. But after this experience the better class became disgusted with the operation of the law, and quit voting.

"As an instance of the demoralizing influence of politics on women, I remember seeing a lady, the wife of a candidate for office, standing at the counter of a beer-saloon, drinking beer with a parcel of colored men. I could mention her name, but will not. She was from Ohio, was well-educated, and entirely respectable; but she was so intensely interested in her husband's success that she resorted to this means of getting votes for him. I saw this same lady and a school-teacher of Cheyenne in their bugles driving colored men and women, and even known harlots, to and from the polls. In such ways as this I regard the operation of the law as demoralizing to the women. There may be others who differ with me, but I simply give my views of several years' experience of the law. I may add that my wife, who enjoyed the elective franchise during the period of our residence in Wyoming, entirely accords with these views."

Capt. Winsor's reputation for truth and veracity would make a denial of this story superfluous, if we had only to consider its effects upon the people of this Territory. We are moved, however, to reply to his statement at length, for the reason that similar stories have been repeatedly published abroad, and believed by many intelligent readers who had no other sources of information on this subject.

Capt. Winsor, formerly a resident of this Territory and a government official, is supposed to know whereof he speaks; but we will prove how utterly false are his assertions, and how untenable are his conclusions. We will prove this from the published reports of high government officers, and from the facts as they are found at the present day.

The law conferring upon women the right of suffrage was enacted in 1869, at a time when the people of Wyoming were almost unanimously opposed to it. The situation was accepted with good-nature and a general disposition to give the law a fair trial. At the end of two years, Gov. Campbell, in his message to the legislative assembly, expressed himself on the subject as follows:—

"There is upon your statute book 'an act granting to the women of Wyoming Territory the right of suffrage and to hold office,' which has now been in force two years. Under its liberal provisions women have voted in the Territory, served on juries, and held office. It is simple justice to say that the women, entering, for the first time in the history of the country, upon these new and untried duties, have conducted themselves in every respect with as much tact, sound judgment, and good-sense as men. While it would be claiming more than the facts justify, to say that this experiment, in a limited field, has demonstrated beyond a doubt the perfect fitness of woman, at all times and under all circumstances, for taking a part in the government, it furnishes at least presumptive evidence in her favor; and she has a right to claim that, so long as none but good results are made manifest, the law should remain unrepealed."

A two years' trial, therefore, gave the ladies another chance; and while our legislators were disposed to dissent from the Governor, the law was permitted to remain on our statute-book.

Two more years passed by, and we give here Gov. Campbell's opinion of woman suffrage and its effects, after an experience of four years. The Governor says to the legislators:—

"The experiment of granting to woman a voice in the government, which was inaugurated for the first time in the history of our country by the first legis-



lative assembly of Wyoming, has now been tried for four years. I have heretofore taken occasion to express my views in regard to the wisdom and justice of this measure, and my conviction that its adoption has been attended only by good results. Two years more of observation of the practical working of the system have only served to deepen my conviction that what we, in this Territory, have done, has been well done, and that our system of impartial suffrage is an unqualified success."

The legislative assembly, coinciding in the Governor's views, wisely refrained from tampering with our election laws, so far as concerned women, and consequently received the commendation of their constituents.

Before the end of the ensuing two years, we had another executive, Gen. J. M. Thayer, formerly a United States Senator, a gentleman experienced in public affairs, and familiar with legislative matters. In his message to the legislature, Gov. Thayer pays the following compliment to the people of Wyoming: "Woman suffrage has now been in practical operation in our Territory for six years, and has, during the time, increased in popularity and in the confidence of the people. In my judgment, its results have been beneficial, and its influence favorable to the best interests of the community. A right or privilege once granted is not easily surrendered. In this case it is difficult to perceive any good reason why it should be."

At this time woman suffrage had become one of our popular institutions, approved by all; even its most bitter enemies had been made to succumb to its beneficial effects, and the boldest politician of the male persuasion had ceased to agitate a repeal of the law.

Our present Governor, Prof. John W. Hoyt, a talented and learned gentleman; a scholar who has made the education of the masses a special study for many years; a public man of ripe experience, whose investigations into our affairs have been thorough and penetrating, has been requested to give his opinion of woman suffrage in general, and its practical effects in this Territory. His Excellency has made the following statement to the editor of the *Leader*: "I came to Wyoming without prejudice on this subject. After much inquiry in all sections of the Territory, and careful observation of its practical workings, I have to say that, so far, the facts are almost wholly on the side of woman suffrage. The right I never questioned. To my mind that is indeed unquestionable. More, it is sure of ultimate, if not early, recognition by every enlightened community. Arbitrary dictation of prerogatives by the physically stronger to the weaker sex is a relic of barbarism. It can have no place in a true civilization."

Here we have the opinions, officially given, of three gentlemen who consecutively occupied the high position of Governor of Wyoming Territory, and therefore had the best sources of information.

We need no higher or better authority to disprove the sensational story uttered by Mr. Winsor. We will add, however, that every reasonable man and every woman of sense, with rare exceptions, supports the position assumed by the above-named gentlemen. And how could it well be otherwise? In this Territory women have manifested for its highest interests a devotion, strong, ardent, and intelligent. They have brought to their new duties a clearness of understanding and a soundness of judgment which, considering their former exclusion from public affairs, are worthy of the greatest admiration. The conscience of women, in all things more discriminating and sensitive than that of men, their love of order and good government, have been made to contribute to our general well-being. Their sense of justice—not compromising or time-serving, but pure and exacting—has stimulated our law-makers to give us other beneficent and just legislation; as, for instance, the law giving to the widow the guardianship of her minor children; the law which permits women to acquire and possess property; another which declares that "in the employment of teachers no discrimination shall be made in the question of pay on account of sex, when the persons are equally qualified," etc., etc.

Ten years' experience has taught us that woman suffrage in Wyoming is a success. It has made us a better and a more law-abiding people; it has been an incentive to elevate us and all our pursuits and interests with which our wives, mothers, and sisters have identified themselves; it has been the means of bestowing life and health on the whole body politic. The most sanguine anticipations of the most ardent friends of woman suffrage have been realized here in Wyoming; and this should hasten the day when the refining and elevating influence of woman shall be as clearly manifested throughout the Union as it is at present in this, the youngest of Uncle Sam's dominions.—*Cheyenne Daily Leader*.

#### A Witness from Wyoming.

The following testimony from Rev. Dr. Cray, Presiding Elder of the Methodist Episcopal Church of Northern Colorado and Wyoming, settles the question for all candid readers:—

To all Whom it may Concern:—

The statement has been made and widely circulated, that at the late election in the Territory of Wyoming "no women voted except those of the baser sort." I, therefore, deem it but just to say, that I am well acquainted in Wyoming, having charge of the Methodist churches of that Territory, and that I know from many conversations held with women of the very highest character; from statements made to me by ministers, and by the highest officers of the Territory, and from my own personal associations with editors, lawyers, teachers, and business men, that all such statements about the women of Wy-

oming are utterly without foundation. The very best ladies of that Territory vote, and, as they generally vote on the right side of all questions, the lies told to their detriment originate with men of the "baser sort"; with defeated demagogues and disappointed strikers of the meanest kind of politicians, who hate the majority of the women because of their pure lives and independent ballots.

The women of Wyoming are an honor to their sex, and deserve the respect of all who wish good government.

B. F. CRAY,  
Presiding Elder of Northern Colorado and Wyoming.  
GOLDEN, Col., Dec. 13, 1878.

#### THE QUEEN'S DAUGHTER.

PARIS, Dec. 18.

The Princess Alice, of England, whose death has again plunged Queen Victoria into the gloom from which Lord Beaconsfield had induced her to emerge, was a link between French and German philosophy. The lamented Princess was the most pensive member of her family. The days and hours of her life which were not consecrated to family affections and works of mercy and kindness were spent in meditation, reading, and converse by word of mouth and letter with great thinkers, some of whom she had discovered herself. Her mind was essentially receptive. There were many points of resemblance between Princess Alice and Lady Jane Grey. No flight of philosophy was too high for her to follow; and she was wholly free from intellectual pride and the harshness that comes so often of women breaking their heads against metaphysical systems. When the Princess wanted to digest an abstruse work, she sat down to the piano or organ, and let her fingers wander over the key-board. She had the sensibilities of a musician, a skilled hand, and a cultivated ear. Her thoughts, while she played, took order, shape, and wing. She wrote to Dr. Strauss, at whose feet she sat, that at such times her soul mounted to heaven's gate like the bird she most loved to watch and contemplate. Strauss, as the world knows, devoted himself to the elucidation of the truths and legends on which the Christian Church is based. He, according to some, reduced the personality of Jesus Christ to a myth. According to others, he revealed him as a sublime emanation of the heart and soul of pagan antiquity. Greek civilization, Jewish patriotism, and Asiatic inspiration culminated in him. As a Jewish incarnation, he was the bridge which connected together the hard intellectualism and the practical common-sense of the West, and the vague dreaminess of the East, and enabled them to act and react on each other. He was the moral ideal which was set up by overriden Greece and Judea in opposition to the gross sensuality, the lust of conquest, and the Caesarism of Rome. Princess Alice took the latter view of Strauss's theological teachings. She accepted as her rule of life Plato's "It is better to suffer than to do an injury," and the Sermon on the Mount.

A French officer, who was a prisoner of war in Germany in 1870, and who resided on the same floor with me in Paris for many years, related to me some interesting conversations he had with Her Royal Highness. He was recommended to her by his mother-in-law, a Dresden lady of rank, the descendant of French Huguenots who had emigrated to Saxony. The Princess sent her chamberlain to inform him that she would be happy to receive him on a certain day and hour at the Altes Schloss of Darmstadt. This grand-ducal residence is an ancient castle, built in the time of Luther, and lies in the old part of the town, where the ground is low. It was surrounded with moats and ditches, which, since the late Grand Duke abandoned this residence to his nephew Ludwig, have been drained into ponds, with an outlet to a river flowing through the Odenwald. No more gloomy-looking schloss is there in all Germany. But the gardens are exquisitely laid out. Children were playing in them, and the interior of the edifice was adapted with charming taste to the needs of modern life. My friend was ushered with some state to the eighteenth century wing, in which the reception rooms are situated. The Princess Alice was in a drawing-room at the extreme end of the suites of apartments, through which he was conducted by a gentleman usher in court dress. A chamberlain who was awaiting him introduced him. He found the Princess standing, and at each side a little girl. She was attired in the plainest manner in brown stuff, very plainly made and devoid of trimming. The children were in similar costumes. A large black cross stood out from a deep white linen collar, which completely encircled the neck of the Princess, who looked, with her fair Madonna braids of wavy hair, and her purely oval face, and sweet, pensive cast of physiognomy, like an angel of peace amid the angry passions and miseries of war. Prince Ludwig, her husband, was in France at the head of a military division, and in the neighborhood of Tours, from which my friend came. The Princess, who knew he belonged to a monarchical family, spoke among other things of the friendship which existed between a grand duchess of Hesse-Darmstadt and Marie Antoinette. There was a collection of that queen's letters in the grand-ducal library, and among them one of peculiar interest. It was written immediately after the death of the Princess Sophie of France, third child of Louis XVI. and Marie Antoinette, and contained some expressions betraying a presentiment of the ill which were to overtake the royal family. In this way the conversation was led by Princess Alice to grave topics, on which she decanted "with penetrating sweetness, and in a voice which fell like music on the ear." The royal lady told the French officer that she took no pride in laurels culled in war, unless in defence of homes and liberties; and she did not believe that any political or other edifice cemented in

blood could endure, for that the meek were to inherit the earth. In conclusion she asked my friend if she could be of service to his family in Touraine or to himself in Germany. The private library of the Schloss was at his service. Foresters of the Grand Duke would receive orders to conduct him through the hills and dales of the Odenwald, in which he would find sites of entrancing beauty. During his stay in Grand-Ducal Hesse the French officer was invited to literary conferences which were held at the Altes Schloss. Each time the Princess Alice kindly sent for him at the end of the lecture, and in the presence of her children entered into conversation with him. She was proud to think her great-grandmother, the Duchess of Saxe-Coburg, befriended Voltaire, and discerned the excellence of his heart under a cynical exterior, and the passion for justice which animated him. It was at the request of the Princess Alice that Strauss delivered his lectures on "Voltaire, his Life, Writings, and Time," in the Theatre of Darmstadt.

The deceased English Princess, to whom an old English name was given at the baptismal font, was the Lady Bountiful of her little State. She founded orphanages and a training-school for domestic servants, which she frequently inspected herself. The lark, which she made her emblem, lived, she was prone to reflect, on the ground and obscurely. It taught that in the discharge of homely duties we find the strength, the knowledge, and the inspiration to fill the air with joyous and soul-stirring music. How the Princess Alice was the solace of her father, the Prince Consort, in his dying hours is known to the world. She by her sisterly care preserved the life of the Prince of Wales when he was stricken with typhoid fever six years ago. It was in watching by the bedside of her husband and five children when suffering from diphtheria that she caught the malady which proved fatal to her, and lost the strength which might have enabled her to resist it. The fact of her death happening on the 14th of December, the anniversary of the Prince Consort's death, cannot fail to intensify the gloom of Queen Victoria. The Russians have a superstition that in lamenting long the dead we trouble their spirits and offend Divine Providence, who, on the anniversaries of the days on which he called their spirits to him, sends some punishment to teach us the sinfulness of nursing grief to the detriment of the duties of our lot and station in life. It would be well for England's Queen, were this belief, which like all superstitions overrules a truth, impressed on her majesty by the Duchess of Edinburgh. Providence acts toward us as we do toward weeping children. When they cry overmuch, we teach them to dry their tears by giving them cause to weep.

Princess Alice visited Paris in the summer of 1877. She lodged at the Hotel du Rhin. When here she called on M. Littré. He was not in town, but she was taken by a literary friend of hers who accompanied her through his sitting-room, study, and library. Her Royal Highness was the first lady of royal house (Isabella of Spain and the Orleans and Neapolitan Bourbons excepted) to call on la Maréchale MacMahon. She used to walk about Paris leaning on the arm of her children's head-governess, a tall, gaunt, bolt-upright lady, wearing blue spectacles. With the grand-ducal children Her Royal Highness spent a summer at Trouville. Orders were given to preceptors and nursery-maids to inflict a minimum of chastisements and scoldings on their youthful charges. The reason was, the Grand Duchess, whose husband had just succeeded his uncle, had observed in her sons and daughters a spirit of animosity toward this country, which grieved her. She wanted to root it out of their breasts by rendering all their childish associations with France delightful. Truly, her short life was angelic, and her end was peace.—*N. Y. Tribune*.

#### MORMON POLYGAMY.

The Supreme Court of the United States has just rendered an important decision in regard to the law of Congress which prohibits polygamy in the territories of the United States. The law, originally enacted in 1862, provides that "every person having a husband or wife living, who marries another, whether married or single, in a territory or other place over which the United States have exclusive jurisdiction, is guilty of bigamy, and shall be punished by a fine of not more than five hundred dollars, and by imprisonment for a term not more than five years." The qualifications annexed to this penal statute are these: 1. That it shall not extend to "any person by reason of any former marriage, whose husband or wife is absent for five successive years, and is not known to such person to be living." 2. That it shall not extend "to any person by reason of any former marriage which has been dissolved by decree of a competent court." 3. That it shall not extend to "any person by reason of any former marriage which has been pronounced void by decree of a competent court, on the ground of nullity of the marriage contract."

The question before the Supreme Court of the United States, brought up by the appeal of one George Reynolds from the Supreme Court of the territory of Utah, was whether this law is consistent with the first amendment to the Constitution, which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Reynolds, who had been indicted and convicted in Utah on the charge of bigamy, claimed that his bigamy was in the "free exercise" of his religion, and that therefore the law of Congress under which he was tried is unconstitutional, since it interferes with such "free exercise," as guaranteed by the amendment. This point was learnedly and elaborately argued before the Court; and we believe that the case is the first instance in which the Su-



preme Court of the United States has had occasion to pass judgment upon the question in this specific application.

The decision of the Court, as might have been anticipated, is that polygamy is not under the protection of that clause of the Federal Constitution which prohibits interference with religious belief and the proper exercise thereof; that Congress did not exceed its constitutional power in passing laws for the suppression of polygamy in Utah; and, hence, that the judgment of the Supreme Court of that territory must be affirmed. Chief Justice Waite, in delivering the opinion of the Court, entered into a long and carefully-prepared argument on the subject, designing that it should remain on the records of the Court for future reference. The great point in the argument is that "the free exercise" of religion, as guaranteed by the Constitution, is necessarily subject to such limitations in the practice or overt forms of religion as are demanded by social morality and good public order, in respect to which it is the province of every government to legislate. Congress has no power to forbid polygamous beliefs as a part of any man's religion; but, being vested with supreme legislative power in all the territories of the United States, it has ample power to forbid polygamous practice, and provide that it shall be treated as a penal offence. So the Court unanimously decides.

The law thus sustained is good as far as it goes; but the great difficulty hitherto experienced is that it is almost never carried into effect. It has been in the statute-book of the nation for more than sixteen years, and practically it has been absolutely of no force in suppressing Mormon polygamy in the territory of Utah. The Mormons, from Brigham Young down to the lowest grade, have laughed it to scorn, and defied it without the slightest attempt at disguise, and with no fear of its penal sanction. The law has been little else than a dead law; a mere form, without the substance and energy of a living statute. Grand juries have generally refused to indict polygamists, and trial juries as generally refused to convict them, even when indicted; and the reason has been that the jurors themselves were, for the most part, either polygamists in practice or such in belief. The machinery for executing the law has not been effective, owing to the prevalence of the crime which it is its purpose to prevent.

The plain duty of Congress is to supplement this statute by another law that will make it effective, and not leave it on the statute-book as a dead letter. And, now that the Supreme Court has settled the question of its constitutional power, it is to be hoped that Congress will adopt the necessary measures for enabling the courts in Utah to punish this offence. Polygamists must not be trusted with the execution of the law. We might as well trust horse-thieves to execute the law against stealing. If necessary to attain the end, polygamists should be disfranchised, on the same principle that a state-prison convict is disfranchised. It is simply outrageous that the Mormons of Utah should be permitted with impunity openly to defy a law enacted in the name of the whole people of the United States.—*Independent*, Jan. 18.

#### THOMAS SCOTT.

Over the New Year a fresh gloom has fallen. The vanishing of the Old Year has carried with it a noble heart. On December 30, at 4.10 P.M., passed away forever the pure and earnest life of Thomas Scott. Among the soldiers of freedom, few have borne the standard more gallantly; among the servants of liberty, none have been more loyal from first to last.

Of Thomas Scott's private life, this is not the place to speak; none more than he hated that the veil of privacy should be pierced by the fierce glare of journalism. While he gave his public life frankly and fully to the world, while he gladly and chivalrously faced all comment and criticism on his public work, he shrank, with the proud reticence of an English gentleman, from that coarse intrusion on the delicacies of home life which disgraces too much of our modern journalism.

How shall I, who loved and honored this dead man, speak worthily of his life? How may I—without going beyond what he would have accepted without pain—speak here of that which hundreds feel to-day?

Thomas Scott's earlier life does not concern us here. If she who has alone the right to do so should deem fit to give to the world the history of his youth and of his early manhood, few tales of fiction would vie with this life-story in thrilling interest. Mighty hunter was this man in the days of his gallant youth, and to all strange, hazardous places did he carry his brave, bright heart, undaunted by danger, untouched by fear. How he lived among Indians, how he speared the salmon, how he hunted over the prairies,—ah! how the strong, brave life starts out to-day in horrible contrast with the silent dead!

From wanderings far and wide—from many a peril by land and sea—from many a strange and rare experience—Thomas Scott came back to our English land. And he came to set his mark on his generation,—not as athlete, nor as sportsman, nor as hunter, but as thinker, as reformer, as heretic; for this strong, brave man was no kneeling Christian. With brain as keen as his muscles were strong, with intellect as cultured as his limbs were trained, this hunter, this sportsman, this athlete, with his splendid physique and his mighty frame, was a scholar whom few could equal, familiar with Greek, with Hebrew, with Arabic, versed in all Rabbinical lore and all Eastern learning. The rabbi might discuss the Talmud with Thomas Scott, and find in him his master; the student and teacher of the mysteries of Nature-worship might come to this man, and find in him an accuracy of knowledge with which few could vie; Colenso, Inman, and many another, submitted to Thomas Scott their

works before they issued them to the world; and his wide reading and deep learning were ever placed at their disposal freely, without wish for word of recognition. What was, perhaps, most admirable in this many-sided man was the perfect balance of his learning. While one might trace all religions to Nature-worship, another to sun-worship, another to some different root, Thomas Scott studied all, weighed all, gave to each its place, and refused to be dragged into some wholesale approval or denial oblivious of the delicacies of criticism. Of none could it be more truly said than of him that he had *mens sana in corpore sano*.

But that which was THE WORK of Thomas Scott's life now claims a word of recognition. This man was rich, independent, free; looking round on the world, he—republican and freethinker—saw there was need of earnest unpaid work. He decided that such work lay ready to his hand, and he marked out the work by which he will ever be remembered. He saw superstition rampant about him, and, believing with full loyalty of faith that Truth needed no artificial armor, he devoted his keen intellect, his deep scholarship, his gallant earnestness, towards making a field wherein "Truth and Falsehood might grapple." He published tract after tract,—making the test for publication, not specialty of opinion, but sincerity of belief and power of expression,—criticizing Christianity, challenging theism, analysing the popular creed. With rare tact as well as with powerful argument he carried on his warfare, until, at last, on the first of every month, went forth on their mission, first from Ramsgate and then from Upper Norwood, little white-wrapped quivers, full of keen arrows aimed at religious superstition. In many a vicarage those neat packets were eagerly watched for, and none can tell the vast extent of the influence of the heresy thus silently spread. To his house came doubters, inquirers, opponents; all were welcomed, provided only they came with honest desire for truth. For hypocrites he had no mercy; for canters he had no pity; he broke ruthlessly through all pretence, all sham, all insincerity; for the earnest, troubled questioner he had endless patience; but for the shifty, capacious hypocrite there was short shrift.

About a year ago this propaganda carried on for twenty years was given up, owing to the increasing weakness of the man who was its sole life and heart. With deep regret, compelled by physical necessity Thomas Scott laid down his pen and ceased his work. He had not left controversial literature unenriched: putting aside the generous help given to authors, and seldom formally recognized by them, his own *English Life of Jesus* has never been answered by Christian pen. None have dared to grapple either with his logic or with his scholarship. In the "Scott Series" freethinkers may find pamphlets unrivalled for pungency, for keenness, for earnestness; and in the vast number issued none can find one coarse word, one ungentle thought.

But I, who owe so much to Thomas Scott, cannot close this brief, poor notice without a grateful word of thanks to this noble man, now dead. It was Thomas Scott who—then by the Rev. F. Besant's consent—published my first two heretical tracts, "On the Deity of Jesus," and on "The Gospel according to St. John," by "The Wife of a Beneficed Clergyman." It was Thomas Scott who, when I was cast out from my home for my heresy, and thrown on the world with a delicate baby in my arms, came forward—when all repudied me—to give me help. It was Thomas Scott who, when I was utterly alone, when my mother was dead, when my friends' houses were closed against me, when I sold clothes and jewelry to buy food, gave me my first paid work. It was Thomas Scott whose house was ever open to me when my need was sorest, and he never knew—this generous, noble heart—how sometimes, when I went in, weary and overdone from a long day's study in the British Museum with scarce food to struggle through the day,—he never knew how his genial "Well, little lady," in welcoming tone, cheered the then utter loneliness of my life. To no living man or woman—save one—do I owe the debt of gratitude that I owe to Thomas Scott.

But on this dead man's bier, what wreath of homage can I lay? Only this poor flower of deep gratitude can I now place upon his tomb. As I stood beside him, dead, whose face, living, had never shown to me aught but kindness, one earnest wish rose unbidden to my lips: May my life be lived as bravely and as loyally as was the life of this pure and noble man, and may my death be as deservedly peaceful as was his.

ANNIE BESANT.

—*National Reformer*, Jan. 5.

#### A PROTESTANT CONFSSIONAL.

A REMARKABLE INNOVATION INTRODUCED BY A CHRISTIAN MINISTER.

The following circular, addressed by the Rev. Dr. Stephen H. Tyng, Jr., has been sent to us with the inquiry: "Does the Protestant Church recognize the confessional?"

"MY DEAR FRIEND,—The Lord is adding so many to the fellowship of our church that it is almost impossible for your pastor to know and remember the experience of each one of you without some unusual help. For my own information and guidance, I ask you to fill up the blanks in the following list of questions. If you will be careful and faithful in doing this, I am confident that you will find it to be a help in analyzing your own experience and position. I assure you that what you may write under the eye of God our Savior will never be submitted by me to the inspection of any person. These papers, when returned, I shall hold as a sacred trust from those who have written them.

That our Gracious Lord will lead you into a fuller knowledge of his great salvation, and, day by day,

into a more absolute consecration to his service, is the prayer and expectation of

Your friend and pastor,  
STEPHEN H. TYNG, JR.  
Church of Holy Trinity, New York City.

1. Do you know, and in any measure realize, that you were a guilty sinner, helpless for your own salvation, before you believed in Jesus? (Rom. iii., 9, 10, 23. John xv., 6.)

2. Do you believe the word of God, that Jesus Christ as your substitute bore your sins, endured your punishment, and by rising from the dead proved that he had cleared your account before God?

3. Are you trusting for salvation *only* to the facts of Jesus Christ's Death, Resurrection, Ascension, and Intercession? (Rom. viii., 34.)

4. Have you received Jesus Christ, now living again and present by the Holy Ghost, as your Teacher, your Savior, your Ruler forever?

5. Have you dedicated your whole self to the Lord deliberately (Joshua xxiv., 15), sincerely (II. Cor. i., 19), freely (Psalm cx., 8), and forever (Rom. viii., 35-39)?

6. Do you know that you are now God's dear child (John i., 12), and as such you will be dearly loved, wisely educated, always protected, and may enjoy great familiarity in prayer?

7. Do you know that you must have been born again (I. John v., 1) if all this is true of you? and do you hunger and thirst after the Word of God as a newborn babe (I. Peter ii., 2)?

8. How much control of your life, labor, money, and influence do you mean to give to Jesus (Rom. vi., 18. James iv., 7)?

9. Do you trust only and always to the keeping power of your Savior (Jude 24)?

10. Are you glad to confess Christ before men (Luke xii., 8)?

11. Will you instantly confess to him any failures in your life and accept his restoring grace (I. John i., 9. Psalm xxxii., 5)?

12. What special work for Jesus do you mean to engage in?

13. Tell me, as far as you are disposed, the circumstances of your conversion. What first awakened your mind? How were you persuaded to surrender yourself to Jesus? What measure of joy have you had in giving up all for Christ?—*Reformer and Jewish Times*.

### Poetry.

#### SELF-DEPENDENCE.

BY MATTHEW ARNOLD.

Weary of myself, and sick of asking  
What I am and what I ought to be,  
At this vessel's prow I stand, which bears me  
Forward, forward, o'er the star-lit sea.

And a look of passionate desire  
O'er the sea and to the stars I send:  
"Ye who from my childhood up have calmed,—  
Calm me; ah! compose me to the end!"

"Ah! once more," I cried, "ye stars, ye waters,  
On my heart your mighty charm renew;  
Still, still let me, as I gaze upon you,  
Feel my soul becoming vast like you!"

From the intense, clear, star-own vault of heaven,  
O'er the lit sea's unquiet way,  
In the rustling night-air, came the answer,  
"Wouldst thou be as these are? *Live as they.*"

"Unafraid by the silence round them,  
Undistracted by the sights they see,  
These demand not that the things without them  
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining,  
And the sea its long moon-silvered roll;  
For self-poised they live, nor pine with noting  
All the fever of some differing soul.

"Bounded by themselves, and unregardful  
In what state God's other works may be,  
In their own tasks all their powers pouring,  
These attain the mighty life you see."

O air-born voice! long since, severely clear,  
A cry like thine in mine own heart I hear:  
"Resolve to be thyself; and know that he  
Who finds himself loses his misery."

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc.

FOR THE WEEK ENDING JANUARY 26.

R. J. Rogers, \$1; W. W. Wilson, \$1.50; Doeringer & Co., \$2; F. H. Guivits, \$2; A. B. Swaine, \$1; Kant Hoegh, \$3.50; Thomas Douglas, \$2.50; Hugo Andriessen, \$3.50; J. B. Bonelli, \$5; Sam'l L. Hill, \$131.40; John Blaine, \$15; John Campbell, \$8; R. J. Ryan, \$1.50; Alex. Cochran, \$2; Thomas Brossett, \$1.50; Edw. G. Humphrey, \$1.50; Michael Neale, \$4.70; J. B. Miller, \$5; John Casson, \$3; Job Angell, \$1; S. B. Brillhart, \$2.25; L. Markham, \$3.50; Prof. F. H. Adler, \$18; S. E. Urbino, \$2.50; Rev. Fiske Barrett, \$2.50; S. Webster, \$2.50; Dr. E. Wigglesworth, \$3; Rev. Charles Voysey, \$4.50; D. G. Francis, \$2.50; J. L. Oulter, \$2.50; M. Bissell, \$2.50; E. L. Scott, \$2.50; W. H. Shannon, \$4; Samuel Colt, \$2.50; James Williams, \$2; J. W. Ballings, \$2.50; Frank O. Reilly, \$1.50; Jas. W. Bartlett, \$2.50; W. J. Farris, 25 cents; W. H. Crowell, \$1.50; C. H. Lechard, \$1; D. Sandman, \$7; Rev. J. C. Learned, \$2.50; L. B. Farrar, \$2; Bertha Kostomarov, \$1.50; J. R. Hawley, \$2.50; George Johnson, \$5; Charles Apitz, \$1.50; O. A. Thurston, \$2.50; Mrs. J. H. Judd, \$2.50; Oah, \$2.50; O. R. Collins, \$2.50; B. F. Smith, \$2.50; F. A. Hinkley, \$2.50; Mrs. F. Wason, \$2.50.



# The Index.

BOSTON, JAN. 30, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLEDO Office, No. 25 Monroe Street; J. T. FEET, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. ORENTY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, ELIUR WRIGHT, C. D. B. MILLS, W. D. LE SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELLEY, JAMES E. OLIVER, Editorial Contributors.

## SPECIAL NOTICE.

The masterly, statesmanlike, and eloquent address of Judge Hurlbut on "The Liberty of Printing," proving unanswerably the constitutional right of Congress to prohibit the circulation of obscene literature through the mails, and demonstrating to the entire satisfaction of all who will listen to reason that the postal law of 1873 should be amended, but not repealed, has been printed for cheap distribution in the form of an eight-page tract, and can now be had at this office. No better service to the liberal cause at present can be rendered than by circulating everywhere this wise, weighty, and noble plea for private liberty and public morality combined. Price, single copies, 5 cents; five copies, 10 cents; fifteen copies, 25 cents; forty copies, 50 cents; one hundred copies, \$1.00.

Erratum.—On page 5, second column, twenty-fourth line, the words "authority is desired" should be corrected to read "authority is derived." This is the only typographical error notified by the author, and it is of sufficient importance to the main argument to be thus publicly pointed out.

MR. B. F. UNDERWOOD will lecture at Lebanon, Ind., Jan. 30, 31; at Indianapolis, Feb. 2; and at Irwin's Station, Pa., Feb. 4 and 5.

A MICHIGAN subscriber writes: "The public mind in this vicinity is in a condition of almost total indifference, outside of the churches, in regard to everything connected with theology. In their struggle for existence, if we furnish the means of an intelligent understanding of the menace to their rights and liberties under our government, they manifest no desire or interest to know anything about it. With this indifference, all the theological party has to do is to step into the legislature, take possession, and unite Church and State in their old bonds."

SUCH SUPERSTITIOUS stories as the following ought to moderate the conceit which the nineteenth century complacently entertains. A Freiburg paper tells a most extraordinary story of the result of a proposal to celebrate, near Geneva, the Centenary of Voltaire. A certain Monsieur X. began to raise funds, but before he secured enough was struck dead. A second gentleman took up the work, and in a few days he also was carried a corpse to the cemetery. After a time the son of the occupant of the chateau took up the work, completed the collection and ordered a bust of "the great God-insulter" from a sculptor, when he too passed away. His father, however, anxious to erect the bust as a memorial of his son as well as Voltaire, in spite of the entreaties of his friends collected the townspeople and marched in procession to the selected ground and set up the monument and made a speech, when he, also, died in the presence of his followers. Since then, says the paper, the proprietor of the chateau has died,—"the fifth finger of God!" This loss of all "five fingers" near Geneva was probably the reason why the Centenary was so successful in other localities, notably in Paris, where Victor Hugo, the chief of sinful eulogists of the "great God-insulter," escaped unscathed.

## TESTS OF RIGHT AND WRONG.

It is not a little gratifying that our brief article on "Three Schools of Ethics," in THE INDEX of January 9, should have elicited so able, searching, and acute a criticism as the following:—

DEAR MR. ABBOT:—

We have been considering, my wife and I, your definition of right and wrong.

1. We think it a good one; and yet it seems to us that it is but a re-statement of the utilitarian theory,—essentially the same definition given by Mr. Green, which you quote. We are unable to see that, according to your definition, it is not alone the consequences of the act which determine its character. Whether the consequences are considered in relation to a law, or in relation to a specific result of injury or benefit to the individual, it seems to be the utilitarian test all the same.

2. In your remarks concerning the two schools, you say: "The antagonism of these two schools is probably irreconcilable; certainly no philosophy has yet succeeded in reconciling them. 'Experience' and 'intuition' have never yet been made to harmonize, by any ethical system of repute, as ultimate tests of right and wrong." Yet it seems by your definition you make an attempt at such reconciliation, for you say: "This comparison involves the test of utility so far as it requires the study of consequences; it involves the test of intuition so far as it determines the intrinsic quality of conformity or non-conformity with an ascertained law." Mr. Green says a wrong action is that which will injure some one. You say it is that which violates the recognized law of moral equality. The only difference we can see is one of phraseology.

3. Your test of intuition, in the last paragraph quoted, would seem to be almost, if not quite, begging the question. As between the two schools, the question is whether or not actions have an intrinsic quality. In a comparison between a given action and an ascertained law, we cannot see that intuition has any place, unless the law has been ascertained by intuition. That it may be so ascertained, you will not be ready to admit, as it is impossible that you share a common misapprehension as to the nature of law, that it is something akin to arbitrary legislative enactment, something which precedes and controls phenomena, instead of being, as it is, the orderly expression and notation of phenomena. Law being a deduction from observed facts, not a mysterious force by which the facts are unconditionally projected, it is as far as possible removed from intuitional conception; and the final test of the right or wrong of conformity or non-conformity of conduct with law is the bearing which it may have upon the welfare or illfare of the individual.

4. You say: "By substituting a process of comparison between actions and their general law for a mere analysis of blindly conjectured consequences," etc. But consequences which are made the test of right and wrong are never based upon blind conjecture, but upon actual observation or universal experience; and indeed this law with which the comparison is made is derived from the same source,—consequences determined by universal experience.

5. Whether conduct is compared directly with results, or with a generalization from results which is called a law, it is still a consideration of consequences, with which intuition has nothing to do.

The emphasis which you give to the word COMPARISON would indicate that your idea centres there; and perhaps a few more words from you will enable us to see that you have something more comprehensive and scientific than Mr. Green's terse definition.

Respectfully yours,

J. A. J. WILCOX.

For the sake of convenience, we have numbered the paragraphs in the above letter, and will now comment upon them successively. In order to be brief, we must omit the discussion of subsidiary questions altogether, and run the risk of appearing dogmatic by stating conclusions without explaining their grounds.

1. The utilitarian theory excludes from consideration the *intrinsic moral quality* of actions, and considers solely their *consequences as affecting human happiness*; and the more strictly logical advocates of this theory would confine attention to the *happiness of the actor*.

The intuitional theory excludes from consideration the *consequences* of actions, both with regard to individual and to general happiness, and considers solely their *intrinsic moral quality*.

The scientific theory (we must be permitted to describe it thus, at least for the present, without entering on any argument to justify the name) considers both the *intrinsic moral quality* and the *consequences* of actions, excluding neither of the two from its just share of attention.

This seems to us a correct characterization of the three theories, presenting as it were a rough charcoal sketch of their chief features, and bringing into view just enough to show their radical difference of method.

Now Mr. Wilcox raises a question to which, indeed, no answer is contained in our previous article: namely, wherein does the consideration of consequences required by the utilitarian theory differ from that required by the scientific theory? It is a ques-

tion, therefore, which really advances the discussion, and does not involve a mere re-statement of what has been already said or a correction of a mere misunderstanding. The raising of such a question is a pleasure so rare in our editorial experience that we feel decidedly grateful for it. Our answer is as follows:—

The utilitarian theory rules out, as inadmissible, the method of determining the intrinsic moral quality of an action by reference to a previously ascertained universal law; it studies the consequences of an action to determine solely whether the action, as an isolated fact, tends to increase or decrease happiness in a given case; it resolutely prohibits the introduction of "abstractions" (i.e., universal laws) into ethics, for the purpose of discovering an intrinsic moral quality which it denies to exist; it holds that happiness is a self-evident good, and that all actions which promote it are self-evidently good, and that the search for any other test than the tendency to promote happiness is worse than futile. But the scientific theory studies the consequences of an action with no other object than to determine whether the action does possess an intrinsic moral quality—the quality of congruity or incongruity with a known universal law. Both theories study consequences, as the only way to find out whether an action is good or bad. But, while the utilitarian theory at once pronounces an action good if its calculated consequences seem promotive of happiness, the scientific theory, before pronouncing it good, inquires further whether those consequences involve any violation of the law of MORAL EQUALITY, EQUITY, or JUSTICE—synonymous expressions for the same thing. The "utilitarian test" stops with the "specific result of injury or benefit to the individual"; the scientific test goes beyond this, and demands conformity with the universal law of moral equality among all the individuals concerned. This is our answer to Mr. Wilcox's first paragraph. It will be sufficiently clear, we think, that the scientific theory is not a mere "re-statement of the utilitarian theory." The key-word of the utilitarian theory is *happiness*, which can never be anything but individual; the key-word of the scientific theory is *justice, equity, moral equality*, which is necessarily universal.

2. Our recognition of the irreconcilable antagonism of the utilitarian and intuitional schools was meant only to apply to them as they have always stood, each holding a portion of truth not grasped by the other. To say that no ethical system of repute has thus far succeeded in reconciling these two antagonistic theories was only another mode of stating that ethics have never yet been put on a sound scientific basis. When, however, the one scientific method is recognized as exclusively, and applied as faithfully, in ethics as in physics, we certainly believe that the two partial theories which have hitherto divided the world's allegiance will be swallowed up in the unity of a larger moral philosophy. If we said anything which seemed inconsistent with this strong and long-cherished conviction, it was due to a strange carelessness of expression. Mr. Wilcox is entirely right in supposing that we endeavored to point out the probable road to this ultimate harmony of "experience" and "intuition." In the light of what has preceded, we think something more than a mere "difference of phraseology" is discernible between the utilitarian and scientific theories. Finding much to accept in both of the older ethical schools, we also believe that something extremely important is added by the third and younger one, and that the latter is at least paving the way for a union, if not a "reconciliation," of its predecessors, in the higher synthesis of science.

3. It would be tedious, even if desirable, to explain with much fulness in these columns in what way we conceive the act of "comparison" to include invariably an element of "intuition"—not in the popular, but in a strictly philosophical, sense. Once more we must refer to our lecture on "Darwin's Theory of Conscience" for a tolerably full explanation on this topic. Suffice it to say here that "comparison" essentially consists in the discovery of *relations*; that relations are neither seen, heard, tasted, touched, nor smelt, but are intellectually perceived; that these non-sensuous perceptions of relations are what we mean by "intuition"; and that the scientific school broadens the conception of "experience" so as to include them.

Now moral law is simply the generalized expression of the mutual relations which ought to subsist among sensitive and intelligent beings. The relations which it expresses are of a peculiar kind, called "moral," because they involve the peculiar intrinsic quality of *obligation*. This obligatoriness of relations must be SEEN to be FELT; and the kind of seeing.



which it requires, being intellectual rather than physical, is properly enough called "intuition" (from the Latin verb *intueri*, to behold), although by the use of a metaphor. Consequently, the act of "comparison" between a particular action and the law of moral equality (equity) involves an element of intuition; while at the same time it is the consequences of the action which must determine whether it is congruous or incongruous with the law. In this manner the scientific theory puts ethics on the broad basis of actual human experience, like the utilitarian school; it recognizes intuition as an indestructible fact of human knowledge, like the intuitionist school; but it reduces intuition to the rank of a constant element in every cognitive act, instead of claiming for it a mysterious or supernatural character.

4. We spoke of "blindly conjectured consequences," because remote consequences can never be fully foreseen in detail and must remain a matter of mere conjecture, unless the aid of previously generalized laws is invoked. Let it once be understood that the law of moral equality (i.e. equity) is as fixed and irreversible as the law of gravitation, and it will be forthwith known, even in advance of anxious scrutiny of the future, that the consequences of an inequitable (i.e. iniquitous) act must be at last disastrous to human welfare. This prediction rests simply on human experience. The reason which moves the scientific school to study the consequences of an action is the prime necessity of discovering whether the action will or will not disturb the moral equalities, or equities, of the case; just as soon as this point is decided, the residual consequences, whether known or unknown, can be safely dismissed from consideration; it is established by all the authority of human experience that an inequitable action never in the upshot promotes human welfare. What we wish to make clear is that the utilitarian theory studies the consequences of an action as mere isolated facts, without regard to the universal law which governs them, and thereby loses itself in a labyrinth of conjectures; while the scientific theory studies consequences in order to compare the given action with this universal law, and thereby qualifies itself to attain a truly scientific prevision.

5. We have already pointed out the enormous difference between (1) comparing an action with its isolated results without regard to universal law, and (2) comparing it with its results for the express purpose of determining its relation to that law. In both cases, its consequences are the object of study; in both cases intuition, as above explained, is a constant element of the study itself; but in one case we arrive only at a more or less probable guess as to the moral quality of the action concerned, while in the other we arrive at a true scientific certainty.

We hope that what we have said will render our views on this subject somewhat more plain. But if not, we shall be greatly pleased to receive further criticisms, if characterized by the same unusual thoughtfulness and point.

#### CHURCH AND STATE IN SWITZERLAND.

DEAR MR. ABBOT:

The enclosed extract from our local paper of to-day is of importance, showing the drift of public opinion here in conservative Geneva. I call your attention particularly to the concluding sentence of the second article, where religious bodies are forbidden in any case "to possess other landed property than their churches or temples." What would become of Trinity's freehold in Switzerland? I will try and keep you informed as to the progress of the discussion to be expected on the subject.

A. W. KELSEY.

GENEVA, Dec. 24, 1878.

The following is the draft of a law for the disestablishment of any State religion, about to be submitted to the discussion of the Grand Council of Geneva, and to public ratification. It is one of such importance, and is occupying so deeply the public attention, that we give it *in extenso*, but reserve any comments upon it for a future number:—

Drafts of a law for the suppression of grants to religious bodies.

The Grand Council, on the proposition of one of its members, decrees as follows:—

To be submitted to the popular vote.

Art. 1. The liberty of free worship is guaranteed. No body shall be compelled to contribute to the expenses attendant upon the exercise of any religion. Neither the State nor the communes will salary any religion.

Art. 2. Public worship of any religion may be exercised and organized in virtue of the liberty of union and the right of association. All religions must conform to the general laws, as well as to the police regulations in force, as regards their public exercise.

They may, with the consent of the Grand Council, found institutions, and accept for this purpose donations and legacies; but they will in no case be allowed to possess other landed property than their churches or temples.

Art. 3. The churches, temples, cures, and presbyteries, which are now communal properties, shall be sold or let according to the forms applicable to communal landed properties. The buildings now in use for the worship of the Protestant faith shall not be applicable to any other worship; and the same rule shall apply equally to the buildings now in use for the Roman Catholic faith, which shall not be dedicated to any other worship.

The church of Saint Pierre shall remain the inalienable property of the town of Geneva, but the State shall have the right, as heretofore, to make use of it for national ceremonies.

Art. 4. In conformity with Section 3 of the articles of this present law the salaries which, by the constitutional law of the 28th of August, 1868, were apportioned for the erection of a general hospital are suppressed. The revenue derived from the capital of the "Caisse Hypothecaire" shall be proportionally divided every year between the proprietary communes, according to their individual claims.

Art. 5. Articles 2 and 3 and Section 3 of Art. 4 of the constitutional law of 28th August, 1868, for the erection of a general hospital, are hereby cancelled, as also the constitutional laws of 19th February, 1873, and 25th March, 1854, modifying Chapters 1 and 2 of Law 10 of the Constitution.

Temporary regulation: The Council of State shall submit to the Grand Council, within a period of six months, the draft of a law determining the pensions or temporary indemnities to be granted to the ecclesiastics whose functions are abolished by the present law.

The present law shall only come into vigor on the 1st January, 1880.—*Continental and Swiss Times.*

#### "OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE."

The subjoined letter of Miss Stevenson is extremely valuable and interesting, and will establish beyond question the claim of Theodore Parker to the credit of originating the above-quoted celebrated phrase:—

Not long ago there appeared in the *Pioneer Press* a communication from Mr. Powers, of Pine Island, in which he demonstrated by reference to chapter and verse of Theodore Parker's published works, that he was the author of the celebrated phrase so generally regarded as original with Abraham Lincoln.—"Of the people, by the people, for the people." The following letter from a lady who was for many years a member of Mr. Parker's household, and the intimate companion of his studies, throws some interesting light on the growth of this wonderfully compact definition of democratic government. We are indebted for it to the Rev. W. C. Gannett, from whose private note accompanying it we take the subjoined extract:—"You may be interested in the note which I enclose from a lady who lived in Theodore Parker's house through all his Boston life, helping him, in study and in work. I remember hearing her once describe the gradual birth of his definition of democratic government as 'the government of the people, by the people, for the people,' and their conversations over it before it won that, its final shape. So I sent her Mr. Powers' letter, which appeared in the *Pioneer Press* of Jan. 8, and asked if she were not willing to put on record over her name—which to the many who will recognize it makes the point a fixed fact—the true story. So a good thing be said, it is of no great consequence, but it is of some interest, to know who says it first."

BOSTON, Jan. 13.

My dear Mr. Gannett,—One cannot wish to take from Abraham Lincoln's wreath of fame a single leaf; but truth was very dear to him. Since his use of Theodore Parker's definition of democratic government, the authorship of that striking phrase has often been attributed to President Lincoln; but all those who were in the habit of hearing Mr. Parker through the last decade of his preaching and lecturing know it to be his emphasized and often-recurring words through that stormy period.

The idea did not spring at once to his mind in its final perfect clearness; he had expressed it again and again with gradually lessening diffuseness before he gave the address to the Anti-Slavery Society, May 13, 1854, where it appears thus: "Of all the people, by all the people, and for all the people," as published in *Additional Speeches*, vol. 2, p. 25. But that was not quite pointed enough for the weapon he needed to use so often in criticizing the national action, to pierce and penetrate the mind of hearer and reader with the just idea of democracy, securing it there by much iteration; and I can distinctly recall his joyful look when he afterward read it to me in his library, condensed into this gem: "Of the people, by the people, for the people."

Not a superfluous word there. Those who listened to him week after week in Music Hall would no more doubt the authorship of this phrase than a literary reader would question that of "To be or not to be." He was a generous soul, and would not care to claim his own; Mr. Lincoln was as generous, and would not encroach on another's right; but as one who watched, in the intimacy of the study, this crystallization of an expression which has become a household word, and is destined to be permanent, I venture to do justice to both these noble men by stating these facts.

Faithfully yours,

HANNAH E. STEVENSON.

—*St. Paul and Minneapolis Pioneer Press*, Jan. 20, 1879.

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

Liberty must and shall be preserved.

The purse is mightier than the sword.

The armor of wisdom is fashioned by experience.

Nice has several English churches, and one Scotch one.

Marriage means a union of two, not a mixture of twenty.

Cleanliness, if it be not next to godliness, is a part of manliness.

Another case of betrayal of trust. This time a Demand is in it.

Tennyson says "to soil others is no way to make ourselves clean."

Is a church edifice a church of God when man has a mortgage on it?

Hartford, Conn., has a female dentist, and they say she is a good one.

Edwin Booth declares that the modern theatre is a mere shop for gain.

One hundred and twenty-eight women attend the Michigan University.

The United States does not get the advantage of any of the eclipses in 1879.

There are only seventeen thousand Catholics in the whole State of Virginia.

The mortgage indebtedness in the State of Massachusetts is over \$240,000,000.

The liberals of Clinton, Mass., have organized, and are having lectures every week.

Gabrielle, the youngest daughter of Horace Greeley, is about to enter a convent.

There are ten thousand printed Hebrew books in the library of the British Museum.

There are over eight hundred Young Men's Christian Associations on this continent.

Dr. Leonard Bacon favors a union of the Presbyterian and Congregational churches.

Spurgeon will not marry a person of his congregation who is not a professor of religion.

The *New York World* says it was not Tyndall, but Elijah, who originated the prayer test.

There are over one hundred co-educational universities and colleges in the United States.

The late war with Turkey cost Russia over £312,000,000. War is an expensive recreation.

There are twelve theological seminaries in New England, but a great many more theologies.

Gambetta says, "The French Ministry, by choosing a policy of inaction, has signed its own doom."

The Amherst College fund in aid of young men fitting for the ministry amounts to nearly \$70,000.

About one-quarter of the Unitarian churches in the United States are self-supporting, we are informed.

Felix Adler does not look for any restoration of the Jews, but predicts the extinction of Judaism.

The Baptist Church claims a membership of 2,102,034 in the United States, with 14,954 ministers.

Dramatic performances are given in Chicago theatres on Sunday evenings. They will soon follow in Boston.

If Cyrus W. Field erects that monument to Major Andre, nobody will ever erect a monument to his memory.

There will be a feast of Pentecost in Chicago this winter, as the revivalist and his singer have gone to that city.

The week of prayer did not convert January into May, nor poverty into plenty, nor make the times any better.

In the Sumatra forests a flower has been recently discovered which has an average diameter of thirty-three inches.

There is a project in this city for an elevated railway. There are a great many other ways that need to be elevated.

The nation which exempts in one what it exacts



from another is not founded upon political justice, and will not stand.

Capital and business ought to pay the taxes, not labor. It is rather hard to make the fiddler pay for his own fiddling.

Rev. George H. Hepworth is troubled with a debt on his church, and declares his intention to retire if it is not soon lifted.

"To speak his thoughts is every freeman's right," is the motto recently placed over the platform at Investigator Hall in this city.

Sacred dramas, sacred fairs, sacred operas, sacred panoramas, and sacred sleighing have been enjoyed by Bostonians on Sundays this winter.

Universal suffrage is demanded in Italy by the Catholics and Liberals, and is opposed by the Conservatives, who represent the small landed proprietors.

A new monthly magazine has been started in England, called the *Liberal*. The title sufficiently defines the character of the magazine. May it live long and prosper.

It is stated that the Southern clergy do not dare preach a word against the white League or the Ku-Klux any more than they did against negro slavery twenty years ago.

The total number of business failures for 1878 was 10,478 with \$234,000,000 liabilities. The proportion of failures is one to every sixty-four of the business houses in the country.

E. E. Hale says the tide is all with the Unitarians, the Orthodox are more liberal, and Calvinism is dead. —*Boston Herald*. The tide is all with Liberalism, Unitarianism is dying, and Orthodoxy is dead.

A writer on household economy in the *Springfield Republican* says that a woman with two daughters and a son, all over fifteen, can live and make a respectable appearance on six dollars a week.

The Chaplain of the Maine House of Representatives prayed the other day that the members might have grace to stop speaking when they got through. What is sauce for the member is sauce for the chaplain.

If a chaplain is worth five dollars a day to the State, a member of the legislature ought to be paid fifteen dollars a day. Since retrenchment is in order, let us try and get along with a little less piety in the State House.

Nature commands every man to take care of himself. The society, lam, or association that bids one man take care of another, or says that every one should be provided for by the State or nation, is teaching a false principle.

In Russian Poland, some Catholic priests were transported to the interior of Russia for inducing their parishioners to abandon the use of alcoholic liquors, in consequence of which the government revenue was diminished.

A correspondent of a New York paper writes that there are but three churches in Boston that have cosmopolitan congregations. These churches are Tremont Temple, the Church of the Holy Trinity, and the Church of the Advent.

One hundred and fifty thousand barrels of cider have been made in Western Massachusetts this fall. We shall soon have an agent appointed for the suppression of apple-trees if this thing keeps on. We nominate Dr. Miner for the position.

The Rev. Lectureship tells the truth when he says: "Whole platoons of church-members have not learned the decalogue." He might have added that many more platoons of church-members who have learned the decalogue do not care anything about it.

Rain-water during a thunder storm sometimes contains nitric acid. Snow-water contains no air, and when melted often deposits a small quantity of dust. Ice-water is difficult to digest. Sub-soil water in towns should not be used for drinking purposes.

The Unitarians claim four hundred and one ministers. The *Christian Register*, in speaking upon the number of societies, says: "Twenty have given no sign of life for several years." The same remark might be applied to ministers as well as societies.

Mrs. Anderson walked straight through the fourth commandment on four successive Sundays in her recent marvellous pedestrian feat, and the religious papers hope that the American people will not encourage any more performances of a like character.

In 1874 there were 116,244 persons in Georgia between the ages of ten and eighteen who could neither read nor write. To-day there are only 85,630 so ignorant. We are not informed whether death or education has reduced the number, but we hope the latter.

The new Old South Church has been obliged to withdraw the aid of a small sum a year hitherto granted to the Chambers Street Chapel, on account of its straitened circumstances. Let it obey its Mas-

ter's command: "Sell what thou hast and give to the poor."

Moody does not believe in having "the organ grind out tunes on a Sunday evening to amuse the congregation and kill time," but he evidently believed in having Mr. Sankey grind out gospel songs to amuse tabernacle goers. We prefer the organ; there is no hypocrisy in that.

The "Church of Jesus Christ of Latter Day Saints" protests against being classed with the Salt Lake Mormons. They are not disciples of Brigham Young. They reject polygamy. They hold to the Trinity, the Atonement, and the Resurrection of the Body, but do not believe that the Bible is all of God's revelation.

Byron writing to Mr. Hodgson in September, 1811, says, "I will have nothing to do with your immortality. We are miserable enough in this life without making ourselves more so by speculating upon another." In another letter he says, "I am verging towards Spinoza. I deny nothing, but doubt everything."

The New York *Graphic* thinks it would be just as wise to repeal the patent laws, punish inventors as criminals, and destroy all labor-saving machinery as to shut out Chinese cheap labor. It thinks that a machine that can do the work of seventy men does more to cheapen wages than any almond-eyed Mongolian.

It takes the great to appreciate greatness. Goethe said of Shakespeare, "All the anticipations which I ever experienced respecting man and his lot, and which, unnoticed by myself, have attended me from my youth, I find fulfilled and unfolded in Shakespeare's plays." It seems as if he had solved all enigmas for us.

It is rumored that Rev. Mr. Murray will not be able to build that great free church which he was to preach in to the multitudes that are too Liberal for Orthodoxy and too Orthodox for Liberalism; and also hinted that he has given up the ministry as a profession, but will preach a sermon once a month in his magazine.

Rev. Dr. Lorimer is troubled at the spread of what he calls "infidelity" in America, but consoles himself with the reflection that Parker has no worthy successor. There are hundreds of liberal lecturers to-day where there was one in Parker's time, and any one of them is able to show the falseness in Dr. Lorimer's theology.

The Millerites have figured out another day when the world will go to pieces and the saints go up to glory. People will still go on investing in four per cent. United States bonds, just as though there were securities against such a calamity, instead of getting their ascension robes ready. The ways of the world are inscrutable.

Illinois has ten ladies who serve as county school-superintendents. The school affairs in these counties are on a prosperous basis, and what is most gratifying, though not at all astonishing, is, that not one cent of the school funds of which they have had charge has been lost through dishonesty. We need women in business as well as in politics.

A Jerusalem correspondent does not think much of the way in which the women of that country are treated. The men ride to market, the women walk; the men smoke after they get there, the women sell the goods; the men return on the donkeys, the women driving them home. A missionary of equal rights, with woman's share of them, is needed in and around Jerusalem more than the Gospel of John or the Epistle of Peter.

The *Christian Union* in true Christian spirit says: "Our columns are not open to discuss the question whether Christianity is or is not historically true. We assume the divine origin and nature of the Christian religion. We are always ready to answer questions, but we are not ready to afford an arena for a debate on that point. In our judgment it is no more debatable than the Copernican system in astronomy." We would like to know what the *Union* means by "the Christian religion."

The *Detroit Echo* says, "The Massachusetts Legislature has abolished its parliamentary chaplains, and members who want praying will for the future have to do the praying as well as the preying themselves." This paragraph might possibly be true ten years hence, but to-day it will have to be contradicted. Both branches of our Legislature have chaplains. The State pays about \$10 a day for prayers. It does it for about the same reason, we presume, that the old man went to meeting, "to keep on the right side of God."

The New York *World*, in commenting upon an article in the February number of the *North American Review*, on Nihilism, says: "When we compare the picture of utter demoralization presented in the highest social and political circles of Russia with the self-sacrificing spirit and energy exhibited by the Russian Radicals even in their most violent acts, we are inclined to suspect that the government and the aristocracy are the true 'Nihilists' of Russia, if Nihilism means the absence of all moral, political, and social principle."

Rev. Mr. Brown, a missionary to New Britain, and his associates, lately shot about fifty cannibals

because they had been eating several missionaries. The cannibals were done Brown, if the missionaries which they had eaten were not. This improved method of conversion might be introduced into other localities with benefit to the race, where intelligent, civilized beings go to be murdered and eaten through perverted notions of philanthropy and humanity. Cannibals do not want any gospel of peace. Arterial drainage would be better for them.

Charles Kohlman has published a pamphlet on "The Last Incarnation." The volume is a translation from the French of A. Constant, of Geneva. The work is founded on the New Testament story of Jesus, and is made up of nineteen legends, a prologue, and epilogue. It was written to illustrate the socialism in the teachings of the Nazarene, and the author makes out that Jesus was a socialist as the word is understood to-day. He says, "The word of the Christ is the word of liberty, of equality, of fraternity." We do not believe that the world will be advanced by clothing the ancient superstitions with new fancies, but rather by carrying out to fruition and fulfillment the modern ideas which science and civilization have developed. We have left the first century. Do not let us go back to it.

The following are from "The Husband's Commandments":—

I. I am thy husband; thou shalt have no other husband but me, whom thou didst vow to love, honor, and obey.

II. Thou shalt not look upon any other man to love or admire him; for I, thy husband, am a jealous husband, who will visit the sins of his wife upon her followers.

III. Thou shalt not back-bite thy husband, nor speak lightly of him; neither shalt thou expose his faults to thy neighbors.

V. Honor thy husband's father and mother, and let not thy thoughts wander selfishly towards their cupboards and pockets whilst so doing.

VIII. Thou shalt not rifle thy husband's pockets for money when he is asleep; neither shalt thou read any letters thou mayest find therein, for it is his business to look after his own affairs, and thy business to let him alone; ask no questions, but believe.

A bill has been introduced in the Illinois Legislature for the taxation of church property. The *Chicago Times* approves it on the general ground of equity, maintaining that "only from five to ten per cent. of the people of Illinois use the churches or have any interest in them, and that it is manifest injustice to the remaining ninety or ninety-five per cent. that they should be compelled to pay for that portion of the benefits of government which church property enjoys." It is a healthful sign that the secular press favors this measure of justice. It shows that there is a conscience in the press if not in the pulpit. Exempting church property from taxation is only robbing the world to enrich the Church. The liberals of Massachusetts should see that a bill is before our legislature asking to have the church property in this State taxed. This demand of liberalism ought to receive more attention at the hands of those who are suffering from unjust exemption. Liberals should demand their rights, and one is that they shall no longer be taxed to support Christian places of worship.

## Communications.

IS THE NATIONAL LIBERAL LEAGUE COMMITTED TO "REPEAL"?

CORTLAND, N.Y., Jan. 14, 1879.

EDITOR INDEX:

Dear Sir,—An impression has gone abroad that the late Liberal League Congress at Syracuse took very objectionable action in regard to the offence of circulating obscene matter through the mails, and thus forced the minority to secede and form the new League which they did. Most of the articles published in *THE INDEX* favoring the minority movement assume this to be the state of the case.

The writers of many of these articles, not having attended the late Congress as I judge, have been, it would seem, greatly misinformed as to the attitude the Congress assumed towards the obscenity question.

One writer, Mr. Campbell, speaks of "the unfortunate fact that about three-fifths of the freethinkers at the Syracuse Congress committed themselves to demand a total repeal of all national laws against obscenity."

However decidedly these freethinkers may have committed "themselves" Mr. Campbell, in common with all liberals, should be glad to learn that they were considerate enough not to commit the Congress to a demand for such repeal.

Mr. Campbell further says: "I feel shame that my Orthodox friends can in triumph boast that the Church has steadily maintained that free thinking leads to free living, and that the late Congress vindicates the correctness of their claims."

Now just what Mr. Campbell means by the term "free living" is what I don't know; and, since the subject of free living was not in any manner brought before the Congress, we must remain in ignorance upon this matter I fear, unless Mr. Campbell will be kind enough to explain.

I might, if useful, quote from many other correspondents of *THE INDEX* and other papers, evincing the same lack of correct information as to the doings of the Congress.

Without stopping now to inquire as to the sources of this misinformation which has prevailed so extensively, even creeping into the Rev. Joseph Cook's



lecture, let us see what the Congress as a body really did in regard to this obscenity question.

The published record of its doings, which all may examine, shows its action to have been substantially this:—

It resolved that the publishing and circulating of obscene matter is a grave offence, and ought to be prohibited and counteracted by both legal and educational means. It further resolved that, since the Liberal League Congress was divided in opinion as to the jurisdiction of the general government over offences of this nature, an expression of opinion by the Congress upon this question should be postponed for one year, thus affording ample time for careful reflection and examination. In this, if my memory serves me, the entire body concurred. Mr. Abbot expressed himself pleased and satisfied. Now, was not this well and wisely done? And wherein is it open in any degree to the charges which have been so freely and persistently made of favoring the circulation of vile and obscene literature? Of course, nowhere.

This action having been taken, the Congress proceeded to the election of officers; and just here is where the movement favoring obscenity comes in, if indeed it comes in at all. The old officers were not reelected; but others were chosen who, it is claimed, were known to entertain the opinion that Congress has not the constitutional power to pass laws excluding from the mails any matter on account of its immoral character or tendency. The officers chosen do not all entertain this opinion; but, admitting they do, is the holding of this opinion by men and women of acknowledged purity of life and character so grave an offence as properly to subject them, and the organization which elects them to office, to the odious charges to which we have just referred? And does the election of such persons to office so contaminate and demoralize our League organization as to make it improper for good persons to remain in fellowship with it?

The claim so persistently made, that the selection of officers holding the views referred to committed the Congress to repeal, will hardly stand the test of reason, in view of the very considerate vote which had just before been taken, to postpone action upon the question of difference for one year, for the very purpose of affording opportunity for further thought and examination. The reflection of the old officers, had such been the result, under the circumstances, I think, could not have been reasonably construed as committing the Congress against repeal. Why then should any one insist that the election of officers holding the views they did committed the Congress to repeal?

Having myself favored the reflection of the old officers, and holding an opinion adverse to that of Mr. Wright upon the constitutional question, I yet fall to perceive wherein the League is in any manner compromised or dishonorably committed by the action taken at its late meeting at Syracuse.

It is generally known, I presume, that the Hon. Elizer Wright was elected president; who, notwithstanding his opinions upon the constitutional question referred to, stands entirely above reproach, and the acknowledged peer of any man who could have been selected. And I think when the fog that has been raised around the doings of the late League Congress shall have been cleared away by correct information, the public will perceive and acknowledge that the Liberal League has done itself no dishonor in simply exercising its undoubted prerogative to change its board of officers; especially when, in so doing, it places at its head so able a representative man as the Hon. Elizer Wright.

S. BREWER.

[The "impression" considered to be erroneous in the first paragraph of the above letter is strictly correct. The National Liberal League did commit itself to "repeal" at Syracuse, not by a formal resolution, but by electing a Board of Directors, unanimously in favor of "repeal" in place of a Board of Directors which stood four to one against "repeal." Action speaks louder than words; a change of administration means a thousandfold more than a mere paper declaration. The American public are far too well educated, politically, to be deceived in this matter; they possess no such Arcadian simplicity as not to understand that the majority, instead of abiding by their vote to "postpone decisive action" on this contested issue for a year, took the most decisive action possible by filling at once all the administrative offices with persons in favor of the new policy of "repeal," avowedly because they were in favor of it, as was shown by the speeches at the time. Why now put forward the claim that by this action no change of policy and position was effected? The majority simply broke faith with the minority, and took decisive action after voting not to take it. They knew what they did; the public knows what they did; they revolutionized the attitude of the League on the question at issue, and it is idle to seek now to cover up the fact.

There is no question of persons here; it is solely a question of collective policy and action. If the change of officers had been limited to such changes as should leave the Board of Directors still four to one against "repeal," there would have been no secession or protest with our consent. We yield to no man in honor, respect, and veneration for Elizer Wright; we echo every word said in his praise, and double it.

He was not present; he took no part in the action at Syracuse which the public justly condemn as hostile to the necessary safeguards of society against detestable crimes. If he had been present, we do not believe that the "true inwardness" of the proceedings could have escaped his keen and honest eye. Be that as it may, the fact remains that the National Liberal League reversed its course at Syracuse, and committed itself to "repeal" as unequivocally as the nation would commit itself to Democracy, if it should elect a Democratic administration in 1880.—ED.]

#### A WORD FROM THE WEST.

RUSHFORD, Minn., Jan. 10, 1879.

MY DEAR ABBOT:—

I'm somewhat reticent before THE INDEX public, chiefly because it is made up from such high thinkers that I can seldom imagine thought of mine could interest them. I write now with little hope to edify, but from a desire to be counted "one more" on your side of the late absorbing and sadly distracting question, "Repeal or Reform?"

I've read, I think, every word published in THE INDEX respecting the question, and have striven hard—my very best—to catch the clearest, straightest beams of truth radiated from white-hot points of polar contact between the powerful batteries engaged in its discussion, and to permit no refraction or obscuration of the same by any mist of personal sympathy, or by the dust and smoke of the battle.

After all, do we ever succeed in such attempts? Does even "the clear starlight of ideas" ever reach us just as it leaves the stars? Are we not perpetually and of necessity ourselves immersed in sympathetic air, and compassed round by clouds affectional that have as much to do with forming what we call the true spectrum of each ray as has the constitution of the stars themselves? . . . Talk as we may about "pure reason," it is a flame that cannot burn *in vacuo*. Only in love's atmosphere, where elements of thought unite, by swifter, surer, and more intense affinities than any chemistry takes note of, with elements of feeling, does that white flame burst into light. . . . Conclusions (in the moral world) born of thought divorced from feeling? Yes; the old story of immaculate conception! I do not believe it. . . . We sternly banish one dear love after another, bravely determined to live celibate lives of pure devotion to the one supreme and absolute God,—named Truth. At length we think we stand alone before our deity, and worship begins; when, lo! our prayers are but apostrophes, our hymns but love-songs all unconsciously addressed to some "my own" living still in memory more than exile. . . .

I've tried to be an honest juror in this case. I've listened respectfully to all the arguments, and tried to weigh them in scales of pure intelligence, but—am I quite unbiased? As I sit weighing the argument, three little daughters sit in the other room, and I overhear the eldest reading to her sisters, just learning to read; then as I think of those flenda in Boston (!) who only wait opportunity to insult (that is enough,—no talk about corrupting) their innocence, I'm conscious of a little breeze of sentiment arising from my heart, and giving strange buoyancy to one side of the scale! Down goes the other with such weights (of gush?) as these: Yes, keep even the old law if we cannot have better; or give us more if need be,—give us laws as harsh and processes as summary as ever tyranny devised for the suppression of the pure and good, if so the infernal trade and hell-born crew can be cut down and off. Shall liberty refuse to defend her own with these fine weapons merely because tyranny has abused or may abuse them? Shall we sit tamely down and see incarnate devils trying to desecrate our homes, and strike no blow because, forsooth, some undesigned or deluded comrade of the fiends, or even some stray friend of ours, may possibly be grazed? . . . "Even for liberty 'tis possible to pay too great a price." A truth illustrated in this:—

Whereas, No well-intentioned dog should be restrained of perfect liberty to bark: therefore,

Resolved, That every fold should have unrestricted communication with the wilderness by telephone, and that on no account should traps be set about that instrument for any wolf or jackal!

Dear friend, I'm with you, heart and mind, for once, at least.

T. H. EVERTS.

[The marks indicating certain omissions in the above communication of our friend Dr. Everts, whom we hope some day to meet in the flesh as we have often met him in spirit, are his, not ours.—ED.]

#### A WORD FOR MR. UNDERWOOD.

In reading some of Mr. B. F. Underwood's recent lectures, I have been again deeply impressed with the rare qualities of fairness, sincerity, and breadth of thought that characterize this distinguished liberal. There is a certain manliness in Mr. Underwood's convictions and a healthiness in his tone that won my admiration when I first read one of his hard assaults on Christianity, in the form of a little pamphlet concisely stating the conflicting doctrines of materialism and the former system of religious faith.

Mr. Underwood never descends to the low plane of attack that seems so inviting to many liberals who feel "called" to make war on Orthodoxy. His style and spirit both show him to be a royal knight in the service of truth, who scorns any weapons of assault or defence unworthy the chivalry of a noble cause. Behind all that, Mr. Underwood says there is a modest, yet brave, sincerity that gives his utterances a rare charm, and makes even his stern mate-

rialism appear sublime to one who would gladly look beyond the sunset of this life for the dawn of another being. If all the public representatives of liberalism were of Mr. Underwood's character, freethought would not be associated in the popular mind with bigotry and charlatanism, as it now too generally is. The cause of freethought never needs high-minded, sincere, generous-souled exponents so much as at present. The destiny of liberalism from this time forward will be influenced to a great extent by the character of its advocates; and it is from this conviction that I desire to speak a word in behalf of Mr. Underwood's claims as a lecturer, believing that wherever he goes he will leave behind him the proof that true manliness and broad mental culture are not incompatible with modern "scepticism." H. CLAY NEVILLE.

[Most cordially and unreservedly do we say amen to the above just tribute to Mr. Underwood. Every word of it has been fairly earned.—ED.]

#### SOCIALISM.

The excellent lecture on Socialism in Germany and the United States, by Prof. Henry Fawcett (INDEX, January 18), contains the true statement: "Capital which is advanced by the State is just the same as capital which is owned by private individuals. It cannot be procured like water rained down from heaven; some one must have labored to produce it." The debts by which all the States in the civilized world are burdened prove to me that the States give more than they can afford, or rather that they are still too much used for the selfish ends of officials and cunning speculators. A better and more appropriate regulation of the relations between the individual and the State is the most important aim of true socialism; and in order to accomplish it we must have perfectly equal taxation and perfect separation of Church and State, representation, better regulations of the salaries of officials, fair dealings of contractors with the State, abolition of primogeniture where it exists, and similar reforms. The law might provide that, if a capitalist leaves to his heirs over (say) \$100,000, the surplus should go to the State of which the individual is a citizen, for charitable public purposes. Better education, vigorous agitation, and general coöperation will help to develop true liberalism and true socialism. When the human mind is ripe for these blessed conditions, they will be appreciated and enjoyed. CARL H. HORSCH.

DOVER, N.H., January 18, 1879.

#### VOTE OF THE JACKSONVILLE LIBERAL LEAGUE.

JACKSONVILLE, Ill., Jan. 22, 1879.

F. E. ABBOT, Pres. N. L. L. of America, Boston, Mass.:—

Enclosed herewith, I hand you for publication a copy of resolution passed by the Jacksonville Liberal League, there being but two dissenting voices. As the resolution speaks for itself, further comment by me is unnecessary.

Yours truly, JOHN C. GRIERSON.

Resolved, By the Liberal League of Jacksonville, That we heartily approve the action of the minority at the Congress of the National Liberal League, held at Syracuse, in October last, in regard to the Postal Laws of 1873; that we consider it the only position consistent with reason and sound morality; and that we hereby sever our connection with the National Liberal League, and request a Charter from the National Liberal League of America.

JOHN C. GRIERSON, Sec'y pro tem.

OPUM is the juice of the poppy, and, as there are many varieties of the poppy, so too are there many kinds of opium; the mode of collecting the juice is, however, always the same. In Egypt, Syria, and India; the three countries which produce opium, a number of semicircular incisions are made in the capsule of the poppy, and the juice which exudes is carefully gathered. This juice, on being dried in the sun, becomes of a dark color, thickens, and forms a brown, firm paste; this is opium. Laudanum is a solution of opium in alcohol and water. Both opium and laudanum are to be regarded as a mixture of several similar but not identical substances. Since the time of Derosene (1804) and Robiquet (1817), who first isolated narcotine and morphine, chemists have very carefully investigated the different chemical compounds occurring in opium. Thus they have discovered codeine, narcotine, thebaine, papaverine, and other substances, all of them bases, i.e., bodies that unite with acids to form crystallizable salts. These bases do not all affect in the same way the organic functions. Thus, narcotine possesses very little or no soporific power; two grammes of it can be injected without perceptible effect, while a centigramme of morphine is quite sufficient to produce therapeutic and physiological results. Thebaine does not cause sleep, and in animals produces convulsions like those caused by strychnine, while morphine in the same dose produces deep comatose sleep. Another curious thing about these opium alkaloids is, that they do not act alike on man and animals, as has been demonstrated by Claude Bernard. Man is specially sensitive to the action of morphine, while thebaine is almost without effect upon his nervous system; animals, on the other hand, feel the effects of morphine only when it is given in large doses, while thebaine is for them a violent poison. So, too, with belladonna and atropine, its active principle; they are a deadly poison for man, but almost without effect on rabbits; the dose of atropine that would suffice to kill ten men would hardly be enough to kill one rabbit. The difference is not so great with respect to morphine, yet morphine specially affects man.—Charles Richet, in *Popular Science Monthly*.



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WM. J. POTTER, Sec. F. R. A.

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FRANCIS ELLINGWOOD ABBOT.

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BOSTON, MASS., THURSDAY, FEB. 6, 1879.

WHOLE NO. 476.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880.

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.
4. N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

OUR READERS will "smile audibly" at the chastisement so effectively and deservedly administered to His Lectureship by the Albany *Sunday Argus* and the Orange *Journal*, in articles which will be found copied on another page of this issue. Will nobody hunt up a cool paying-stone for little Alexander McStinger?

ALLUDING to Archbishop Purcell's recent calamities, caused by his undertaking to make a savings-bank of himself, the *Nation* says: "The Catholic Church in this country has thus far kept itself singularly free from money scandals, but if it means to keep up its reputation it will have to avoid the savings-bank business, and avoid also the raising of large sums by games of chance, to which it resorted so coarsely recently in the cathedral in this city."

LAST SUNDAY we lectured for Professor Adler, in New York, on "The Practical Work of Free Religion"—Dr. Adler himself being absent for the purpose of lecturing in Cincinnati. The importance of his movement in New York grows upon us, the more opportunity we have to study its character and working. The "Society for Ethical Culture," as it is named, appears to us the most promising and advanced local movement, in the direction of radical religion, with which we are acquainted; and chiefly because it is taking up with such energy, enthusiasm, and success the practical work of Free Religion. Its Workingmen's Lyceum, its Kindergarten, its devotion to all that tends to enlighten and purify and uplift society, deserve the applause of the outside world, and are rapidly winning it. Here we have Free Religion proving its faith by its works, and challenging the respect of mankind by the fruits it bears. Dr. Adler and his friends have our most unstinted sympathy and admiration in their unselfish mission; and we return home quickened and encouraged by this grand spectacle of Free Religion in powerful, successful, and most beneficent operation.

THE BOSTON *Advertiser* of January 28 said: "The famous expression used by Lincoln at Gettysburg, that 'government of the people, by the people, for the people, shall not perish from the earth,' and credited by Miss Stevenson to Theodore Parker, seems to have had a still earlier authority,—no less than that of the mighty master of English speech, Daniel Webster. It was the key to his famous argument against the doctrine of State rights in his speeches on the Fugitive resolutions in 1850, and is quoted in Bartlett's *Familiar Quotations* as follows: 'The people's government, made for the people, made by the people, and answerable to the people.' Theodore Parker used the expression in a speech at the New England anti-slavery convention in 1850 as follows: 'A democracy, that is, a government of all the people, by all the people, for all the people.' It is not singular that essentially the same expression should have occurred to each of them in following out the same line of thought; and it is perfectly reasonable to suppose that both Mr. Lincoln and Mr. Parker used it without being conscious that Mr. Webster or any kindred spirit had anticipated them." Since the question concerns the origin of the expression simply, and not that of the idea, we do not see that Daniel Webster really anticipated Theodore Parker. Surely Parker's phrase is much finer than Webster's. Miss Stevenson is entirely correct, for all that appears above to the contrary.

IN A LATE discourse at Tremont Temple, Rev. G. C. Lorimer thus gave his opinion on the religious condition of Boston: "I propose now to talk on irreligion in Boston. Understand me, that I do not mean by irreligion immorality, and have no desire to place my foot across the border of that infectious region known as immorality. Let those ministers and writers who like to saturate their garments in the

dens of immorality, and then flaunt them in the people's faces, have all right to do it. I find religion in every sect, in all creeds and denominations. But when I say irreligion, I mean departure from Christianity in thought and practice. . . . It will not do to say that Boston is irreligious in any wholesale fashion. I know Boston has passed through some very severe trials. I know that in 1880 there was one unevangelical church to three thousand inhabitants, and that now there is one to every six thousand. Also that at that time there was one Orthodox church to every four thousand people, and now there is one to every two thousand. So that if statistics are correct we have not been retrograding; we have more than held our own. There was a time when the Orthodox churches were going to pieces. Then came an influx of German theology. Theodore Parker, that great leader, represented the climax of that group of splendid men who gathered around him. Emerson, that Concord philosopher, is perhaps the only one that is left to us. Who are to follow them? Where are the young men of the Parker type? The Elijah of pure thought went up out of the earth in his chariot, and took his mantle with him. You may traverse this wide nation, and you will in no city find the doctrines of the Lord proclaimed as they are here. We have a strong position and should not waver or falter, though there are constantly recurring examples of irreligion."

PROFESSOR FELIX ADLER, at the close of his lecture on January 19, thus alluded to Joseph Cook's calumnies against the Free Religious Association (we quote the New York *Herald's* report): "Professor Adler, in closing, referred to the grievous misrepresentations which have been made of free religion—which, if anything at all, is a moral religion—during the past week. Every army, Professor Adler said, has its camp followers; every advance that is made is attended with some disorder whenever mankind have endeavored to reach a higher plane; some, who are weak in the attempt to leap, have fallen back and sunk below their former level. There are some men of this stamp who follow the liberal ranks, who mistake liberty for license, whom we push from us, loathing them. But a lecturer from Boston points to these as if they were representatives of liberalism, and seeks to make the Free Religious Association of the United States responsible for a class of persons whom he calls 'moral cancer-planters,' though what that means—cancer-planting—it would be well if some physiologist would explain. To enable those who are not acquainted with the Free Religious Association, which has thus been vilified, to understand its true character, it will only be necessary to mention a few of the men who are at its head. I mention in the first place Octavius B. Frothingham, a man whose noble character is above even the breath of suspicion, who has so long stood out alone, fearlessly doing the pioneer work of religious emancipation, and to whom every liberal in New York feels and acknowledges a debt of gratitude. I mention a second of our Vice-Presidents, George William Curtis, whose name is associated with all that is best and purest in politics of the land and the State, Professor Youmans, the eminent editor of the *Popular Science Monthly*, and lastly the revered name of Ralph Waldo Emerson, who has given to the present and the rising generation of Americans some of their wisest, truest, and holiest aspirations. It is against a society having such representatives as these that this new champion of Orthodoxy turns his poisoned sword of slander. It augurs ill for a cause that tolerates such methods of defence or attack, and assuredly they will not avail. Above all mists of misconception and all clouds of malice will rise to view, ever more bright and clear, the true aim of free religion, which is light and love, liberty and purity, in indissoluble union."



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Fellow, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## Suffrage a Birthright.

BY HON. GEORGE W. JULIAN.

[CONCLUDED FROM LAST WEEK.]

Mr. Parkman, however, is discussing the policy of universal male suffrage; and in criticising his opinions the way has now been opened for dealing more directly with the question whether the startling political corruption which now deforms our politics and darkens the future of our country is the result of that extension of the suffrage which has been the necessary product of American ideas. In the prosecution of our task, let us refer to some of his statements. He speaks dolefully of "the muddy tide of ignorance rolled in upon us" from beyond the sea a generation ago, with its baleful effects in cheapening the ballot, in the creation of crowded and misgoverned cities, in "bloated wealth and envious poverty," and in "a tinsel civilization above and a discontented proletariat beneath." "Two enemies, unknown before, have risen like spirits of darkness on our social and political horizon, an ignorant proletariat and a half-taught plutocracy. Between lie the classes, happily still numerous and strong, in whom rests our salvation"; but he remarks of this middle class that "as they neither flatter, lie, nor bribe, they have little power over these barbarians of civilization that form the substratum of great industrial communities."

We do not deny the existence of the evils here painted, though we think the picture too highly colored; but there is another view of the situation which Mr. Parkman states with less fulness and emphasis. The raw material of the continent needed development. The advance of our civilization and the extension of our free system of government itself called for muscle, as well as brains; and while we have smarted under the evils so vividly portrayed, we have certainly realized very great and substantial compensations. Our population has wonderfully increased, and brought with it a marvellous prosperity. The construction of our grand system of railways, with a rapidity almost miraculous, and incalculably ministering to our material well-being, has been another result. The settlement of our Western States and Territories has been powerfully stimulated, while "factories and a thousand prolific industries which heads without hands could not have awakened or sustained" have been called into life. Such results were only possible through the rude forces by which they were wrought, and whose disagreeable friction we have been obliged to endure as the price of its attendant blessings. It should be remembered, too, that our national prosperity during the past generation presupposes some measure of wholesome administration. The conduct of the government in carrying on a great civil war, its reduction of our national debt since, and the successful management of our foreign affairs, are matters worthy of honorable mention, and are incompatible with that political melancholy which so often perverts the judgment of scholarly and conservative men. As to clothing with the ballot our foreign-born citizens, whose presence among us is so distressing to Mr. Parkman, it was done for the good and sufficient reasons we have already stated; while the evils he depicts are quite as justly chargeable to native demagogism as to the essential badness of the element against which he declaims. Respecting the mischiefs resulting from the policy of an elective judiciary, we have only to say that we believe they are fully matched by those arising from the mistaken or corrupt use of the appointing power.

Mr. Parkman seems to interpret the theory of natural rights as an attempt to abolish the differences which exist among men in talent, character, and culture. "To level minds to one stature," he says, "would make them barren as well"; and he asks, "Shall we look for an ideal society in that which tends to a barren average and a weary uniformity, treats men like cattle, counts them by the head, and gives them a vote apiece, without asking whether or not they have the sense to use it?" In these utterances he repeats the blunder of the slave-holders in dealing with the ideas of the abolitionists. Nobody that we are aware of ever contended for such a theory of democracy. No man whose opinions are entitled to any respect regards it as either possible or desirable to bring men to the dead level of such an equality as he deprecates. What our fathers contended for and affirmed as a self-evident truth was the equality of men in their natural rights, leaving each perfectly free in the exercise and development of his peculiar gifts. They never dreamed that "a barren average and a weary uniformity" would result from giving them "a vote apiece," or that in counting them "by the head" they would be treated "like cattle." They believed, on the contrary, that the exercise of the right of self-government, instead of dragging them down, would lift them to a higher and higher level. Any permanent restriction of the right of suffrage, as we have shown, would have been a soleism in our politics, and a stumbling-block in the path of free representative government.

Mr. Parkman says "the history of the progress of mankind is the history of its leading minds," and that "the masses, left to themselves, are hardly capable of progress, except material progress, and even that imperfectly."

But its "leading minds," as Mr. Spencer so justly remarks, are the products of the communities in which they are born. They are the fruit of their social and race antecedents. To whatever extent Mr. Parkman may magnify their importance, or their power over the society to which they belong, to that same extent should he magnify that society for bringing them forth. If, as Mr. Spencer ob-

serves, social changes are traceable to individuals of unusual power, they are remotely traceable to the social causes which produced these individuals. Why should we honor the aristocracy of rarely endowed men, and disparage the democracy from which they spring?

"Through the long course of history," says Mr. Parkman, "a few men, to be counted by scores or by tens, have planted in the world the germs of a growth whose beneficent vitality has extended itself through all succeeding ages; and any one of these men outweighs in value to mankind myriads of nobles, citizens, and peasants, who have fought or toiled in their generation, and then rotted into oblivion." Is this true? How could a few gifted men have planted in the world the germs of a growth expanding into so beneficent a vitality, if there had been no soil in which it could take root? And why should these few men be regarded as outweighing in value the multitudes who "fought or toiled in their generation, and rotted into oblivion," but without whose kindred spirit and sympathetic cooperation nothing could have been achieved? "The highest man," Mr. Parkman says, "may comprehend the lowest, but the lowest can no more comprehend the highest than if he belonged to another order of being."

This seems to us a surprising statement. Did not the poor shepherds and fishermen of Galilee understand the words which fell from the lips of the Master? Would it have been possible to plant the seeds of reform in the world without kindred and receptive minds to welcome and nurture them? How could William the Silent have played the marvellous part among the rude people to which he belonged, which has made his name so illustrious in the annals of the race, if these people, through their kinship with their great leader, had not been able to catch something of the spirit which he flashed forth? How could Washington and his compatriots have succeeded in the grand struggle for independence, if their lofty spirit and purpose had been incommensurable to the people of the colonies?

"A single human mind," Mr. Parkman says, "may engender thoughts which the combined efforts of millions of lower intelligences cannot conceive." If this is true, how does it happen that the world has canonized its greatest men? "A single human mind may originate" a thought "which the combined effort of millions of lower intelligences" would be powerless to do; but the thought, when originated, may certainly be conceived by these millions, and appropriated as their common property. Indeed, the man of genius simply incarnates the thought of his age and country. He so invests it with body and form that the world claims it as its own, and honors him as its prophet. Like Shakespeare and Burns, he becomes the medium and interpreter of humanity by giving voice to its spirit, and thus making himself understood by "millions of lower intelligences." We have no objection to any measure of glory with which Mr. Parkman may wish to crown the great leaders of the race; but we protest against his doing this at the expense of the multitude, whose just share in the work of human progress should be recognized.

Mr. Parkman says "the success of an experiment of indiscriminate suffrage hangs on the question whether the better part of the community is able to outweigh the worse"; and this, he says, can only happen under rare and peculiar conditions. The difficulty, he thinks, is aggravated by the growth of "numbers, wealth, and luxury," and "by the fact, generally acknowledged by those most competent to judge of it, that intellectual development and high civilization are not favorable to fecundity; so that the unintelligent classes, except when in actual destitution, multiply faster than those above them," thus increasing the power of ignorance, "or rather the power of the knaves, who are always at hand to use it."

Here, again, Mr. Parkman is beguiled by what seems to us the singular tendency of his mind to look at the dismal side of the question he discusses. He has told us that "the history of the progress of mankind is the history of its leading minds"; but the fact is as undeniable as it is universally understood, that the great minds of the world have generally sprung from the lower ranks in life, where the work of "fecundity" is unchecked. Should "intellectual development and high civilization" continue to produce their alleged effects, we shall at least still be provided with leaders, whose power over their followers may as safely be assumed as disputed. Moreover, the assertion that "the power of ignorance" is increased by the declining "fecundity" of the higher classes begs the question. The unintelligent classes who are "not in a state of destitution" are quite as likely to breed a desirable progeny as the highly cultivated and civilized classes above them. Besides, the question in dispute relates to the United States, and the superior race which rules our civilization. Our government is not an Asiatic despotism like the Chinese, but quickened and invigorated by the living currents of modern progress. There is among us a natural tendency towards improved conditions, as there is in individual men; and we see no reason whatever for believing that the work of social evolution has spent its force, or that the race which now leads the world has fully accomplished its mission. The dependency of Mr. Parkman seems entirely inconsistent with the very idea of a philosophy of progress.

But let us put aside theories, and come to the test of actual facts. The question, be it remembered, is not whether a rude peasant or mechanic is capable of grasping great questions of national interest, and of manipulating the machinery of government, but whether the rank and file of our people are capable of responding to good leadership, and of generally



choosing wisely between rival candidates for popular favor. "It is not necessary," says Mill, "that the many should in themselves be perfectly wise; it is sufficient if they be duly sensible of the value of superior wisdom." All that they can do, as Mr. Gladstone observes, is to choose their governors, and on select occasions bear directly on their action. Political judgments, he says, are not formed by intellectual qualifications alone, but in the moral sphere; and that, "in judging of the great questions of policy which appeal to the primal truths and laws of our nature, those classes may excel who, if they lack the opportunities, yet escape the subtle perils, of the wealthy state." In England, he says, "the popular judgment, when appealed to by the right arguments, responds to them far more freely and cordially than the judgment of what is called the higher classes"; and this is proved by undeniable facts. On the questions of cheap postage, the Irish Church, the toleration of trades-unions, the American civil war, the corn laws, the anti-slavery reform, the extension of the suffrage, and other issues which have stirred England during the last fifty years, it was the "propelling force" and "steam-power" of the masses which compelled the government to take the right side, in opposition to the wealth and culture of the kingdom. What the voter chiefly needs is common-sense and an honest purpose. His fitness for the ballot, as we have shown, is neither scientific nor literary, and the safety of trusting the masses has been as fully demonstrated in the United States as in England. In our late civil war our deliverance did not come through the wisdom of our rulers, or our great statesmen, who so often blundered through the entire struggle, but through the unconscious, unheralded rank and file, "the common people," whose integrity of character, solid sense, and well-ordered homes have given the Republic its name and place among the nations. "In each new threat of faction," says Emerson, "the ballot has been beyond expectation right and decisive. 'Tis ever an inspiration, God only knows whence; a sudden, undated perception of eternal right coming into and correcting things that were wrong; a perception that passes through thousands as readily as through one."

The fact is, the chief evils which now blacken our politics and dishearten sober and thinking men are far less the result of a debased suffrage than of a mercenary and corrupt leadership. Our army is in tolerable marching order, but too many of its captains have deserted their colors and accepted the position of suttlers and camp-followers, while we blame the rank and file for not keeping in line. One of the redeeming features of Mr. Parkman's article is the passage in which he says we must "teach the teacher." If our political leadership could be morally redeemed the whole face of our politics would be changed, and the wall of despair over the extension of the suffrage would be hushed. Every man who is at all acquainted with the history of politics knows the power of leaders to lift up and ennoble, or to drag down and degrade, communities and States. Mr. Parkman concedes this in saying that the history of the progress of mankind is the history of its leading minds. What the country now wants, above all things, is incorruptible and heroic men at the front; for in meeting the enemies of the Republic one of these can chase a thousand, and two put ten thousand to flight. If a single public rascal becomes the father of a multitude of private ones, a single brave and faithful public servant may redeem a State from misrule, and radically change the current of its life. It is not the fault of universal suffrage that offices are now sought as the chosen means of amassing wealth, and that corporations and capitalists manipulate the machinery of our politics. The restriction of the ballot would not have prevented the Credit Mobilier developments, or the election of United States Senators through bribery and corruption; nor is a debased suffrage to be made responsible for the heart-sickening facts which have been dragged to light within the past year connected with the last presidential election. The thorough reform of our civil service would sweep away nearly the whole brood of evils which have so dishonored the government at home and abroad within the last generation; and our party leaders, and not the masses, have made that service a disgusting system of political prostitution. The extension of the suffrage has had nothing to do with it. It was the pursuit of power for the sake of plunder that destroyed the French empire, and the same evil threatens our Republic with the same fate. If our one hundred thousand Federal offices are to be wrestled for by our great parties as the prize of victory, and distributed as the booty of the conqueror, the government is like a city alternately sacked and retaken, and an honest administration of its affairs becomes utterly impossible. The immediate and crying need of the hour, therefore, is the destruction, root and branch, of the whole system of spoils and plunder; and to this work we respectfully summon those who are wasting their time in lamentations over the failure of universal suffrage.

We are far from denying, however, the existence of a wide spread demoralization which has its roots in a soil beneath our politics. We have admitted this, and set it forth in many of its startling details, in a recent article on "The Pending Ordeals of Democracy," which has appeared in the pages of this Review.\* The cry of alarm which Mr. Parkman has sounded is most timely; and if he had not traced the dangers which threaten us to a mistaken source, the task we have undertaken would have been unnecessary. What is the source of these dangers? A partial and very brief answer to this question is all that our space will permit us to attempt.

And first, we mention the gradual and increasing relaxation of household training. We believe the

great moralities of life are not inculcated and insisted on in the family as they were a generation ago. The family is the peculiar institution of our race, and nations are prosperous and strong in the degree in which it is cherished. All that is best in our civilization and most precious in the idea of country is embodied in the home. The lessons received in the formative period of our lives are by far the most important part of our education, and their influence is manifested in after years in every phase of society and life. Government itself would be substantially superseded by the perfection of the home. The family is the foundation of the State; and just in proportion as its blessings are alighted and its sacred obligations disregarded must the superstructure itself be endangered. If we desire to make good citizens, the virtues of veracity, integrity, and sincerity must be studiously cherished in the household. We believe our jails and penitentiaries are largely populated through the decay of that wise and beneficent guardianship which is constantly demanded in childhood, and that a large share of the political vices and profligacies which now overshadow the land with their poisonous luxuriance would have been impossible if the fireside virtues had not been lamentably neglected.

In the second place, we believe the political evils of our time are due, in part, to defects in our system of education. In one of his lay sermons Professor Huxley says, in effect, that a liberal English education consists in teaching the scholar the knowledge which he least needs, and omitting to teach that which he needs most. He would have less time consumed in the study of ancient languages, and more devoted to branches of knowledge bearing directly upon the practical interests of life. Among these he mentions the science of government, the principles of political economy, and morality. Political education is certainly a matter of the first importance in a government in which the people are their own rulers; and yet the course of study in our schools and colleges furnishes no more preparation for the duties of citizenship than would be proper under a despotism. Who does not see that the demagogism of which Mr. Parkman complains would have been very greatly discounted if the elements of political economy, and particularly of financial knowledge, had been taught in our common schools? The ethics of politics, especially, should be taught; and the principles of morality should be made a regular branch of study. That the duties of life should be handed over to the Church and the home, instead of taking their rank among the indispensable studies in a sound course of education, seems to us a very curious anomaly, and to furnish some explanation of the immoralities of our politics. As we have already shown, the mere training of the intellect has no connection whatever with the discipline of the conscience. To educate the mind of a child and leave his moral nature to shift for itself has been aptly likened to the wisdom of requiring him to practice the use of a knife, fork, and spoon without giving him a particle of meat. Can we hope to cure the vices of our politics without a radical reform in our educational methods?

Again, we venture to express the opinion that the Church has been a pretty formidable factor in the work of bringing upon the country our political troubles. It seems to have sunk to the level of our politics, and to tolerate if it does not approve the general decline of political morality. As a moral power in society, it is evidently in a state of decay. The house of worship is too often a place of social entertainment for respectable people, instead of a sanctuary for pious offerings and penitential experience. The boundary-line between spiritual and temporal things, once so well-defined, is rapidly fading away. Church-membership is no longer a test of real Christian character, and is quite as likely to be regarded as a sign of worldly prudence. The creeds which were once understood to express the awful verities of spiritual life and death are now scarcely half believed, and the belief of them is not generally required as a condition of membership. The earnestness and fervor of Orthodoxy in the days of its power have departed, and a dead formalism is threatening to take their place. There is not only a lack of profound religious sincerity, but of that moral earnestness which takes hold of the affairs of this world and steadily labors for their improvement. Too much of the popular religion is commonplace and cowardly, and as a remedy for our social and political disorders is a sad failure. We believe there is as great a lack of brave and heroic leadership in the spiritual as in the political world, and that if this were not so our politics would have been better and purer. The old Abolitionists used to annoy religious people by frequently quoting the saying of Albert Barnes, that there was no power outside of the Church that could sustain slavery an hour if it were not sustained in it; and we believe, in like manner, that the political corruption which has held high carnival in our country for so many years would not have been possible, if the Church had been faithful to its high mission as a moral instructor and guide. It has, to say the least, winked at the evils it should have sternly rebuked; and when great party leaders and political magnates have insulted decency by vices and profligacies as shameless as they were well-known, it has too often given them its friendly recognition instead of branding them with its displeasure.

Finally, we trace a considerable share of our current political evils to the recreancy of the better sort of men of all political parties, and inside and out of all the churches. They have contented themselves with looking on and deploring the disorders of the times, instead of bravely grappling with them. We are assured that in the election in New York a few years ago which resulted in the overthrow of the

Tammany Ring, men marched up to the polls who had not voted for forty years. Instead of going into the primaries, and showing that interest in public affairs which the situation demanded of every good citizen, they wrapped themselves in the mantle of their own political righteousness, and quietly looked after the concerns of their private affairs till a desperate necessity finally compelled them to act. Instead of confronting the mob of hungry rogues and vulgar politicians who at last captured the city, they became themselves a mob, by disowning the plain and imperative duties which the government imposed upon them as the price of its protection. We refer to this fact as a single illustration. The blessings of good government, like all other good things, can only be had by paying their price. Political duties are quite as binding on the citizen of a free State as the duty of speaking the truth or paying his honest debts. If "the scholar in politics" and the declaimer against our fearful political debauchment will place their shoulders to the wheel, and bear witness to their interest in the work of reform by doing their share of the hard and disagreeable work which may be found necessary to accomplish it, they will earn a better right to moralize about the mischiefs of a brutalized suffrage, and feel less inclined to take refuge in doing it. If we would win the victory of political purification, we must fight for it. We are absolutely shut up to this necessity. In theory, ours is a government of the people; and if it is not so in fact, it is the people's fault. Notwithstanding the evils of which we complain, nobody proposes to call in a king and institute an order of nobility. No one would think it wise to jump out of the frying-pan of our democracy, had as it is, into the fire of any form of despotic or aristocratic rule; and the duty of making the very best of our condition and opportunities is thus placed at the door of every man who would save our democratic inheritance or make sure of his own political birthright.—*International Review*, January, 1879.

[FOR THE INDEX.]

# ÆTHETIC SENTIMENTS OF PRIMITIVE MAN.

BY WILEY BRITTON.

No. V.

Thus far we have referred only to the æsthetic sense of primitive man as shown in the appreciation of form and finish exhibited by the stone or flint weapons and implements which, for untold generations, he used to the best of his ability in adjusting his life to environing conditions. At a very early period of fashioning either bone, wood, or stone into weapons, tools, and implements, it is probable that some rude attempts were made at ornamentation. It would be strange indeed if a savage whose life was passed wholly among the woods and waters did not occasionally meet with an inanimate object, such as a stone or a stick, having such shape or bearing such marks as to suggest to his mind a resemblance to some animal with which he was familiar. Among ourselves, perhaps almost every one has had his attention called to some inanimate object in its natural state possessing such outlines or marks as to unmistakably resemble some living thing. Nature sometimes, without any assistance from man, produces very remarkable likenesses of animate and inanimate objects, such, for instance, as the lines of the agate taking the forms resembling natural objects. Now as animal-formed stones have been produced from the earliest geologic ages by the agencies of frosts, rains, running waters, glaciers, etc., and as other animal-like objects have existed as anciently as the human race, it is clear that primitive man was not required to exercise much inventive skill to give his war-club, or most primitive hunting-weapon, certain animal-like characteristics. From the earliest period at which stone or flint was utilized for cutting purposes, it is probable, if our ethnological collections of the relics of primitive man were anything like complete, they would show traces of ornamentation of such weapons and domestic implements as he used. Whether we are able to trace the genesis of ornamentation of primitive weapons and implements or not, we know that it has existed along with very early indications of their manufacture and use by the hands of primitive man. We can know very little about to what extent it was in use, for the reason that these weapons and implements, or parts of same, which have best resisted the disintegrating agencies of time have been those which we should least expect to be ornamented. For instance, we should hardly expect to find the spear or lance-heads and arrow-points chipped from flint with ornamental etchings or markings, for the reason that such work would presuppose tools of such perfection as we cannot easily believe it possible to have been made from stone or flint in primitive ages. The shafts and other parts in connection with which these weapon-points were used probably often bore ornamental markings and rude outline figures, judging from the ornamentation of these parts found in the ethnological collection of the lower human races of historical times. But with the greater specialization of individual functions and the increased differentiation of social functions, there would of course arise a greater number of instances in which stone was used for domestic and ornamental purposes. And it is upon these domestic tools and implements, and ornaments used in decorating his person, that we find the most abundant evidence displaying the taste of primitive man in ornamentation. It should also be observed that his conceptions of beauty as thus displayed generally show a marked correspondence with the rudeness or implied age of the weapon, tool, or implement ornamented. This we ought to expect to find among the relics of any race that has advanced from a palæolithic to a neolithic



condition. Though the thoughts of primitive man flowed in feeble currents and were exceedingly simple as contrasted with the thoughts of civilized man, yet his sense of the beautiful appears to have been as active in proportion to his general intelligence as the æsthetic sense of men of civilized races of modern times. It is very evident, as shown by the relics in the cabinets of our ethnological museums, that the most elegant designs and most skilled workmanship in ornamental art, in primitive times as now, aroused stronger emotions of beauty than inferior designs and workmanship. Among the earliest specimens of tools, implements, and weapons ornamented with rude outlines of animals and natural objects, it rarely occurs that the figures represent the animals with such attitudes and expressions as to make them appear conscious of each other's presence or proximity, or as having any definite relations to each other and to surrounding objects and things. But suppose the figures to be made with greater truthfulness to Nature, and to represent what the animals are doing and the expressions of their feelings, as, for instance, of one frightened and fleeing from another that preys upon its species, and we cannot doubt but that the tool, implement, or weapon thus ornamented would be more attractive than if ornamented with figures of the same animals, expressionless and showing no definite relations to each other and to surrounding things. During the age of the cave-dwellers of France and other parts of Europe, figures of the long-maned, crisp-haired mammoth, reindeer, and other animals of quaternary times with which man was contemporary in Europe, were cut upon the ivory, horns, and bones of these animals with much elegance and skill, thus showing that the art of drawing among this primitive people had attained a high degree of perfection. The animals as represented on batons or on pen-lard-handles for example, by their attitudes and expressions show that they stand in definite and conscious relations to each other, thus giving life and meaning to the figures. Scenes representing combats of reindeers, and animals flying before man, found engraved upon ivory plates and upon tools, implements, and weapons of the cave-dwellers, may be mentioned as illustrations. And these scenes I think strongly indicate the skill of the artists, whose lives were perhaps devoted to this special kind of work, and a division of labor, which implies barter or exchange of industrial and art-products, and a quite complex social arrangement.

Paint-bowls or mortars and the paint found in the graves of different races of primitive man prove that colors were recognized and used by them for purposes of ornamentation and decoration. Whether or not colors were thus used before burial of their dead was practiced by primitive races, we are not in a position to decide with certainty. It seems possible, and I believe probable, that paint may have been used for personal ornamentation even before flint or stone weapons, tools, and implements of the rudest kind came into use. In localities where vegetal or mineral paints existed, accident might discover their most elementary use to the savage; and then after learning the particular vegetal or mineral producing a paint of a given color, he would likely gradually use it in a more and more varied manner, until it came to be regarded by him as indispensable for purposes of ornamentation. A few marks, even without any particular order, made with a brilliant-colored paint upon his face and body, would give a savage a very different aspect from his usual appearance, and no doubt make him more attractive in the eyes of his fellows, if they had never before seen any one else ornamented in a similar manner. And the practice of ornamenting the person with paint of showy colors, once commenced in a tribe or community, would, if the love of display was as strong in this primitive tribe or community as among existing uncivilized races, soon become general with all its members.

Thus we have presented here a period in the history of our ancestors when a few strokes of paint over their bodies constituted their highest ideal of personal adornment, and perhaps excited in them emotions similar to the emotions which a fashionable dress-suit excites in most among ourselves. More than this is true. Out of this primitive method of improving the personal appearance has grown, by imperceptible steps, all the elaborate modes of dress and decoration which have been adopted by all civilized and semi-civilized races upon the earth. The law of the multiplication of effects, which Mr. Herbert Spencer in his *First Principles* has been the first to recognize and develop, is well illustrated in the discovery and use of paint by primitive man. As we have already observed, the different deposits of the upper tertiary and quaternary periods prove beyond doubt that the oldest implements and weapons found are the rudest in workmanship and design. These facts introduce us to a course of reasoning which, if logically followed out, takes us back to a period in human history when man did not use stone or flint implements and weapons unless in their natural state; that is, without any fashioning or shaping by his hands. We have here, then, a condition of life in which the members of a primitive community did not differ in a marked degree from each other in personal appearance, in the manner of gaining their living, or in their thoughts and feelings generally; for there was as yet no weapon or implement manufacturer, no division of labor, and no exchange of industrial products of any kind. Now a few strokes of a bright-colored paint upon the dusky body of a member of this primitive society would, we cannot reasonably doubt, excite in the minds of his companions ideas of contrast or difference, and perhaps also thoughts of the cause producing this change in his personal appearance. A knowledge, too, of the vegetables and minerals in the locality, yielding paints of given colors, would then follow. And the discovery of paints of different

colors would have a tendency to develop a nascent taste for lights and shades and combinations of colors; and the variety or multiplicity of tastes would be limited only by the number of individuals in the community. With the multiplication and improvement of weapons and implements, and with the discovery of the economical uses of fire, paint would gradually be applied to other uses than for personal adornment, but still in some manner intended to satisfy the requirements of the æsthetic sense. Thus it is quite evident that the introduction of the use of paint tended to shape the thoughts and actions of primitive man to a course different from what they would have followed in the absence of its discovery. Ethnological researches furnish very good reasons for believing that the appreciation of beautiful colors by primitive man may have been even much earlier than the discovery of the colors yielded by certain vegetable and mineral productions in his habitat. Stones, shells, and pearls of pure and variegated colors are found in most sedimentary strata from early geological ages, and were probably the first objects to excite his sense of appreciation of colors. May not, then, the genesis of personal decoration, or the wearing of ornaments, be traced back to this period when such bright-colored objects first attracted the attention of primitive men? An affirmative reply, it seems, is an unavoidable corollary, in the light of such facts as we possess. The shell-heaps or mounds found along rivers and sea-coasts in so many parts of the world, intermingled with objects of primitive human industry, are unquestionable evidences that primitive men once made their repasts of the fresh-water or marine mollusks to which these shells belonged. In some countries these shell mounds have been shown, after careful investigation, to be of great antiquity, the races leaving them as evidences of their feasts having existed at a period cotemporary with the woolly rhinoceros, mammoth, cave-bear, tiger, etc. The love of display, and personal vanity or egotism, appear to be characteristics of the human race in every stage of its development. It is not, therefore, easy to believe that a race could subsist for many generations upon fresh water or marine mollusks without being impressed with the contrasts in brightness of colors in their shells, nor without preserving as ornaments shells regarded as most attractive. No matter at how early a period shells, pearls, and precious stones may have been prized by our ancestors on account of their colors, they would of course be but little used as ornaments in decoration until some progress was made in the manufacture of cutting tools and instruments. But along with the development of cutting tools and instruments, we have unmistakable evidence that bright-colored shells, etc., were worked into ornaments for personal decoration. In most cases perhaps, where any considerable number of relics have been found in the caves and grottoes inhabited by primitive men, shell ornaments have formed a part of the collections. Again, shells of peculiar kinds found among the relics of the cave-dwellers, hundreds of miles from the waters in which they flourished, indicate that they were so much prized as to form an article of commerce. In this country, too, marine shells have been found nearly a thousand miles in the interior, mingled with relics of the American aborigines, thus proving that they must have been regarded as objects of rare value in an æsthetic point of view. Though the most ancient relics of the American Indians, or even of the Mound Builders, may not be of as great antiquity as the relics of the prehistoric races of Europe, yet they are fully as rude in workmanship and design. These shell ornaments, used in personal decoration, not only show that primitive man appreciated rich colors, but they in many cases also display his skill and taste in workmanship and design, and the progress he had made in the use of industrial tools and appliances. They throw some light, too, on the habits and modes of life of the races by whom they were left; as, for instance, whether the people lived by hunting or fishing, were nomadic or occupied permanently a given locality. It may be well to observe here also that the tastes exhibited by primitive men in ornamentation have in many respects reflected the peculiar characteristics of their environments. For instance, a tribe whose members lived principally by fishing would be apt to wear shell ornaments, while a tribe whose members lived by following the chase would be apt to wear mostly as ornaments the claws and teeth of the wild animals which they hunted for game. And as they made some progress in carving figures in intaglio upon their ornaments, the artists of one tribe would make figures of fish, while the artists of the other tribe would make figures representing animals with which they were familiar. Hence it seems clear that man's æsthetic development must always depend upon the physical aspects of his environment and the coexistences and sequences in it.

Whether a fine landscape view, a murmuring brook, or a piece of grand natural scenery of any kind aroused emotions of delight strong enough to make appreciable changes in the expression of the savage of primitive times, we have not sufficient data to enable us to speak with certainty. There are some reasons for believing, however, that he was not wholly insensible to the contrasts of the more prominent features of his physical environment; but of course it is not supposed that he had as keen an appreciation of these contrasts as the cultured of the civilized races. The number of relics generally found in the vicinity of cascades, natural falls, natural bridges or arches, indicates that primitive men admired these works of Nature in the same manner that we do. Probably the features of a given locality, as a beautiful river-shore or a lovely landscape-view, that contrasted strongly with surrounding physical conditions, were also attractive to their

eyes. Hillocks, too, with gently-sloping sides, covered with beautiful groves, were unquestionably, I think, more admired and more pleasing to their sight than rocky wastes clothed with ragged and scrubby vegetation. That these groves did not escape the notice of primitive men appears evident from the fact that, according to the oldest traditions of uncivilized races of the historical period, they were used as places of council or assembly for the discussion of tribal questions. If, then, the various contrasts of smoothness and roughness, of regular and irregular outlines of the hills and mountains amidst which they lived were observed, we have to go only a step further to suppose that the brilliant and variegated hues of the autumn landscape were also observed and admired. Such natural phenomena, too, as rainbows, clouds tinged or gilded with different colors, and golden sunsets under favorable conditions doubtless also aroused emotions of delight. If we have not thus overestimated the æsthetic sentiments of primitive man, may we not safely conclude that the flowers of each recurring spring did not, in the early history of our race, bloom and fade unobserved and unappreciated. Offerings of flowers to the manes of the dead have been practised as anciently perhaps as the practice of sepulture itself. Of course it is not supposed in any of the above cases that the objects or phenomena regarded as beautiful aroused in primitive men anything like as definite and as complex emotions as among ourselves.

#### A PLEA FOR FAIR PLAY.

God has so made us (for which his name be praised!) that we cannot bear to see even a mangy dog ill-treated by his kind; and much more does our indignation wax hot when we see a man skilled in controversial art, having the public ear, and attended wherever he goes by crowds of people ready to accept for truth his every word, however colored by ignorance, prejudice, or passion, pursuing with undeserved and stinging invective, and branding with opprobrious epithets, men and women of noble aims, exalted aspirations, and pure lives, merely because their views upon some important public question differ from his own. It is as natural for us to spring to the defence of men thus maligned and evil-entreated as to interpose for the protection of a child harried by a ruffian. It makes no difference, as it ought to make none, whether we share the opinions of the men thus assailed or not, nor even whether they are our friends or our enemies. They are the children of God and our brothers, and the Golden Rule of the blessed Christ binds us to do unto them whatsoever we would that they should do unto us.

It is, therefore, from a sense of duty that we utter our word of indignant protest against certain statements made by the "Boston lecturer," at Association Hall, in New York, on the 18th inst. In the prelude of his lecture on that occasion he spoke of "Infidelity and the Public Malls,"—in other words, upon "obscene literature" and the means adopted for its suppression. And here let us say that we sympathize with Mr. Cook and all other decent people in their abhorrence of such literature, and in their desire to see it stamped out by the unrelenting power of law. Not even the dialectical skill of Mr. Cook is able to paint too darkly the loathsomeness of that literature, and the moral debasement of the men engaged in its manufacture and circulation. There ought to be a union, not of Christians alone, but of all right-minded people, to suppress obscenity in every form, to protect the youth of the country from contamination, and to bring all "moral cancer-plasters" to justice. In his every honest effort to intensify the popular hostility to obscene literature, Mr. Cook has our fullest, heartiest sympathy. But when, either ignorantly or wilfully, in defiance of truth, he arraigns as conspirators against purity and decency men and women as pure as himself, and whose abhorrence of everything that is obscene is as deep as his own, he should be reminded of the words of the Apostle James: "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Christianity, be it remembered, grants no indulgence for lying, even about men whom it adjudges to be infidels. Of this sort of lying every one familiar with ecclesiastical history knows there has been a vast deal in the centuries gone by, and he needs only to keep his eyes open and his heart sweet to perceive that it defiles much of the religious controversy of the present day. There is a certain class of controversialists, ever foremost to speak in the name of Christianity, who appear to be no more under a sense of obligation to deal fairly and honestly with sceptics than they would be with so many rats infesting a human dwelling. Assuming that all scepticism is the result of dishonesty or vice, they apparently regard the sceptic himself as fair game for every type of scornful invective. How many honest seekers for truth, greeted thus with stones when they asked for bread, or menaced with a club by some ecclesiastical bully for daring to question the truth of some man-invented dogma, have been needlessly and wickedly repelled from the Christian fold, who can say?

In regard to Mr. Cook we must be more specific. Let us say, then, that on the occasion referred to, as we find him reported in the *New York Tribune*, he assumed that any opposition to the United States law prohibiting the circulation of obscene literature through the mails must necessarily proceed from a desire to give immunity to the producers and dispensers of such literature; whereas, many if not all of those who make such opposition declare that they are in favor of the most stringent State laws for the suppression of obscenity in every form, and ask for the repeal of the national law, either upon Constitutional grounds or because it is liable to be perverted in such a way as to interfere with the legitimate free-



dom of the press. Even Robert G. Ingersoll, whose name appeared at the head of the petition to Congress for the repeal of what is sometimes called "the Comstock law," says expressly: "I wish all the [State] laws against obscenity rigidly enforced. From the bottom of my heart I despise the publishers of obscene literature. Below them there is no depth of filth." But Mr. Ingersoll, in common with thousands of Christian men, thinks the espionage of the mails which the law of Congress invites or permits is dangerous to public liberty, and therefore he favors repeal. We do not say that such men are right in their view of this matter; but we do affirm, in the name of the Christianity that scorns a lie, that the man who arraigns them before a public assembly is bound to state clearly and fairly the reasons which they themselves give for their action in the premises. To conceal those reasons from a public audience, and then to attribute the action of the accused to motives which they disavow and abhor, is an act of wickedness which should make every Christian's cheek hot with righteous indignation.

Furthermore, Mr. Cook, with every means of accurate information at hand, treats as identical in organization as well as in principle and purpose two associations as distinct and as different from each other as are the American Board of Foreign Missions and the Republican party. The "Free Religious Association" is nearly twelve years old. Its objects, as defined in its constitution, are: "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership." The founders of this Association are men and women conspicuous for every virtue that can adorn the human character, and they made costly sacrifices in the cause of morality and purity long before that blazing comet, the "Boston Lectureship," shed its lurid light upon the modern world. The Association has not been wholly without the sympathy of Orthodox men who appreciated its catholic aims, and were willing to speak their word upon its platform. Its proceedings and the public addresses of its members are of record, and may be examined by whosoever pleases to do so. There is in them certainly much from which every Orthodox Christian must earnestly dissent, and which would furnish Mr. Cook with texts for many a learned discourse; but in them all, there is not one word or sentiment that could bring a blush to the cheek of Modesty herself. The law of Congress against obscene publications was never so much as alluded to in its meetings, and we do not believe there is among its members a single person whose abhorrence of such publications is a whit less keen than that of Mr. Cook himself. Among the officers of this society at this moment are Ralph Waldo Emerson, Lucretia Mott, Octavius B. Frothingham, Lydia Maria Child, George William Curtis, Prof. E. L. Youmans (Editor *Scientific Monthly*), and Thomas Wentworth Higginson. Mr. Cook does not indeed denounce these persons by name, but when he speaks of the Free Religious Association as involved in "a scheme for the immoral use of the mails," he must necessarily be understood to include its officers before all others. Is this Mr. Joseph Cook a descendant of Shimei of old, that he should go about the country venting curses upon men and women whose names are synonymous with honor and purity?

Another association, formed eight years later, for entirely different purposes, and with for the most part a different constituency, is known as "The National Liberal League." The secularization of the National and State governments is its chief and almost exclusive object. This association was divided at its last meeting upon the question of seeking the repeal of the law forbidding the circulation of obscene publications through the mails, the majority taking the affirmative, the minority seceding on that account and forming another society. The controversy between these parties is very bitter. The latter certainly are in favor of maintaining the law, though desiring its amendment to avoid abuses; and there is nothing in the recorded action of the former that implies any sympathy with obscenity; indeed, such sympathy is vehemently denied by the principal leaders of the party. It is not our object either to accuse or defend them here. But what we protest against as an act of scandalous injustice—an outrage, indeed, upon every principle of decency—is the lumping of these two associations together by Mr. Cook under a name which neither of them recognizes, viz.: "The National League of Free Religiousists," and then proceeding to hold them and their members indiscriminately up to public scorn as "national lepers and moral cancer-plankers." He does this, indeed, while scornfully confessing his knowledge that there are two associations, and he illustrates his contempt for any distinction that may be set up between them by citing the Arabian legend that when the rats were taxed, the bat said, "I am a bird;" and when the birds were taxed, the bat said, "I am a rat." In other words, the associations are both of a piece, each seeking to deny its identity and conceal its true objects!

If Mr. Cook imagines that he can promote the cause of evangelical Christianity and earn an enviable reputation among enlightened and honorable men by holding up to public scorn as "moral cancer-plankers," for whose necks "old fashioned millstones" should be provided, such persons as Ralph Waldo Emerson, T. W. Higginson, Lucretia Mott, George William Curtis, Lydia Maria Child, O. B. Frothingham, and Minot J. Savage, he is destined sooner or later to a rude awakening. There is in the hearts of the American people a love of fair-play, to say nothing of a regard for the decencies of public speech, that may insist upon another and a juster use for at least one of those millstones for which the

"Boston Lectureship" cries aloud. Mr. Cook should remember the use finally made of the gallows which Haman erected for Mordecai, and learn to bridle his tongue before it is too late.

It is a shame that it should be left to a suburban paper like this to utter the first protest against Mr. Cook's indecent assault upon men and women who, whatever may be their religious heresies, are among the purest and noblest in all the land. The religious press particularly, for its own sake and for the honor of the Christian cause, should have been swift to condemn such detraction. The theology of the free religionists is a legitimate topic of debate, and may be fairly assailed by all the weapons in the Christian armory; but when the war against false doctrine degenerates into an assault upon character, and the weapons used are those forged in the regions of "outer darkness," it is time for every one who loves God and reveres Christ to cry shame!—*Oliver Johnson (editor), in the Orange, New Jersey, Journal, Jan. 25.*

#### MR. JOSEPH COOK.

Mr. Joseph Cook is disappointing. He took on himself in public not long ago a contract to demolish Huxley, Darwin, Mill, Proctor, Tyndall, and the rest. "After Death, What?" "Life or Mechanism, Which?" and kindred conundrums were the titles of his resounding discourses,—resounding because, when they sounded once, he sounded them over again, and thus they were resounded.

These lectures were mixtures of text-book physiology, text-book chemistry, text-book physics, and text-book "microscopy," and the whole was garnished with the Bostonese language of Mr. Cook, which was a mixture of the dogmatism of Emerson without his genius, and the circumlocution of Everett without his shading. The lectures did no harm and some good. They brought before many who had never read science text-books the rudiments of the important matters they consider. They presented the spectacle of a clergyman who had not undertaken to answer science with theology, and who had given a little study to physics and cognate subjects. They made men and women who were apprehensive that the foundations of revelations were giving way aware that something could be said on the other side, and thus they reassured them. They did more: they let it be seen that the way to meet the scientists was not to read the riot act against them or call them hard names from behind the thin barriers of a Friday-night prayer-meeting, but to rate them as valuable explorers of God's universe of fact, and to claim every one of their real discoveries as an asset of truth, with which nothing else that was true would anywhere interfere, as truth matches all round, and as nothing else than truth does.

All of this good wrought by these lectures was not designed by Mr. Cook. He apparently (and we say this deliberately) designed to set himself up in science as an authority, though not a scientist,—the same as Messrs. Huxley, Tyndall, and Darwin might design to set themselves up in theology as authorities, though not theologians. Moreover, Mr. Cook apparently lectured on physics and natural philosophy to show incidentally what a many-sided man he was. He announced his scientific half statements as the final word science had to speak, and ignored the fact that the scientist is evermore the disciple, always a learner, ready to-morrow to give up the conclusions of a life-time if he finds they are wrong, a pupil and only a pupil in the school of things and forces as they are.

Soon after Mr. Cook had made an end of his appearances as the "boss" of science, he appeared as the infallible statesman and politician. He told what "ultimate America" should be, and what, by virtue of his orders, it certainly would be. About this time, the suspicion began to grow on men's minds that Mr. Cook was after all only a lecturer, a man who meant to make money on the platform, by presenting people with his opinions on things at so much a head. This suspicion has been confirmed by his last rôle. He has come out as the moralist and reformer, and he is embarking in the cheap business of abusing whatever is wrong or faulty, and prescribing wholesale and peremptorily for all our ills of politics, trade, literature, and recreation. There could be no objection to this sort of thing if Mr. Cook would come out frankly and say: "I am in need of an income. I am a lecturer by profession. I claim to be neither more nor less than that. My opinions are my own, and I propose to present them to those who want to hear them at half a dollar a head." This would be as frank as the tickets of another lecturer which read: "Lecture on Fools: Admit One."

But Mr. Cook does not do this. Instead of standing alone he surrounds himself with a bevy of clergy. He lets it be understood that he appears under their auspices and as their monitor and principal. He makes them go bail for him in their official capacity. He causes them to open his exercises with prayer. He makes his every essay at money-getting a religious occasion. After prayer hymns are sung, and then there is another season of devotion and sacred song. After this, from the pulpit, Mr. Cook delivers his message, to which he has given every antecedent of a religious kind possible, while the pastors and teachers surround him, and make the lay men and lay women below receive as gospel what is only a secular discourse, flippant in its tone, gauzy in its texture, trivial in its subject-matter, and fired at the ears of listeners with an oracular manner of the most Boanerges kind.

We find that in what he says Mr. Cook unhesitatingly libels large and respectable classes of American citizens; that he toolies to the men and newspapers whose mental pabulum is mush and mendacity, the men indulging them, as they say, in the name of the Lord, and the papers in the name of the "best

classes" aforesaid; we find that Mr. Cook loudly sums up events which scrupulous persons regard as undecided, and that he deals with the reputation of public men of both parties in a way which no gentlemanly mind would indorse; we find that Mr. Cook misstates the plainest facts of the time in a way which would not impose on the better information than his own of a company of day laborers; we find that what Mr. Cook calls his opinions are shallow, one-sided, and veined with the evidences of a nature that is coarse, of a habit that is bullying, and of a conceit that is immeasurable.

To all of this we object with good cause. We have a right to insist that Mr. Cook shall not press the evangelical clergy of a locality into his service, as indorsers of inaccuracies and lampoons which those clergy have too much respect for their character and pew-rents to indulge in themselves. We have a right to insist that the clergy cease from being made use of by this Mr. Cook in that way. We have a right to insist that when he lectures in fact he shall lecture in form, that he dispense with the prayers and hymns, and stand out to talk man-fashion and amid surrounding which will make it legitimate to hiss him when he spouts ignorance and slander. Let him come out in the open, on the platform, and not put himself within the fort of a church, behind the breastwork of a pulpit, and carry along with him a crowd of non-combatants, in the form of ministers, as his own security from being made to meet his own words. Till he does this, it is perfectly legitimate to call his conduct canting and cowardly, and to reckon him more of a humbug than anything else, who gets off much loud-spoken charlatanism without taking the chances of the other platform charlatans who do not run into churches, nor flank themselves with dominies, nor go through a prelude of alleged prayer and praise before they try to earn their money.—*Albany Argus, Jan. 26.*

HANS ANDERSEN'S MOTHER.—Her letters would have delighted the heart of Balzac, so idiomatic are they, so racy, and so full of personal traits of character. She dictates advice to her son, not only in a spirit of affectionate concern, but with extraordinary acuteness and worldly wisdom. Her style is rude and colloquial, but in the total absence of effort or parade she hits upon phrases of the happiest brevity. Andersen has been gliding rather too rapidly over a variety of subjects. "Think out each point by itself," she says, "and don't gallop." The characteristic vanity of her son and his habit of introspection vex her, and she writes, like an inglorious Montaigne, "Study men, and don't think too much about your own little I." He announces his desire to write for the stage, and the untaught old woman, in her little provincial town, suggests, with almost startling good-sense, that, for her part, she should think that if he wants to write plays he ought to save up his money and go as often as possible to the comedy, to acquaint himself with the ways of the theatre. In short, she proves herself, in shrewdness, wit, and sense, worthy to be the parent of a great writer, and she must in future take her place among the typical mothers of eminent men. Her later letters are not without a sad, querulous tone; poverty is pressing her very hard indeed, old age creeps upon her, and her son, flourishing in the capital, seems to become distant and out of sympathy with her. She complains of his neglect, of his silence; and sometimes her pain finds voice in such admonitions as "For God's sake, don't let pride rule in your young heart, but think often of your mourning mother." He writes to ask if she has read his new book, and she replies, with some dignity, that she has no money to buy it with, and that she cannot borrow it; whereupon it seems to occur to him, rather late in the day, to send her a copy. She marks on her almanac the day when his comedy is to be acted for the first time, and trembles with apprehension as the hour approaches. He has only to write to her to keep her in good spirits, and on the whole he is kind and dutiful, but there are lapses which she is not slow to condemn. She thinks it specially hard-hearted of him not to be moved by the death of a Miss Lotterup, who, she seems to hint, was an old flame of Hans Christian's. But he was struggling with fame and with the muses, and had no time to shed the elegiac tear. The whole circle at Odense shook their heads, it is evident, over their ugly duckling at Copenhagen.—*Saturday Review.*

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

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# The Index.

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The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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## SPECIAL NOTICE.

The masterly, statesmanlike, and eloquent address of Judge Hurlbut on "The Liberty of Printing," proving unanswerably the constitutional right of Congress to prohibit the circulation of obscene literature through the mails, and demonstrating to the entire satisfaction of all who will listen to reason that the postal law of 1873 should be amended, but not repealed, has been printed for cheap distribution in the form of an eight-page tract, and can now be had at this office. No better service to the liberal cause at present can be rendered than by circulating everywhere this wise, weighty, and noble plea for private liberty and public morality combined. Price, single copies, 5 cents; five copies, 10 cents; fifteen copies, 25 cents; forty copies, 50 cents; one hundred copies, \$1.00.

Erratum.—On page 5, second column, twenty-fourth line, the words "authority is desired" should be corrected to read "authority is derived." This is the only typographical error noticed by the author, and it is of sufficient importance to the main argument to be thus publicly pointed out.

A WORD to our Boston subscribers: If any one of you has a job to do about your house or store, no matter what, send a post-card to Francis Connor, 4 Milton Street, Boston, and ask him to do it. We will guarantee his faithful, capable, honest performance of any ordinary work; and we will personally thank you in advance for helping a most worthy young man to earn bread for his invalid wife and himself. Do not forget the address.

A FRIEND encloses this piteous advertisement from a New York paper: "I am a Christian lady, left in great need by the death of my husband. Christians respond so very readily to the temperance cause, I hope there are some who will respond to a Christian lady's wants. I have written to many Christians in reference to their helping me get work, receiving not one single reply. If there is no Christian willing to help me, I feel sure some heathen will. A needy case. WIDOW, 187 Elm Street." We sincerely hope that some one of our good "heathen" subscribers in New York city will be moved to do for this poor widow what her fellow-Christians will not—find her some employment by which she may earn her daily bread.

THESE KIND WORDS from a subscriber in St. Paul, Minnesota, were received in the spirit which sent them: "I cannot refrain from saying a word of sympathy for the cause you work for, and for you. This, I know, goes not far in a practical world like ours; but it is all I have to send, and a similarity in our experiences enables me to say it heartily. Your patience must be sorely tried. You must be tired in being compelled to say and re-say the same things so often to the repeaters. . . . I am not sorry for the split. Dissensions must come, as they always have come, so long as there is anything bad to dissent from." There is a world of wisdom in these last words. They ought to enlighten all those bewildered and well-meaning liberals who cannot perceive the absolute moral necessity of the secession at Syracuse, after the attitude of the League had been fatally revolutionized.

## LIBERTY AND LICENSE.

Rev. George C. Lorimer, D.D., a Baptist clergyman of this city, preached a sermon in Tremont Temple, January 19, on "Irreligion in Boston." He treated his topic quite as one would expect, and there is no occasion to discuss his general position; but one of his sentences strikes us as exceptionally pithy and epigrammatic: "Liberalists believe in broad liberty, and they take liberty with things not their own."

It might be retorted with justice that Christians claim as their own many things to which they have no right. For instance, they usually claim civilization, science, progress, morality, reforms of all kinds, as mere appendages and corollaries of Christianity; they seem blissfully unconscious of the fact that Christianity, as an historical faith and institution, has been the chief obstacle to all these. Rev. J. P. Newman, D.D., gravely asserted in a sermon at Cleveland, a few weeks ago: "All the original discoveries in science have been made by Christian people. Never was an original discovery made by a man who was not a follower of the Lord Jesus Christ." Dr. Lorimer himself, in the very discourse referred to, "takes liberty with things not his own" in this fashion: "I find religion in every sect, in all creeds and denominations. But when I say irreligion, I mean departure from Christianity in thought and practice." Religion, then, is one of the things which Christians claim as their own, denying to all others the least share in it; they count all other religions than theirs as irreligious! There is nothing new or surprising in this conceit, overgrown and monstrous as it is; we are all too familiar with it to note it otherwise than with a smile. For the present, let us rather inquire whether there is any truth in Dr. Lorimer's neat little epigram. Is it true that "liberalists believe in broad liberty, and take liberty with things not their own"? Instead of resenting such sharp criticisms, it is far wiser to ask if there is any basis of fact to support them.

Liberalism, as the word imports, is devotion to liberty, whether political or personal, intellectual or religious. Does devotion to liberty ever run into disregard of truth or virtue? That is the question; for to disregard either truth or virtue is inevitably to "take liberty with things not our own." To put the question in other words still, is there any force in the popular distinction between "Liberty and License"? Most assuredly there is. *Liberty is emancipation from human tyranny; license is rebellion against natural law.*

The love of power is one of man's universal characteristics. In itself it is innocent, like every other instinctive desire; it becomes guilty or injurious only when misapplied. Increasing mastery over the physical forces of the universe is at once the ambition of science and the triumph of civilization; yet it is only a result of the love of power directed to one of its legitimate objects. Influence on public opinion for the sake of enlightening it with greater wisdom in all that concerns individual or social welfare is the natural prerogative of character and genius; yet this, too, is only a consequence of the love of power unperverted from its natural ends. But arbitrary control of the destinies of others, whether secured by political usurpation or by the subjection of men's minds to superstition or ecclesiasticism, is the aim of tyranny alone; it is a monstrous perversion of the love of power by those who seek the gratification of selfish personal objects through the degradation of humanity at large. Liberty sets men free from all such usurpation of their fellows, not that they may live without law, but rather that the law they live by may be the law ordained by the nature of things. Human tyranny in Church and State has been the heaviest curse of mankind since society began to be; all that is good has been the result of a successful overthrow of usurping tyrannical authorities, whether lodged in despotic individual wills or in equally despotic social institutions and systems. The function of the love of liberty, wisely directed, is simply to hold in check the love of power, and guide it to those fields where its exercise shall promote the true elevation and dignity of human character, by endowing man with a noble mastery of himself according to the irreversible laws of Nature.

But men run ever to what Tennyson called "the falsehood of extremes." The passion for liberty too often acquires such momentum as to bear them over and beyond the natural limits of liberty; it too often inflames their minds with a hatred of authority so fierce and blind that they confound the natural sovereignty of the moral law with the usurped mas-

tership of systems and persons. This is the great tragedy of history. The protesting spirit, hot with wrath against the tyrannous will which has again and again kept its heel on the necks of successive generations, blazes forth in a wild holocaust of established institutions; and into the flames the self-freed slaves have too often hurled good as well as evil, without stopping to discriminate between them. Together with the iron systems of human fabrication has too often perished all reverence for that higher law which man can neither make nor unmake; the rage of antinomianism has succeeded to the dull stupor of submission, and individualism run mad has rendered impossible that calm equipoise of liberty and law in which alone human welfare consists. Men have again and again surrendered themselves to the crazy dream of an absolute autonomy; they have fancied that no appeal need be taken from the follies and absurdities of their individual opinion; they have scorned all restraints, as well those imposed by the nature of things as those foisted upon them by cunning human oppressors. Herein lies the spirit of license, which is rebellion against the eternal and undisturbed sovereignty of natural moral law—the rule of mere private caprice or blunder substituted in vain for the empire of that universal reason which forever sits in judgment on each and all of us. Liberty achieves man's release from all artificial authorities in Church and State; but all the more it holds him subject to that uncreated law which is written in the very substance of his moral being. License scorns all law, human or divine, artificial or natural, and exalts fallible individual judgment, or—worse still—tumultuous and lawless passion, to the throne of absolute empire. The two are as wide apart as the poles; and nothing but misery for man can issue from confusion of the two in social life.

Now liberalism, rightly construed, means devotion to liberty; but it also means an opposition to license just as stern and inexorable as that which it shows to tyranny. Woe to it, if it wilfully refuses, or even ignorantly fails, to recognize this antagonism, deep as the foundations of the universe, between liberty and license! Woe to it, if it suffers itself to be seduced, by any cant of conciliation or gush of slimy sentimentalism or fear of consequences, into trying to make peace where there is and can be no peace! Woe to it, if it either will not or can not both see and say that liberty is only possible under reverent and heedful recognition of supreme, universal moral law! Aye, woe to it, if it either will not or can not acknowledge that moral law is something infinitely more and higher than any man's whim, conceit, or private hobby! The law of right is not what Tom, Dick, or Harry may oracularly pronounce it to be, on the authority of his own cramped or twisted conception; it is what Nature herself ordains, and what Science alone declares. Not to be able to rise to this lofty impersonalism of natural morality—not to be able to distinguish between this supreme law of liberty and the personal egotism which license would put in its place—would doom liberalism to perpetual banishment to the limbo of the world's most fetid and noxious superstitions. Liberty worships the law of immutable and eternal Nature; license worships the lawlessness of fickle and perishable self. Is there no issue there?

So deep and bridgeless a chasm does this issue between liberty and license create, that the fate of liberalism is trembling in the balance to-day. We have no fears for the result. We behold the massing of hostile forces without the faintest tincture of apprehension. Let the separations deepen and multiply as they must; dangerous confusions will only melt away like the mists of the early morning, and the immovable mountains of truth will only emerge the sooner into the clear light of day. Reunions will at last grow out of the separations themselves, far nobler and stronger than the original ties. Liberty will know her own at last, and License also hers; they have no more in common than light and darkness. And when liberalism is known to be what it really is, devotion to Liberty and uncompromising opposition to License, it will mount like the sun to the zenith of human thought, to shine henceforth upon the world with healing in its beams.

## A BALLOT.

MR. ABBOT:

Dear Editor,—Should not the constituents of the press be allowed sometimes, simply, without argument, in the paper they subscribe for and take, to cast a vote? To reply and rejoinder, to literary crimination and recrimination, there is no end. *Volo,—I*



will, I wish, I hope, a certain position may be maintained, a particular judgment prevail; and, as there is no time to dispute about the meaning of any man's ballot at the polls, which the humblest may deposit without reproach, I trust it will not be quite impertinent to say my suffrage goes for your general undeviating course whenever a moral question, which never has in it many links, is up. That you will never hesitate to spring to the front for truth and purity, as well as liberty, and as being the only real liberty, I rejoice to believe. O. A. BARTOL.

#### "THE GARMENTS OF RELIGIOUSNESS."

In THE INDEX of January 16, I alluded to the religious connection of the President of the MUTUAL LIFE INSURANCE COMPANY of New York, whose mode of doing business was the subject of comment not complimentary to his ingenuousness. As appears from the subsequent citations from the *Daily Indicator*, a New York provincial paper, Mr. Winston does not belong to the Presbyterian Church of Dr. Hall, but to the Episcopal Church of Dr. Washburn.

The *Indicator* of January 17 has the last of a series of articles denouncing severely, and I think justly, the conduct of the "Equitable Life Assurance Society of the United States," a company the second in size in the country, and which owns a magnificent building opposite the post-office in Boston, whose officers, and particularly its President, it accuses of using its funds for their private purposes, in other business corporations which they manage. And then it goes on to say:—

There is yet one other corporation, not precisely of a mercantile character, which appears to be "run" very much in the interest of the Equitable,—or more properly in the interest of those who "run" the Equitable and its brood; we mean the Fifth Avenue Presbyterian Church. We do not ourselves worship in that temple, and consequently cannot speak from knowledge; but we have before us a list of the Directors of the Equitable Life Assurance Society, in which no less than twenty-five names, including, of course, Mr. Hyde and Mr. Alexander, are marked off as elders and members of the church named. This was done for us by a member of the church, who, in terms rather emphatic for a church-member in good standing we must say, condemned the shamelessness with which the influence of the Fifth Avenue, or Sunday branch, of the Equitable was used to subvert the purposes of those who attend more especially to the interests of the down-town establishment.

"Respecting the directors, I scarcely dare to speak. I must endeavor to restrain my just indignation, and speak calmly as a minister of religion. Sir, these gentlemen have been faithless to high office, disloyal to truth and the first principles of morality. What, with respect to some of them, deepens the discredit is, that they trod the streets of the city arrayed in the garments of religiousness, making long prayers while desolating widows' houses, erecting churches while wrecking homes. Their honor is tarnished, their reputation stained."

These words were not spoken by Dr. Hall, but by Dr. Robertson, at a meeting of the unfortunate shareholders of the ruined City of Glasgow Bank. Some of our directors may be thankful for two things, that Dr. Robertson is not here, and that they are not in Glasgow.

The same journal, the *Indicator*, in its issue of January 29, has the following:—

#### Wright not Right.

In one of those fierce philippics with which it is the wont of the Hon. Elizer Wright to assail the Mutual Life and its President, occurs the following extraordinary misstatement: "Now, who is this Mr. Winston . . . ? He is said to be a member, in fact a pillar, of Rev. Dr. John Hall's church in New York, one of the most evangelical and wealthy churches of that great city." This is a grave error, which, in the interests of truth and justice, the *Daily Indicator* feels itself called upon to correct. Mr. Winston is not a member of Dr. John Hall's church, also known as the Fifth Avenue Presbyterian Church, but which shall henceforth be known as the Church of the Holy Tontine. Mr. Winston does not belong to any Presbyterian church; neither is he a Presbyterian in doctrine. He is a staunch Episcopalian, and attends regularly the Calvary Church in Fourth Avenue, presided over by Rev. Dr. Washburne, in which, with unobtrusive liberality, he does his duty as a church member. We do not know what he paid for his pew; but we venture to assert that he did not endeavor to express the intensity of his Orthodoxy or his piety by buying two at \$6,000 each.

If this correction is any relief to Mr. Winston, I am happy to accept it. I had always supposed him an Episcopalian till I was positively told by a New Yorker who I supposed knew, that he belonged to Dr. Hall's church. How thankful Calvary Church and Dr. Washburne will be for the correction the readers of THE INDEX can judge.

Here are two churches of two distinct Christian denominations, one of which contains the officers of a corporation controlling about \$30,000,000 of money,

which stands charged, if not convicted, of cheating thousands of its policy-holders by gambling TONTINE POLICIES; and the other contains the President of another corporation holding \$80,000,000 of money, who is known to be guilty of bribery, and who, for a dozen years at least, has been deceiving the public as to the ratio of the company's expenses to its premium receipts, by counting as premiums of the year more or less premiums received in previous years, and who has lately been detected in giving secret instructions to the company's agents which would ruin the reputation of any private citizen who should be found guilty of it. See THE INDEX of Oct. 17, 1878.

E. W.

#### CALUMNY.

People who live in glass houses should not throw stones at their neighbors. Rev. Joseph Cook, the favorite Monday Lecturer of Boston, has had the temerity to disregard this time-honored dictate of prudence. He charges all those who have asked for the repeal of censorship of the press, as applied to or through the post-office, as having done it in the interest of vendors of obscene literature and the corrupters of youth. He hurls at a whole class of his fellow-citizens epithets which he dares not apply to a single one of them by name, for fear of the law of libel. Such a man, if not a liar, is a coward and a sneak.

The Rev. Joseph Cook very well knows that, if Congress had passed a law establishing a censorship of the press, and the President had appointed Colgate and Comstock censors, with power to prosecute the authors of all books they should deem heretical or immoral, there would have been earnest protests against such legislation from thousands of men whom he would not dare to calumniate by name. Such a law would be the death of any party responsible for it. The Comstock law is precisely the same thing both in design and effect. The only difference is that it was pursued by stealth, under the utterly false pretence of suppressing obscenity. Obscenity has existed thousands of years. For a hundred years or more the people enjoyed the post-office without a suspicion that espionage was necessary to prevent its flooding the schools and corrupting our youth with obscenity! This offence was surely no more rife in 1873 than in 1834, when, at the instance of Rev. Mr. McDowell, Mr. Lewis Tappan, and other good Christians, attempted to suppress it by prosecutions under State law, and after considerable apparent success desisted because the inevitable notoriety of their operations only advertised and increased the mischief. The truth, apparent to all but fanatics, is that decent society protects itself by a punishment far severer than fine and imprisonment from all intrusions of obscenity. It is the public contempt. But no one, certainly no "infidel," objects either to State laws against obscenity or to their enforcement; and Rev. Joseph Cook knows this perfectly well, for he must have read the resolutions of the Liberal League on the subject.

It is said to have been discovered in 1873 that the producers and vendors of obscene literature were not only sending it through the mails to people already too bad to be corrupted by it, as they had doubtless always done, but were flooding the schools with "tons" of it, thus corrupting the innocent children and youth. Mr. Cook affirms that respectable teachers dare not publish catalogues lest the villainous vendors of obscenity should obtain the address of the scholars. He does not name these teachers. My reason for not giving any credit to this story is that lying is resorted to under the Comstock law, without scruple, to entrap the victims. False in one thing, false in all. Any set of men who justify lying to promote purity may safely be set down as hypocrites, whose damnation the Apostle Paul pronounces just. He must be more credulous than any Jew who will believe that atrocious charge against our schools, from the mouths of men who lie and justify lying in the execution of that law.

The very fact that by a lie they entrapped into the mail a book sold openly, and thus dragged the author into the clutches of their stolen law, and then imprisoned him when there was no more obscenity in his book than in scores of books in every library, including the Bible itself, shews that the promotion of purity was not the purpose of that law, but the suppression by force of heretical or unpopular opinions.

What foundation for good morals have we, when truth is thrown overboard? The trouble with the Comstock law is, not only that it is utterly and flatly unconstitutional, but that it cannot possibly be made effective without lying. You cannot tear open all

the mail parcels to see what moral poison is in them. Your law is not worth a pin without liars and lying decoys. And if this great nation is not a nation of liars as well as fools, it will not long suffer on the Federal statute book a law which, while it is utterly powerless to suppress obscenity, can be used to prosecute every unpopular author and punish every heretical opinion. I sincerely whisper in the ear of American Christianity that it cannot afford to engage in any such crusade against infidelity as this.

E. W.

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 221 Washington Street, Boston.

Ritualism is on the increase in the Church of England.

Great Britain produces one billion gallons of milk per annum.

Protestantism is gaining ground rapidly in France; so is Jesuitism.

The command of the God of civilization is, Let there be more light!

It is claimed that the electric light does not cost half as much as gas-light.

Miss Cary has turned the second corner; she will be thirty-five the next time.

Herbert Spencer now says that "a Religion of Humanity is an impossibility."

It is said that Queen Victoria will not read a French novel, nor allow one in her library.

Four car-loads of silk-worm eggs in transit from China to France have arrived in New York.

It is said that more than one-fourth of the land throughout Europe is covered with forests.

Mr. E. H. Heywood calls the nineteen Molly Maguire murderers nineteen labor reformers.

New York city has seventy-three Episcopal churches, fifty-four Catholic, and fifty Methodist churches.

Four new elements have been discovered recently: they are called mosandrum, philippium, ytterbium, and deciptum.

The Queen has given \$1000 to the poor of London. How much does she take every year from the poor of England?

One thousand seven hundred and seventy-seven miles of new railroad were constructed in the United States during the year 1878.

The property of the late Pope is being sold at the Vatican. Most of the paintings on exhibition are described as intolerably wretched.

It would be interesting to know the religious opinions of the present Congressmen; how many are Christians and how many know better.

A good many sensible people are asking if they who are working so hard to preserve the Old South are not "paying dear for their whistle."

Two Mormon youths are reported on their way to Harvard University. Cambridge mothers better have an eye on these polygamous individuals.

The arm of sympathy does not always end in a hand of help. The charity which prevents one from assisting himself is an injury, not a benefit.

The Catholic priests of Quebec recently burned in a public bonfire a vast amount of sensational literature which their congregations surrendered.

Gambetta warmly favors the project on foot for girls' colleges partially supported by the State and the municipal councils of the French towns.

France is a richer country than England. The public and private property of France is estimated at \$46,110,000,000; of England at \$42,500,000,000.

Paris has forty-seven daily papers, with a circulation of over seven hundred thousand. A large majority of these papers are Republican in politics.

It is asserted that of the sixty thousand students in the country only twenty-five thousand are professing Christians. Study does not tend to make Christians.

The *National Reformer* says, "Leo XIII. does not curse as vigorously as did Pius IX., but he hates liberty as piously as did any of his sainted predecessors."

It is twenty years since Theodore Parker was brought down with the hemorrhage that ended in his



death. His last written sermon he was never able to deliver.

A Christian paper thinks it is to be regretted that Bayard Taylor was not a Christian. It is too bad that the Church cannot claim one great man when he dies.

Baptist Fulton has got into trouble again. The Baptist Conference of New York has suspended him for offensive and insulting language. Fulton knows that "the tongue is an unruly member," as well as did James.

Dr. J. M. Peebles relates that in his Eastern travels he met a Brahmin priest who refused to shake hands with him for fear of pollution, because, as he said, "Americans eat hogs."

A woman has succeeded in inventing a device to deaden the noise of the Metropolitan Elevated Railroad. This proves that woman can not only make a noise, but can stop a noise also.

Col. Mallory says that "the number of our Indians is on the increase, and will naturally so continue unless repressed by causes not attributable to civilization, but to criminal misgovernment."

Richard Grant White says in the *Atlantic* for January: "I saw no beggars in London streets. But London has 81,241 paupers, of whom 42,012 are in workhouses and 31,227 receive out-door relief."

Anna Dickinson ridicules the statement of the decadence of the drama, in her lecture on "Platform and Stage." She administers a deserved rebuke to the ignorant and Puritanical criticism of the theatre.

The Empress Eugénie is described as living a quiet and monotonous life at Chislehurst. She prays and plays whist, drives and embroiders. She is still handsome, and her hair is yet beautiful in its golden glory.

The First Unitarian Society of Minneapolis, Minn., has changed itself into "The First Liberal League of Minneapolis." We would say to other Unitarian societies, "Go and do likewise," if you would do a wise thing.

The Universalist denomination in this country boasts of seven hundred and thirty-seven churches, and seven hundred and eleven preachers. In 1878 there was an increase of forty-six churches and a loss of eleven preachers.

William E. Dodge estimates that there is annually expended in the United States over \$600,000,000 for intoxicating drinks, and as much more in consequence of their use. Vices cost more than do virtues, but virtues pay best.

South Carolina has had a duel in the most approved manner. The principals fired at each other without any serious injury to either party, and then shook hands over it, and both confessed that they did not mean what they said. A duel is well that ends well.

Grant has "flung away ambition" in his travels, and is coming home a poorer, wiser, better man, according to hearsay. He does not aspire to rule, but hereafter will be content to settle down on a respectable salary. His only wish is to hold his old position at the head of the army.

The Archbishop of York denies that he has denounced teetotalism, or that he ever said that "salvation was only possible in connection with total abstinence." The Archbishop believes in an easy kind of temperance. He wishes to be free to drink, and respects such freedom in others.

Four hundred and forty-two voters of the town of Albion, N.Y., have signed a petition to the New York State Legislature, asking that the law of the State exempting church property, ministers, and priests from taxation be repealed. Among this number of petitioners are seven Orthodox clergymen of that town.

The Unitarians of England have three hundred and seventy churches, but a great many of these are in that state where "any little thing will carry them off." Unitarianism ought to take something for its blood. It is almost as pale and thin as Calvinism. It is dying of too much respect for others and too little respect for itself.

At the recent meeting of the International Congress of Commercial Geography held in Paris, it was resolved "that there had been surveys enough made for a canal across the Darien Isthmus, and that an international committee should meet as soon as possible to organize a company to raise funds and put the canal through."

No minister in Boston can preach a sermon that will appeal to the heart, the soul, the better part of a man, with such power as does Lawrence Barrett's fine impersonation of the high-minded, pure-hearted, loving "Man of Arlio." It is a narrow prejudice that forbids the performance of a drama like "Harebell" on Sunday, and it is a still narrower prejudice that holds it a sin to go to see such a play on Monday.

Extract from the Gospel according to Christianity: "Good Minister, what good thing shall I do that I may have eternal life?" "If thou wilt enter into

life, keep the commandments." "All the commandments have I kept from my youth up. What lack I yet?" "If thou wilt be perfect, go and sell that thou hast and give to the Church, and thou shalt have thy name praised in the pulpit and printed in the paper; and come and hear me preach."

A novel project is being undertaken by Count Ferdinand Lesseps, an eminent French engineer. It is no less than the formation of a sea in the interior of Tunis, and along the eastern confines of Algeria, bringing the Schott in communication with the Mediterranean by means of a canal twenty kilometres in length. Such an undertaking carried through will completely change the face of the African Continent, and will be of greater service than even the Suez Canal.

Parker Pillsbury lectured in the Malden Unitarian church week before last, on "Hindu Missions, or Buddhism and Christianity." The lecturer must have said something disagreeably true to his hearers, as many of his statements are declared to be without any foundation of truth for their support. The lecture has created a great interest throughout the town, and Mr. Pillsbury will probably in his next effort explain, to the satisfaction of his opponents, his damaging statements.

Rev. Dr. Lorimer, of Tremont Temple, has announced his purpose to rebut the opinion of Col. Ingersoll, that Burns was a freethinker. Under all varieties of literary and personal criticism, Burns has slept quietly in his coffin for a hundred years; but what a rattling of his bones will there be, if at this late day a controversy is raised to prove that the author of "The Two Herds; or, The Holy Tulzie" and "Holy Willie's Prayer" was a "humble follower of the meek and lowly Jesus."

The Congregational ministers of Chicago have agreed to pronounce against cards, billiards, and dancing. Will the Church ever learn that amusement is not a vice, and that it is the duty of the Church to rescue amusements from vicious surroundings? If Christian ministers wish to kill vice, let them take amusements away from the saloons and provide a place for them in the church vestry. One of the most needed reforms is to make the Church of some practical use to the world.

Prof. Felix Adler does not have a high opinion of "the state of literature when schoolmen could soberly discuss such questions as these: Whether it is permissible to use sand or beer in baptism instead of water? In what language the snake spoke to Eve? How many angels can sit on the point of a needle?" How much higher is the state of literature when scholars seriously write about the "procession of the Holy Ghost"; the coming on earth of a man who has been dead two thousand years; and of the actual presence of Jesus in the consecrated bread and wine of the eucharist?

A friend writes: I have known Mr. Spurgeon personally for many years. About the last time I visited him at his church in London (the Tabernacle, as it is called) I waited upon him in the vestry, and spent half an hour there with him. He said, "You are not one of the cold-water men are you?" I answered, "I am not." "Well," said the great preacher, "I have some fine old wine just here, the best that ever came to London. We will enjoy a glass or two, and then you can give me your opinion of it." We drank the wine and I pronounced it "first rate." How does that read after the stories now going the rounds about Mr. Spurgeon drinking only the product of the pump?

This country is suffering a labor depression, the burden of which is most grievous upon the laborer. A general calamity may be traced to a general fault. No such wide-spread suffering as afflicts the people can be attributed to a single cause; nor can we exempt those who suffer most from their share of responsibility for the hard times. We have all had a hand in producing the present state of affairs. Some have laid the evil at the door of capital, and charged upon corporations the present state of depression. Others have selected the railroads as the prime source of all our difficulties, and declared that by their competition they had brought about the ruin and disaster that have fallen everywhere upon the land. Yet others see the chief cause of our misfortunes in the vice of intemperance, and think that could the sale of intoxicating liquors be stopped the tide of prosperity would immediately set in. Some have attributed our troubles to the rascalities and frauds in business; while many look upon the present depression as the result of the late war. It is more important to find the cure of the hard times than to find the cause. The man who can tell us how to get out of our difficulties, not the one who can tell us how we got into them, is the man we want. If the remedy lies with capital, then capital should apply it; if with the laborer, then he should do his duty in the matter. I believe that everybody is more or less to blame for the hard times, and that everybody has more or less to do to remedy them. The fact of depression is everywhere acknowledged; it cannot be narrowed to local or provisional importance. Workmen have no work; trade languishes, and the whole machinery of business is moving but slowly, where it is moving at all. This state of things is not confined to a particular section. It is the complaint which rises from the whole land. Our entire nation is stricken with financial paralysis. Not alone the arm of the country feels the shock, but our entire national system. We ought to take a large view of the situation, and look upon all sides. The whole truth cannot be seen from one point. It is the duty of each

person to study carefully his own relation to the present condition of things. All should inquire into their own difficulties, and each one seek and apply as far as he possibly can the remedy for his own distress. If a man has been made poor by extravagance, and is kept poor by expensive habits, let him cease to indulge such habits. There is no other remedial agent. If another is suffering from his addiction to some vice, and cannot support his family and his vice too, he should give up his vice. The hard times should be reduced to their individual bearing. There may be cases of embarrassment in business for which those employed in the business cannot of themselves find the relief, and there are still other cases where men who are out of work are powerless to use the means which shall give them employment; but we hold that one step to be taken toward a better state of things is a step in the direction of more economical habits. A man cannot earn two dollars a day and spend two dollars and a half without sometime being obliged to stop. We have had to stop living in this manner, and now we are paying our debts of folly. Every man ought to earn something and save something. This is the rule which, if applied, will prevent hard times; and it will furnish the means of cure.

## Communications.

### PROFESSOR TYNDALL'S POSITION.

#### EDITOR INDEX:—

If there was not intended to be a touch of irony in the editorial on page six of last week's INDEX, then Professor Tyndall is not quite fairly treated in it. Professor Tyndall, as an intelligent man of science, no doubt accepts it as a first principle, too plain for dispute or serious discussion, that the eternal uniformity of Nature's law is the very basis of all science, and of all useful information; and being aware that development of science must proceed by deliberate and patient observation made for ascertainment of even subsisting law, and, in respect of which, assertion without proof would be absurd, he is of course logical enough to know that no other ground than that of fancy can be assigned for the special, dogmatic, supernatural form of faith ecclesiastical, aside from some appearance of occasion presented of impugning the measure of intelligence or thoughtfulness, or of veracity and sincerity, of all who teach, and of all who accept it. Conformity to the dictates of reason, that being the only legitimate guide of human life, is the necessary condition of every moral virtue. In awarding justice, it is a rule with the lawyers that all things which equity requires to be done are to be regarded as done. So Professor Tyndall, in order to avoid ungracious imputation in respect of quality rational or moral, was obliged to put upon the thing he was dealing with the only charitable construction it would bear. Therefore he gives credit for flights of fancy to those who accept as true, and those who teach to others as certain, things which are repugnant to the dictates of common-sense, and of the truth of which no evidence whatever is possible. The sentimentalism which confounds fantastic dress assumed by religious principle with the principle itself is none the less a flight of fancy for being seriously entertained. The substitution of myth for reality has made men as ready to die, and to kill, from persistence in gloomiest crotchets, as to endure calamity from adherence to moral principle. When such myth is beyond the range of rational probability, and is accepted as literally true, it is a stretch of courtesy to call it poetic. If Professor Tyndall has erred in that way, his excess of courtesy ought certainly to be excused; though more strictly speaking, poetry ceases as reason retires, where the madness of faith in myth begins.

If what is called religion has been made the engine of political and social despotism and moral debasement, the suspicions and even the contempt and scorn which its name may awaken are the natural consequences of the bad company that name has kept.

Mr. Tyndall distinguishes between the actual and the mythical when he says, "It is against the mythologic scenery, if I may use the term, rather than against the life and substance of religion, that science enters her protest." Since he accords to religion in its better sense life and substance, he implicitly admits that it is a legitimate subject-matter of science, the domain of which is coextensive with the reach of natural things and their relations. It is the function of science to deal with truth. If religion, in the better sense, is subject to the condition of being true, then all religion, which is worthy to inspire respect rather than pity, is subject-matter of science, and rests upon its authority; for natural reason, transformed and enslaved by mythologic madness, can bring no certain light as to duty, moral or religious, nor any consolation to enlightened conscience, however it may deck with artificial roses the pathway of the childish, the supremely selfish, the dishonest, or the subservient.

It is no answer to say that mystery exists which seems impenetrable; for it is as well the part of science modestly to recognize limitation of known truth as to proclaim truth ascertained. Imagination can render useful service only under control of intelligence; therefore it can give no help where intelligence fails; and in such case an honest man, an intelligent freeman, worthy of the name, will be as little inclined to welcome its life-deforming interference as to rely on its authority.

It seems not quite satisfactory to say that "religion includes science as a part of herself." In the passage, "Religion demands the truth first of all things, and it is the special function of the intellect to supply this demand by a faithful application of



the one scientific method wherever truth is sought." It is gratifying to see this legitimate subjection of religion to science so happily expressed: Religion is defined as "the perfecting of human nature in all its relations." Consistently with this definition accepted, it will hardly do to say that religion includes science; for then, if by science in its larger sense is to be understood the sum of natural truth, as yet to but limited extent explored and known, it follows that the universe of which man forms a part, subordinated to the conditions that surround him, one of which is the acknowledged existence of a standard of perfection to be reached, is but a mere appendage to man. But the universe is not to be contemplated as an appendage to man, or to his caprices.

The indulgence of sentimental sadness over the loss of fancies which once were pleasant, but which have faded before the light of reason, is hardly consistent with honesty of purpose, with a proper sense of dignity or duty, or with a just estimate of highest human happiness. Whatever may be the compassion or the pity for which such things may give occasion, still not to be sighed after or regretted is the outgrown infirmity which comes of incapacity to comprehend that love of actual truth is the crowning glory of existence. C. C.

NORTHUMBERLAND, Pa., Jan. 10, 1879.

#### "THE BIBLE OF TO-DAY."

##### EDITOR INDEX:—

I have just concluded a second reading of the Rev. J. W. Chadwick's recently published and altogether admirable book, *The Bible of To-Day*, and desire, through the columns of THE INDEX, to thank him for the pleasure and profit I derived from its perusal; also to commend it to the attention of those persons who earnestly desire to learn something of the true history of a book around which cluster the hopes and fears of many millions of devout souls, who, while pondering its enigmatical pages, are alternately lifted to heights of ecstasy and sunk in depths of despair.

It is not claimed by the author, or his friends, that he has perfectly illuminated the hazy atmosphere in which that mystic volume has been so long enveloped; but it cannot fairly be denied that he has succeeded in clearing a path into a wilderness of error, which must grow broader and more plain as it shall be further explored by other seekers after truth.

Mr. Chadwick possesses, in an eminent degree, a judicial mind; and through it he has sifted a large amount of biblical criticism, the life-work of many of the most profound scholars of the present century, giving to his readers a concise and comprehensible presentation of the conclusions he has, with much labor, deliberately and conscientiously reached. He has certainly treated his difficult subject with candor, and, if with entire freedom, yet respectfully, even reverentially. Copious notices of his book, by competent critics, have appeared in various newspapers and magazines within the past two or three months, many of them commendatory, some otherwise. Of course, those theologians who are incensed in the narrow dogmas which have been handed down through the Church from generation to generation will cast it aside with the customary contemptuous sneer; nor will it meet with any favor among those laymen who refuse to be parted from their idols. But with that already large and rapidly augmenting class who are capable of doing a little thinking for themselves, and are willing to make the effort, it will, wherever it reaches, be hailed as a new and brilliant light, conducting through the bogs and fens of supernaturalism to the green fields and shady groves of rational religion.

It is not expected that *The Bible of To-Day* will immediately supersede the Bible of the Christian Church, already hoary with age; but, if it shall, in some small degree, assist the conscientious student of the history of one of the world's great religions to a clearer and more coherent interpretation of that hitherto enigmatical volume, it will have rendered an important service to mankind, and laid rationalism under many obligations to its accomplished author. D. C.

WOBURN, JANUARY, 1879.

#### DE TOCQUEVILLE ON CHURCH AND STATE.

##### EDITOR INDEX:—

Dear Sir,—While the question of the entire separation of Church and State is not yet fully settled, it may not be out of place to look over some remarks made upon this subject about fifty years ago by an eminent Catholic writer,—M. De Tocqueville. (See *Democracy in America*, p. 838, A. S. Barnes & Co.'s edition of 1851):—

"I am aware that at certain times religion may strengthen this influence, which originates in itself, by the artificial power of the laws, and by the support of those temporal institutions which direct society. Religions, intimately united to the governments of earth, have been known to exercise a sovereign authority derived from the twofold source of terror and of faith; but when a religion contracts an alliance of this nature, I do not hesitate to affirm that it commits the same error as a man who should sacrifice his future to his present welfare; and in obtaining a power to which it has no claim, it risks that authority which is rightfully its own. When a religion founds its empire upon the desire of immortality which lives in every human heart, it may aspire to universal dominion; but when it connects itself with a government, it must necessarily adopt maxims which are only applicable to certain nations. Thus, in forming an alliance with a political power, religion augments its authority over a few and forfeits the hope of reigning over all.

"As long as a religion rests upon those sentiments

which are the consolation of all affliction, it may attract the affections of mankind. But if it be mixed up with the bitter passions of the world, it may be constrained to defend allies whom its interests, and not the principles of love, have given to it; or to repel as antagonists men who are still attached to its own spirit, however opposed they may be to the power to which it is allied. The Church cannot share the temporal power of the State without being the object of a portion of that animosity which the latter excites. . . .

"In proportion as a nation assumes a democratic condition of society, and as communities display democratic propensities, it becomes more and more dangerous to connect religion with political institutions; for the time is coming when authority will be bandied from hand to hand, when political theories will succeed each other, and when men, laws, and constitutions will disappear or be modified from day to day, and this not for a season only, but unceasingly. Agitation and mutability are inherent in the nature of democratic republics, just as stagnation and inertness are the law of absolute monarchies.

"If the Americans, who change the head of the government once in four years, who elect new legislators every two years, and renew the provincial officers every twelvemonth,—if the Americans, who have abandoned the political world to the attempts of innovators, had not placed religion beyond their reach, where could it abide in the ebb and flow of human opinions, and where would that respect which belongs to it be paid, amid the struggles of faction? and what would become of its immortality, in the midst of perpetual decay? . . .

"In Europe, Christianity has been intimately united to the powers of earth. Those powers are now in decay, and it is, as it were, buried under their ruins. The living body of religion has been bound down to the dead corpse of superannuated polity; cut the bonds which restrain it, and that which is alive will rise once more."

Most respectfully,

CHARLES J. BUELL.

ROSENDALE, N. Y., Jan. 12, 1879.

#### A COLLEGE FOR LIBERAL EDUCATION IN AMERICA.

That there is a large and increasing liberal element in the United States, I suppose will be conceded by every one who is familiar with current events. If the object to be attained by the various liberal organizations is the liberation of the minds of men, the unfettered use of our reasoning faculties upon subjects which have heretofore been held too sacred for investigation by the laity, and, in fine, the elevation of the race, why not commence at the "beginning of things" and give our sons and our daughters an education in an institution of learning kept free from these very bonds which we outgrow after leaving the old halls of learning, supported as they are in most cases by some particular creed and officered by doctors of divinity?

We are frequently confronted by those who question the sincerity of our motives, with the argument that we profess to believe that which we would not have our children taught. Though this is not true, yet it gives good ground for an argument. The want can only be met by a high-toned, well-conducted institution of learning, founded and managed by liberals and upon liberal principles. Money should not be weighed against the proper cultivation of the mind. We are ably represented by a well-patronized press; the lecture field is being constantly enriched by able speakers; yet the times are out of joint somewhere. We lack something to start us in the right direction. After many hours, days, months, and years of study, doubts, and fears, we manage to get where we should have started in the beginning. Let us profit by these lessons from sad experience, and not bequeath them to our posterity, as we have inherited them from our ancestry.

I have given my reasons why we should have a college of our own. Now for

##### The Plan.

Let the columns of every liberal paper be open for free discussion upon the subject; let every lecturer who would practise what he preaches agitate the subject before his audience to the extent of the interest he takes in the project. After there has been a sentiment created in that direction, let there be a meeting called, and, after determining upon a location, have five charter members appointed to procure a charter from the State in which the institution is to be located, with an authorized capital of not less than a hundred thousand dollars. When twenty per cent. of the capital stock has been subscribed, let a meeting of the stockholders be held to elect five directors, a president, secretary, and treasurer, with annual elections thereafter until all the stock has been taken, and the treasurer to give bonds for double the amount of stock subscribed at the time of his election.

When thirty per cent. of the stock has been actually paid up in cash, let there be a building committee appointed to confer with architects and contractors for the erection of a suitable building, not to exceed in cost the amount actually paid up, and report to the next meeting of the board of directors. The secretary will keep the stockholders well-informed by reports of progress, either by circular or through the press, or both. Thirty per cent. of the authorized capital should be by subscription; the remainder may be by donation, the sale of scholarships, and the like.

As to location—which should be central, easy of access, and healthy—I have examined the map of the United States, several health reports, and the character of the people, and, after careful consideration, I would suggest one of the following places:

St. Louis, Mo., Chicago, Ill., or Mansfield, in this State.

As a primary committee, by way of having some starting point, I here nominate Hon. N. Holmes and R. Peterson, for St. Louis, Hon. Henry Booth, Rev. Robt. Collyer, and Col. R. G. Ingersoll, for Chicago, and F. E. Abbot, Horace Seaver, Mrs. Elizabeth Cady Stanton, J. L. Hatch (San Francisco), Dr. W. H. Brown (Bangor, Me.), Dr. L. J. Russell (Harrieville, Tex.), Hon. R. S. McCormick (Franklin, Pa.), Rabbi Isaac M. Wise (Cincinnati, O.), and E. D. Stark (Cleveland, O.), as a committee at large, who will confer with each other, if thought advisable, to "form a more perfect union . . . and secure the blessings of liberty to ourselves and our posterity." Trusting that these columns will be ever open for suggestions touching this important subject, I will close, with the hope of seeing others enlisted.

PETER M. HEROLD.

CARROLLTON, O., Jan. 13, 1879.

#### GOVERNMENT AND RIGHTS.

"The general right which includes every other is the right of every one to be let alone, and not to be governed at all until he interferes violently or fraudulently with his neighbor." Truer words were never spoken. "It is only as socially fructified that man, a moral being, is rationally conceivable." This is equally true and important. "Meantime the right to freedom is itself a right to the governed state, for there could be no real freedom without this." But who is to do the governing? What is to do the governing? Would it not make the matter clearer if we should say that freedom and individuality are only possible in an orderly state of society, in which the individual members of society freely conform their own lives to the laws of order, scientifically ascertained and demonstrated?

In an orderly or harmonious society, there must be underlying all the sense of unity, or the love of humanity as a whole, which I should call religion; but there can be no social order without a compliance with the general principles which should govern us in our relations with our fellow-men. And it seems to me clear that it is the business of the human reason to discover these laws and apply them to all particular cases.

We should then be governed in our actions by the laws of social mechanism in the same sense in which the stars are governed in their courses, or in which a watch is governed in its movements.

And it seems certain that the only way in which the general laws governing human society can be ascertained is by the exhaustive study of the nature of the individual man, and the principles inherent in his organization. I believe that from a thorough knowledge of man can be deduced the laws of society, or the principles of social ethics; but I do not believe that the right of every man to be let alone, or to be free from the interference of his neighbor, can be reconciled with his right to a governed or orderly society by any political government through majority votes, or any other form of the rule of force.

Is it not worth considering whether it would not be easier to "govern" the world by love than by force, by attraction rather than compulsion?

Can we not see in our present society how powerless repressive laws and punishments are to make men better and purer and wiser and happier? Has not all our real progress come from a better knowledge of the right, from better ideas and better conditions, beginning usually with better physical conditions?

Is there any way to do away with stealing except to teach equity in all our relations with our fellow-men, and introduce the universal practice of it? Could private and public wars take place if we were taught to do justice to one another? Will laws for the punishment of murder teach justice? Do not our punishments rather teach the doctrine of retaliation, do we not constantly hear of the murderer expiating his crime on the gallows, and did not the murdered man perhaps expiate the wrong he had done to his murderer?

In one case the expiation had the form of law, in the other case not.

Would it not be well for liberal thinkers to abandon the idea of benefiting the world by the old repression methods, which can safely be left to the care of Church and State, and apply themselves to ascertaining the positive methods, determined by the nature and constitution of man and the universe?

F. S. C.

#### A CARD.

PRINCETON, Mass., Jan. 23, Y. L. 7.

##### EDITOR INDEX:—

It is due to say that I was never connected in any way with either the Free Religious Association or with the Liberal Leagues. My social faith is not the fruit of heresy. I imbibed my free-love views from the New Testament, and was a free-lover while I was yet a member of an Orthodox church and an incipient Orthodox preacher. Yours ever,

E. H. HAYWOOD.

A NEWLY MARRIED couple, of the ages respectively of eighty-two and eighty-four, were taking their wedding-trip in a railroad car. A passenger, sitting in the seat behind them, among other fond words, heard the following: *Bridegroom*: "Who is a 'little lamb'?" *Bride*: "Bofe of us!"

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WM. J. POTTER, Sec. F. R. A.

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VOLUME 10.

BOSTON, MASS., THURSDAY, FEB. 13, 1879.

WHOLE No. 477.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.
4. E.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification for any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

ALLUDING to the postal-law question, a member of the Iowa bar writes: "I do not know a liberal who does not take the side and the view that you do."

LIBERALS used to be derided by the Orthodox for believing in "mere morality," and the reproach was accepted as a compliment. Shall they resign their right to this agreeable abuse?

THE BOSTON Transcript says that the Chinese in California contributed more for the relief of the yellow-fever sufferers than the whole United States gave to the victims of the famine in China.

NEXT SUNDAY, February 16, at 3 P.M., the First Liberal League of Boston will hold their third meeting of this winter at the Woman's Club Rooms, 4 Park Street. Mr. Ivan Panin will read a lecture on "Russia," his native country. All friends of this League are invited to attend.

THE REPORT that Rev. Mr. Checkley, an Episcopal clergyman of Toronto, was recently starved to death turns out to be a mistake. The Herald, of that city, states that he did die of starvation, but simply because his disease was such as to prevent his food from affording him nourishment.

HERE is a precious sentiment, preached by Rev. J. P. Newman, D.D., in the Central Methodist Church, New York, January 26: "Morality is good as far as it goes; but it does not go far enough. Here are two telescopes, one of which reveals to me the moon, the other the sun in all its glory: morality is moonshine, piety is sunlight."

AN IRREVERENT secular paper thus illustrates the "power of prayer": "An excellent lady in this city tells what a trial to her her first husband was, being a scoffer at holy things; and how, after vainly remonstrating with him for years, she at last organized a prayer campaign concerning him, and in less than three weeks from that time his horse ran away with him, and he was thrown out of the wagon and killed."

SODOM AND GOMORRAH are to be the centres of a revived population and a new commerce in lignite, with a railroad from Jaffa to Jerusalem: "The country round about the ancient sites of Sodom, Gomorrah, and Babylon abounds in bitumen. This was the incentive to the building of the railroad from Jaffa to Jerusalem, down the Euphrates Valley, for which the Sultan of Turkey has recently granted an English company the right of way. It will eventually connect with Egyptian railways. The Jews point to this project as a fulfilment of the prophecy in Isaiah xix., 23: 'In that day (when 'the Lord shall smite Egypt') there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria.'" It is evident that the ancient curse pronounced on these wicked cities is subject to the statute of limitations.

THE JAFFUA (Ceylon) Catholic Guardian vouches for a "miracle" in that place on the feast of St. Sebastian: "A deaf-mute, born of non-Catholic parents at Manippay, a close relative of the Kachcherri shroff, and about twelve years of age, after having been allowed to remain for a couple of hours tied to the cross erected in front of the celebrated shrine, was able to hear and to repeat the word father, mother, etc., for the first time in her life. The parents of the girl, overjoyed at the circumstance, begged the Rev. Fr. Ghilini to administer to her the sacrament of baptism, which was performed in a most imposing manner. I relate the fact as I saw it. Let sceptics and scoffers say what they like. There is no denying a fact attested by hundreds of eyes and ears."

ALBERTO MARIO, one of the leading republicans of Italy, makes this declaration, worthy of the great-souled Mazzini, in the Rivista Repubblicana: "We are the declared enemies of the 'Internationalist' regicides, and the adversaries of the 'Barsanti' republicans.

Regicide is a crime! Barsantism is an immorality! So much for the principles. In regard to their consequences: Barsanti republicanism violates the dogma of the sovereignty of the people by the apotheosis of an insurrection, traitorously caused by small minorities, and it thus consolidates monarchy even better than plebiscites. Regicide Internationalism, in provoking universal reaction, increases misery, and renders the solution of the problem which it brings forward only more difficult. We, who are firm republicans of old date, send our congratulations to Humbert I., King of Italy, upon having escaped the dagger of the assassin."

THE SPRINGFIELD Republican says: "Another subject which it will be proper for Congress to go slow upon is Senator Lamar's scheme for a national department of health. By all means, put the naval surgeons and doctors at something useful if possible, but a department of health, on the model of the agricultural 'department' and the educational 'department' is too much. That Memphis editor hit it right when he said: 'We have had heroism; now let us have a sewer.' So we must remind Mr. Lamar that what they want down South, after all, is not a department of health, but sewers; and if he gets the former, his constituents will probably regard the sewers as quite superfluous. The States of Louisiana and Mississippi are just as able to maintain their own boards of health as the State of Massachusetts is. To quarantine, which must be largely national, we have no objection as a national function, but we see no call as yet for a national department."

WE FIND this curious case related in the Secular Review: "A lady, named England, recently dismissed her cook 'for refusing to join in the family prayers.' Believing herself injured, the domestic summoned her former mistress before the County Court, claiming a month's wages in lieu of the usual warning. Mrs. England apparently thought herself justified in summarily dismissing the cook for the misdemeanor of refusing to bend the knee with the other servants at the appointed times. The judge, Mr. Martineau, gave a verdict in favor of the cook, with costs against Mrs. England, declaring that, 'unless there was an express stipulation that she was to include attendance at family prayers in her duties, she was legally justified in refusing to join them. She went to her situation to cook, not to pray.' This just decision will probably teach other pious ladies who have servants to wait upon them that the feudal days have passed away, and with them the power of reducing their fellow-creatures to the level of serfs and vassals."

THE VINELAND (New Jersey) Independent is pretty sharp in its rebuke of a certain phase of religiosity: "Nothing tends more to develop a distrust and disbelief in religion than the cant and hypocrisy so often committed in its name. It is reported that Hunter, rallying from a fit of stupefaction in which he had failed to recognize his wife and children who made their last visit to him, sent this message to his wife: 'Tell my dear wife to prepare to meet me in heaven.' As a piece of insulting effrontery this has no equal. A man who had committed the greatest crime known to the law, and who had not evinced manhood enough to decently repent and meet his fate like a man, sends word to the mother of his children, whose life had been made almost unendurable by his own infamous conduct, and who has lived a spotless, devoted life, to meet him in heaven. The only word that fits the situation at all is 'bosh.' This great assurance of brazen-faced criminals, that the gallows will launch them into heaven, is becoming a stench to decent moral nostrils. If they are sure that they are the recipients of Infinite pardon and mercy, they ought to be reasonably humble and reverent about it, and not insult other people, who in morals and religious qualities are their superiors."



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

[FOR THE INDEX.]

## Liberty versus License:

OR,

TRUE AND FALSE REFORMERS AND REFORMS.

A LECTURE DELIVERED BEFORE THE FREE RELIGIOUS SOCIETY OF PROVIDENCE, R. I., JANUARY 12, 1879.

BY MRS. ANNA GARLIN SPENCER.

I make no excuse for coming before you to-day with a plain-spoken discussion of practical questions. We are old enough as an association, and earnest enough as individuals, to meet the problems of the day—especially those which bear directly upon our standing in the community as "Radicals"—with brave frankness and clear statement.

This Free Religious Association stands pledged to the "practice of virtue" as well as the "study of truth." Many wiser and far more brilliant teachers come before you, with speculative wings spread to catch the latest breezes in the upper air of thought. You will not refuse to spend an hour of earnest, if more humble, consideration of that which affects our every-day life, with one to whom the duties of free religion seem even more important than its rights or privileges.

In every great reformatory movement, whether in religion, general morals, or government, there are two supreme tests of character applied: the one to the world without, the other within the ranks of the reformers themselves. One stupid, blundering generation receives from a past, still less enlightened, a heritage of bad conditions, of half-statements of truths, of half-applications of those principles which are fully stated, of feeble and half-hearted devotion to accepted standards of right-living. Some morning hails the birth of one whose clear vision pierces to the heart of some idea but dimly perceived by his fellows. Outer influences, shaped by that power which is slowly fashioning the race to some fair pattern we can only dream of in our moments of brightest hope, are at work to make an epoch of deep significance. The occasion and the man together make some moral question paramount in importance above all other concerns. A crisis in some special detail of the slowly-developing standard of right approaches. A question waits on the judgment and devotion of a people for answer:—

"A touchstone,  
 Which testeth all things in the land  
 By its unerring spell."

Though the outward revolution be ever so gradual, though the questioning reformer be ever so gentle, there comes in every such moral crisis a great parting of the ways. Families, churches, societies divide; one part to cling to the old gods and the old traditions, the other to accept the "new duties" and the new readings of truth that the "new occasions teach." As the conflict deepens, the first seers of the freshly-revealed light are joined by a motley following. The discontented and fretful, to whom whatever is wrong; the restless and impatient, who long for the excitement of contest; the injured and wronged, who see great questions only through the colored glasses of personal grievance; the designing and self-seeking, who see in moral crises only a fine chance to attitudinize before a gaping crowd,—these all come up to the temple of the new faith to offer lip-service with those humble, devout, and loyal souls who truly worship. Then comes the inner test,—the sifting within the ranks of the reform. To the true reformer the whole life is a consecration; means are as much bound by the moral law of truth and purity as ends; methods must be as clean and wholesome as aims. But the true reformer is in so small a minority, he is so innocent of the wiles of the world, he makes such slow headway against the ignorance and inertia of the multitude, that the temptation is great to accept the help of those who for the sake of the principle he preaches will fight with the world's weapons. If the reformer be of those who think the universe circles round their pet principle, if he be of those who draw the scheme of millennial glory on the thumb-nail of their special measure, he will be likely, unless exceptionally devoted to the ideal and perfect truth, to join hands with all who profess his faith, whatever their personal character and aims, and whatever their crookedness of method. But if he be of those who have drunk deep at the fountains of Nature and history the lesson of patience, if he be of those who have the rare wisdom of proportion, and can see how their little field of moral effort stands related to the great garden of truth, he will plant his seed-thought with serene faith, watch it with diligent but not too anxious care, and be more solicitous to keep his whole work and life consistent with the gospel he professes, than to gain merely external converts by tricks of the politicians.

The difference between the unselfish devotion of the true reformer and the shallow self-seeking of those who come in to reap the reward at the end is generally perceived clearly, if slowly, by the world. But the real confusion which exists in the minds of many good commonplace people as to what constitutes reform, in a given case, is less easily made clear. Sooner or later character in the person makes itself manifest, whether it be the savor of life unto life, or of death unto death. But when the words "Radical," "Conservative," "Liberal," and "Bigot" are bandied back and forth as terms of reproach; when what was thought too daring a speculation yesterday is accepted to-day, and cast aside to-morrow with impatience as a timid half-truth,—who shall wonder that the naturally cautious fear all changes as leading the way to the undermining of established order, or be surprised that the naturally rash will hear naught of putting on brakes to check the reckless speed of any movement called "progress"?

We learn to distinguish between the true and false

reformer by the self-sacrifice of life and purity of method of the one, and by the eager seeking for gains, or the use of bad means for securing good ends, by the other. Is there any test to apply to so-called reforms which will teach us as certainly the difference between true and false principles of progress? May we learn to judge of measures as of men? Two public teachers come before us with appeals. They both deplore existing wrongs, they both use many of the same words, "justice," "liberty," "truth," but they each charge the other with teaching evil. They may be equally earnest and honest in appearance, and both look eagerly forward to a future when their principles shall be accepted. If by their deeds we may come to know the false and true prophets may we also learn to distinguish between the false and true prophecy?

To answer this question, we must look more closely at the inner significance of those tests of character which reformers apply to the world and to themselves. It cannot too often be reiterated that in discussing moral problems we must make a broad distinction between the moral standard and the moral life of a people.

We must separate in our minds that ideal of what constitutes right living—an ideal modified by national differences, and by all experience and condition—from personal right-living itself. We must never forget that general moral enlightenment is one thing and individual morality is another. The ideal of goodness which an individual or nation may have depends largely upon external conditions of civilization, education, literature, and government. The fidelity of each soul to his ideal of goodness, be that ideal more or less developed, depends simply upon his devotion to the best he knows. Reformatory movements are first tests of our power to apprehend new statements of truth; and only second, tests of our fidelity to the known right. They are primarily efforts of growth to perfect the ideal standard of goodness, and only after we have received the new revelation are they measures of our moral devotion.

But suppose one be devoted to the right as he sees it, and also eager for the last revelation of truth; is he then sure of always being wise in his work of reform? Let the words of Madame Roland, condemned to die by the people for whose true advancement her statesman-like brain had schemed, and her devoted heart had loved and suffered, be our answer: "O Liberty, what crimes have been committed in thy name!"

Under the banners of "Freedom, Equality, and Fraternity," homes have been violated, priceless treasures destroyed, necessary and beneficent laws revoked, and personal rights denied by oppressive tyranny, as fatally as under the standards of crowned kings and rapacious nobles. In the name of "Progress," the crystallized wisdom of centuries has been melted in the fierce heat of some consuming and suicidal passion. It is as often the people as the high-priests who cry, "Crucify him, crucify him!" Russia's Emperor emancipates millions of serfs of his own free will. Democratic America passes a fugitive-slave bill, and only relaxes her iniquitous hold upon the slave when the lightning of war paralyzes her arm. Conservative England recognizes the humanity, and consequent equality of rights, of the women; progressive America puts all its political freedom for women into the "Goddess of Liberty," which mocks the loyal devotion of her disfranchised daughters.

My friends, be not deceived. There is a cant of "reform" and "progress," as well as a cant of "conservatism" and "established order,"—a cant to me more insufferable than any other, because more inconsistent and shallow. That a law or condition or belief is old, is no sign in itself that such is wrong; that a law, condition, or belief is new, is no sign that such is right. That we train under democratic colors, is no proof that we respect the rights of all our fellow-men. That we swear by the king or the pope, is no proof that we are oppressors in wish or act. How then? If the test of newness and the test of name be not enough to determine whether a so-called reform be true or false, by what more interior analysis may we discover its quality?

Let. Put it in the witness-box, and question and cross-question it as to its motive principles. "Are you, O audacious theory, daring to oppose yourself to the practice of ages,—are you the mistress of license or the wife of liberty? Are you trying to get outside the dominion of law, or are you appealing from the letter to the spirit of law? Do you disobey the lower, that the higher obligation may be sacred, and for that reason alone? Are you so in love with your own individuality that you self-confidently oppose it to the united will of your kind, or do you yield in fearful reverence to the impulsion of the hidden law within, and only because that bids you do so take issue with the world? Are you the butterfly offspring of some exuberant fancy, or were you born of the sweat and tears of earnest thought? In your scheme of progress, is the moral law pronounced obsolete, or has duty the same transcendent place she held in noble minds in the past, only with her features touched to greater perfection by the hand of the ideal? Is freedom with you a means or an end? Do you seek a changed condition for itself alone, because you tire of the old, or because your unchastened will frets at all restraints? or do you seek it because through it you desire and hope to reach an easier virtue, a purer life, a nobler devotion for yourself and the world?"

Then, after thus searching the heart of the so-called reform, we must examine it in its history lesson. "Have you, O thought-child of to-day, been to school to the ages? Have you traced out your lineal ancestry, and can you prove by your pedigree your right to existence and control? Have you historical proof that you are the 'next thing' in moral growth? Have you the facts to give us respecting the successful working of your parent-theories? Are you the



logical sequence of anything that has been, and that you can tell us good things about? Are you the natural outgrowth of some great tendency which by its universality is proved to be the work of 'whatsoever forces draw the ages on'? Come you to consciously fulfil the old law in its latest interpretation?"

If the questioned reform can clearly prove to the mind open to conviction that, first, its motive principle is obedience to a growing ideal of goodness rather than a desire to gratify wilful impulses; and, secondly, that it is a logical link in that growing ideal, we may safely pledge to it our supreme devotion. If, on the contrary, the movement bearing the sacred name of "Progress" be found to be at heart the *lust of unbridled license of self-expression at the expense of social order*, or if it be found to be an *abnormal and ephemeral disease of reaction from abuses of the past*, then he must oppose it with equal devotion.

It seems to me that never before in any country or time, was there such pressing need to apply these tests to self-styled reforms as in the America of to-day. Our soil is new and rank; weeds and flowers of thought grow with equal luxuriance. Our institutions breed free speculation, and free speculation reaches wise or foolish conclusions according to the trained capacity to reason, and depth of true culture, or the lack of these qualities, in the speculator. Our air stimulates to quick and easy revolt against existing laws, and revolt is good or evil in its results according to the strength or weakness of the moral life of the revolutionist.

Let us try in cautious self-distrust, but with brave, earnest frankness, to apply these tests to some of the great moral questions before us to-day. We can only touch briefly upon each, more to indicate the line of further thought than to exhaustively discuss our subjects.

And first we must speak of education, always the most vital interest in morals. I mean by education all the *personal training* which one generation gives another—training in character and in mind. The old theory of moral education was of repression, of constant watching for the worst, of authoritative control, of unquestioning obedience to unexplained commands. The so-called reform in education has for its theory cultivation of individuality, hopeful confidence in the best, control attenuated to the least possible shade of authority, careful explanation to the child of why he should do, or should not do, everything exacted of or denied to him. In general direction this is true reform in education, since people capable of self-government must be trained to independent judgment and self-poise of character in youth. Yet there are some dangerous inferences from this modern theory which strip us of the valuable restraint which was in the old system of training, without replacing it with any new power capable of doing the same work. When cultivation of the child's individuality results in a deference to its whims and fancies which leads the child to feel that the universe is its play-house, and constructed solely with regard to its desires, we have the not uncommon spectacle of a spoiled nature, out of which can grow no fruit of disciplined will. When confidence in the divine in human nature subjects the child to temptations, to outside evil, before the mould of his virtue has hardened to resistance in the atmosphere of home, it results in that fearful increase of juvenile depravity which shocks us in the police records of to-day. When the lessening of the authority of parent and teacher is carried so far as to defraud the child of that training in the habit of obedience which was the safeguard of an earlier generation, it results in a pert, wilful, self-sufficient, and shallow independence which is the worst possible material out of which to build a democratic government. True reform in education is stimulating that sense of moral obligation which can alone render outward restraints unnecessary by its superior control of the life. True reform in education is steeping the child in scientific knowledge of the dread results of all unwise and immoral actions in his own life, and, by way of inheritance, to all who come after him; a knowledge which would make the terrors of an imaginary hell forever needless, by showing how sternly and irrevocably we are held to judgment by our own deeds. True reform in education is not ignoring, but persistently using, the old carefully-cultivated obedience to parent and teacher as a stepping-stone to that habitual self-discipline by which the child becomes willing servant to that law of right written in his own constitution.

In mental training we find, also, dangerous inferences from our "reform" theories in education. The old deference to established canons, the old fixed *curricula*, the old respect for trained instructors, has reacted so far that we often leave the student to wander at his own vagrant will, or under the guidance of pretentious ignorance, through a pathless forest of knowledge; to get laboriously, after many mistakes, a glimpse of that which trained wisdom might have led him to without delay. Said a man who had spent many years in the study of art in its application to practical industries, and had spent many more years in learning the best method of teaching what knowledge he had gained on this subject: "Why, here in America, my training goes for nothing. My word on art education is not thought by your legislative bodies—who decide whether I am to instruct the children or not—as any better worth heeding on the subject to which I have devoted my life, than that of some man who in a day's impulsive work gets out a dashing prospectus of 'a drawing-book series.' That I have gone to school to past art, have investigated the present industrial conditions of the Old World as well as the new, that I am thoroughly educated in my profession, gives me no more power than the assumptions of some educational adventurer who has never mastered the A B C of pedagogic science give him." True reform in

mental training, while it removes that slavish deference to the old which hinders advance, reverences thoroughness of preparation for instruction too much to allow untrained minds to deal with the mental life of children.

In government we find similar disorders resulting from mistaking the show for the substance of reform. We hang out our gay banners, and fire our noisy cannon, in honor of the removal of the seat of government from the king's palace to the people's "town-meeting house." And we do well; although, if we went up to our temples of State in solemn worship of all-conquering but easily mistaken freedom, we should do better. But even while we rejoice, we find that democracy works both ways,—to the elevation of the lower classes by giving them political power, and to the cheapening of political power by making it the easy possession of all. When political service is high business, demands severe and lengthy preparation, and confers real and permanent distinction, it is sought by those who raise it still higher by their own transcendent qualities and powers. When political service is within the reach of all, it may easily become the stepping-stone for personal ambition or greed, the ignorant and easily-shirked play of the amateur, or the illegitimate weapon of the zealous but unwise religionist. True reform in government meant always what it means now,—not only growing application of the sacred truth of equality of rights for all human kind, but equal carefulness of training in political science, equal cultivation of personal responsibility in government, equal stimulation of enthusiasm for public service, of the reigning many as of the reigning few. I would that every boy and girl in America were trained like the favored crown princes of monarchic lands, to a true conception of the duties, the powers, the honors, of *sovereigns*! I would that in America the ark of the covenant of our political liberty were deemed so sacred that a man's arm should wither if he touched it for unholy ends! Only by giving the substance of self-discipline and true culture of character can we make it safe to write on our statute books the name and show of self-government.

I turn now to the great labor problem. Labor-reform has one face turned threateningly toward society to-day which should be carefully tested. The feud between poverty and riches is as old as the inequalities of fortune and as bitter as ungratified desire. The cruel law of gain, that "to him that hath shall be given, and from him that hath not shall be taken even that which he hath," has always raised contentions. The selfishness of power and the vulgarity of display on the one hand, the jealousy of inefficiency and the hunger of the dissatisfied on the other, have resulted in many a social revolution. And that reform in the administration of business is needed, none can deny. That human-brotherhood theory we talk so grandly about shows in satirical light beside the fact that, all over the world, the many overtop the idle few, the multitudes are briers of wood and drawers of water for those to whom all labor is low and common. Something is wrong and must be righted before the word "Fraternity" shall be sought but a mockery, so long as any class in our midst are in actual suffering for lack of work or from insufficient pay. Something needs reforming, so long as opportunities for study, for social enjoyment, for refined ways of living, for healthful and pretty homes, for education of children, and for the proper care of the sick are denied, by their poverty, to any industrious class among us. They are right who protest against a condition of things which places such a premium on superiority in mere money-getting power. Yet are all the remedies proposed true reforms? Most of the communistic theories advocated look toward some *arbitrary* distribution of wealth. They indicate some way by which the State is to step in between the employer and the employed, and adjust the relation in the interest of the latter. Now, far be it from us, who have watched with interest the increase and refinement of the functions of government, who have seen vital and delicate questions of family relation, education, and charity handled and settled by law,—far be it from us to declare that the State will never grapple with and successfully settle the labor problem. For aught we know, the dreamy experiments of the "Transcendentalists" in a community-life whose industrial conditions are settled by all, for all, in purely democratic caucus,—a life in which, as at "Brook Farm," dishes are washed to the rhythm of classical music, and potatoes are planted and dug to Emersonian periods,—a life in which all, however gifted, help bear the physical burdens of labor, and in which all, however mentally undeveloped, have leisure and incentive for devotion to the artistic and intellectual,—for aught we know, such a community-life as this of our "Transcendental" epoch waits in the future of government for our children's children. But meanwhile we test all labor-reform movements with the query whether they seek to alter bad conditions *through law or against law*. However justice and equality of opportunity are to be secured to the industrially oppressed, we may be sure it will not be by "striking" against that order which is the priceless growth of ages; it will not be by removing arbitrarily that sense of ownership of property and land which has been such a mighty power in giving stability to social institutions; it will not be by violently destroying that love of gain and possibility of personal accumulation which have been such wonderful incentives to civilizing commerce and refining art. The spirit of too much of our labor-reform talk is that of the man in Boston who made one of the processions of "workingmen" who besieged the Mayor last winter with somewhat threatening appeals for work. Driven into a corner by the crowd, I heard this man say fiercely to his comrade, "This petitioning is all tomfoolery. What we want to do is to go up on Beacon

Hill, smash in the windows, and take what we need! Then the rich men would see they'd got to do something."

The "reform" that has the heart of such lawlessness, such ignorance, such class hatred, we must fight with the true kindness of severity and the quick vindication of assailed order, however tender our hearts may be for the poor, misguided multitude in whom the criminal neglect and selfish oppression of the more gifted and fortunate have bred this frenzy of revolt.

Let us turn now, last of all, to what is called the "social reform," in some of its many phases.

History teaches that the institution of law-protected monogamic marriage is a plant of slow growth. Our present social order developed from indiscriminate lust, through patriarchal association of wives and concubines, to a condition in which the home is the result of the life-long union of one man with one woman, and its sacredness counted above all transient impulses, however strong. Latin Christianity, more than any other force, has set for us this mould of fixedness to love's vows, of statute-bound devotion for the one first publicly chosen, whether or not the choice would fall on the same one again, could a new casting of lots be made. But neither advancing civilization nor religious teaching has as yet held the passions of mankind within the prescribed bounds. The most that has been done has been to define the home, and press unsanctioned indulgence farther and farther back from it. Since increasing education and social power of women have given them more independence, this pressure backward of the tides of animalism has been more marked and determined. And at last we have associations of many women and a few men, pledged to work in public and private for the repression of vice and final extinction of all expression of sexual attraction which cannot find room to dwell in chaste and permanent marriage. But the signal of such a war of extermination, whether sounded to the world as at the late "International Conference" at Geneva, or whispered under breath in parlor meetings of "moral education associations," or dumbly and quite unconsciously expressed in the expanding influence of womanhood, this signal of radical reform finds its note to be but one of many, all professing equal concern for purity, the rights of woman, and the sanctity of love. On every side spring up social reformers, Mormons, who, sincerely believing that one code of virtue can never hold men and women to identical restrictions, give the stronger passions of man legal recognition and honorable dwelling in the marriage bond, by plurality of wives. Oneida Communists and other social experimenters, who think personal attraction does not indicate perfectly that complementary harmony which will alone secure the best inheritance for children, advocate State ownership of the channels of transmitted qualities. The doctors of medicine, who find that the unmentionable vices which drain the soil about our homes have, like the public sewers, openings by which the foul miasma of disease breathes its poison back into the purity of the nursery itself,—these physicians often see no other remedy than placing these escape-valves of society under legal license and regulation. The "free-lover" who sees all social troubles to be the result of arbitrary dictation to the affections, who thinks most social evils result either from failure to mate or mismatching, would leave the gate in and out of marriage wide open to whosoever would change his loosely-assumed bond. These and many others fill the air with conflicting theories. And doubtless, where either is sincere, they have truths to tell of existing wrongs. The Mormon points to our statistics of prostitution, and asks with pertinent scorn, "Are you the virtuous people who can instruct us?" The communist in family life points to its well-cared-for children, and then to the neglected and badly-born little ones who throng our city streets, and asks, "Is this the way your selfish marriage of personal impulse cares for its fruitage?" The advocate of licensed prostitution calls upon us to justify the murder of the innocents by the effects of vice, which he claims may be palliated, while we engage in the Utopian task of removing vice itself. The "free-lover" points with emphasis to the desecration of the marriage bond by the union of unloving souls; he pictures the evil of inherited discord and contention in the child, and talks of the subjection of women under the sanction of Church and State. To these charges of existing evil, what can we do but bow our foreheads to the dust and acknowledge our sins? Yet not the less, but with the more searching questions, must we try the remedies proposed. History gives us our answer to the Mormon: "Your more primitive type of family life has proved itself inadequate to the demands of a high state of civilization. Child-culture is too expensive business in refined communities to be carried on so extensively." To the family communist, the mighty and sacred instincts of personal choice and individual parenthood stand opposed. To the advocate of licensed prostitution, we have the actual facts to prove against him that his palliative *does not work*, that it stimulates the cause of disease by giving a fancied security, while omnipotent Nature exacts her pound of flesh for every sin of indulgence. To the "free-lover" we own that the body of marriage is held more sacred than its soul in many high places of earth; we admit that in homes where the framed certificate of marriage shows no flaw, tragedies of dominant bestiality on the one side, and dumb submissive agony on the other, cry to heaven for revenge; we know as well as he how unfortunate is that child whose birth-dower is not of love.

Yet when he bids us reform by removing all external obligations because the spiritual laws are often violated, and rarely understood in their true significance, he babbles of the criminal's heaven,—a place



without law. Go to history again for your lesson. First, unbridled desire, only bounded by the power to capture and command. Next, the homestead land staked off, and the populous harem built. Then the germ of monogamic marriage in the absolute ownership of one woman only,—that ownership made necessary to protect the wife from the brutality and lust of other men than her husband. Then the more honored wife, with legally-protected concubines, as in Rome, or with socially uncondemned mistresses, as in Greece, to dispute her power with her husband. Then the marriage covenant of our civilization, which forbids all legal recognition of any union save of one to one, and makes all illicit connections more and more condemned by society. Would that we could go further and say: last, the sacredness of the marriage bond universally respected in spirit and in letter. But, alas, we cannot. Still the mournful procession of those women whom Mr. Lecky calls "sorrowful priestesses of civilization" parades the streets. Still wasteth at noonday that pestilence of vice which walketh in darkness. Still good women bear about with them the hateful consciousness that a gulf is fixed between them and others of their sex; a gulf of man-made, one-sided laws, conditions, and penalties; a gulf bridged by men who have free access either way. Still mothers shudder as the little feet grow larger and travel the world's highways, lest they sink in the pitfalls of evil. But who that has thought fails to see that to have driven a vice out of a legal home, out of a social vantage, into the outer desolation of dishonored hiding, is to have well begun its overthrow?

Until the home was firmly built on the undoubted purity of one woman who was its head, until that home was protected from all legal and recognized social affiliation with vice, neither the dignity of motherhood nor the power of woman's purity could be sufficiently respected by men to begin the work of thorough restraint without. Now, but not before, we may well look forward with hope to the time when the teachings and influence of pure men and of brave, free women shall be potent to place every instinct of humanity under the control of reason.

And in the light of these thoughts, how stand the theories of those we have mentioned? Mark you, they are theories for the most part based on the principle of making indulgence safe or legal. They all beat against the laws which have recorded the growing sense of permanent obligation in the marriage bond. As such, we protest against them as false reforms. He who teaches such doctrines, whether he be the coarse fellow who seeks warrant for license, or the one whose pure heart and earnest purpose have been beguiled by the semblance of reform, is a dangerous leader.

Because the sealed house built for your marriage love by law is sometimes uncomfortably close, would you go back to the gypsy's tented camp of a night? Because the walled fortress of childhood's protection has not yet fully secured the home against the raids of secret vice, would you tear that fortress down? Because the law binds where you would be unbound, would you revoke the slowly-distilled wisdom of the ages to gratify your impulse? Because the passions are still dangerously strong, would you remove those slowly accumulating restraints which give those true reformers who work toward more and more chastened desires a place of vantage to work from?

The line of real historic development of social order is in the direction of more and more sacrificing the personal wish to the combined wisdom and the good of the whole. True reform in social conditions is that which fills the body of home which law has made with the soul of a self-ruled virtue. True reform in marriage is to intensify the feeling of responsibility to the future respecting it; it is to purge the decisions leading to it, more and more, of sensuality; it is to call wisdom as well as love into the high council-chamber that determines the happiness or unhappiness of two human beings, and fatefully predicts the inheritance of others. True reform in marriage is to deepen the sense of unselfish devotion to family interests, and to restrain more and more that passion which, governed, is crowned with creative power,—which, ungoverned, works the ruin of all life.

I know of but one principle which can guide us safely through the tangled maze of conflicting theories of reform on all vexed questions,—that principle which has been exemplified by all great reformers: namely, the principle of following up the first glimmerings of moral obligation recorded in existing law to their logical ends, and to their more spiritual signification. The appeal of the true reform is always to the sense of duty, not to the power of the personal wish. They who lead the race to higher revelations of truth and nobler devotions to right do so always by the one road of unselfish consecration to the law of truth and right. And true reformers show only cautious and fearful tampering with those statute rules of human conduct which have been slowly deduced from the experience of ages. True reformers only break with existing laws and conditions for the purpose of building wider and more stately dwelling-places for the growing idea whose germ they find in such laws and conditions. Increasing liberty is only found in more perfect obedience to better understood and expressed law. All else which bears the sacred name of liberty is license in masquerade. Revolt against the world's commands is only justified when those commands prohibit us from obeying a higher law.

I have taken up these topics to-day because I think the time has come when the tests which radical religion applies to the outside world are turning inward. Radical religion, if it means anything, means the attempt to work out in actual life the theories of rational, philosophic, thought-respecting government, moral standards, and personal virtue. Speculation is not life; scientific investigation is not practice; but

religion is living, vital, practical devotion to whatever ideals of right and truth we hold. It is good and helpful to talk about "truth as we see it," but religion is a blasphemy on the lips of an individual or organization which does nothing but talk, which does not seek to exemplify itself, and make manifest in the world its latest-born thought. But practical efforts of all sorts bring about our ears this din of opposing theories. And we cannot shirk the hard task of argument, and often antagonistic argument, if we are to do any work in the world. Radical religion has now to meet, to question, to sift, the theories of all those who call themselves of its order. Free religious organizations, if they are to live, must define themselves on the great problems of morals. Individual leaders must show whether they are of those who seek to reform the world by fulfilling law, or by opposing law. No other force in the community except radical religion has power to teach the true principles of progress; for no other is at once bound to perfect freedom of speculative thought and perfect devotion to discovered law. Within our own ranks must go on the conflict begun outside; the conflict which will separate the true from the false in so-called progress; the conflict which will show, not only who is with us, but who is of us; the conflict which will try our own souls to prove whether we are seekers of that personal indulgence which would make our selfish wish the rule of life, or whether we are devout and earnest followers of that sacred purpose of the universe, to bind all in one holy order of obedience, which is revealed more and more clearly year by year.

May each soul here present be found the advocate of the true and not the false, as we go on to the fierce heat of battle which, I believe, awaits us in the near future!

#### EDUCATION IN THE SOUTH.

A GEORGIA REPUBLICAN BELIEVES THAT FREE SCHOOLS ARE THE ONLY MEANS OF BREAKING UP THE SOLID SOUTH.

A resident of Georgia, who holds a prominent position in the Republican party in that State, and is now present in this city, was visited by a *Tribune* reporter recently, to whom he spoke freely on the state of political affairs in the South, with which he is thoroughly conversant. "The *Tribune's* correspondence from South Carolina," said he, "exposing the systematic intimidation of Republican voters in that State, and the fraudulent methods employed to secure a 'solid South' for the Democratic party, is accomplishing a good work. Seventeen years after the act of secession, the spirit which actuates the leaders of the Southern Democracy is the same. They have not learned one new principle; their defeat only taught them discretion. State sovereignty is their political creed now, as it was before the war; instead of slavery they want a feudal control of labor. To establish this, they are fighting for the control of the government. This they will attain by political action if possible, through the political sentimentalism of some Northern States it may be, but by force if necessary and possible. They do not propose to take the field again as rebels. If the old issues are to be fought over again, the South will fight from the position of the government, against the North as the rebels. These are the views of the leaders, the landed aristocracy, a class embracing only a small proportion of the people, but by reason of their thorough organization, singleness of purpose, superior education and desperation, the absolute masters of the Southern Democracy. Many good men act with the Democratic party in the South who do not approve of the policy advocated by the Bourbon leaders, but the latter control the party and compel the masses to obey their commands."

"Do you believe these leaders desperate enough to plunge us into another war?"

"They are desperate enough for anything. Do you imagine that the men who through social ostracism, vilification, intimidation, force, fraud, and murder have gained the control of all the governments of the Southern States would stop at anything to accomplish the designs for which the South has already suffered so much? They would fight again, but their chief hope lies in legislation. With this view they are pushing all their ablest men to the front, and the delegation representing the South in the incoming Congress will be found one of the strongest it has had there for generations, and will be doubly strong from its singleness of purpose and devotion to that 'righteous cause' to which through force, fraud, and ballot-stuffing it owes its presence there with so solid a front."

"How do you account for the hold the Democratic leaders have over the Southern Democracy?"

"The prestige of birth and education. Were education as general in the South as it is in the North, such a thing as a 'solid South' would be out of the question. With a good system of free schools at work in Georgia, the power of the Bourbons would be broken forever in ten years; without such a system, it seems likely to perpetuate itself. Common schools, free to all, are the only means by which the old feudal doctrine of a privileged class can ever be eradicated from the Southern nature. When seven millions of whites and four millions of blacks in the South have been educated to read and think, and vote for themselves, and to regard themselves in all the civil attributes of manhood and freedom as the peers of the one million landed aristocracy, the South will begin to realize what American civilization is,—and not till then. I have helped make education the watchword of the Republican party in Georgia. Through it we are attracting moderate Democrats to work with us, while we have aroused, if possible, a more bitter antagonism among the Bourbons. They see in the free system of education we advocate the downfall of their

supremacy and the building up of a civilization that knows and acknowledges no superiority of race. To defeat independent Democrats who advocate schools for the enfranchisement of the South, the Bourbons have arrayed all their forces of lies, fraud, and intimidation, with the same bitterness as though fighting against Republicans. For they realize that to yield the State governments to the friends of free education would be to forego all their schemes against the national government."

"Do they not realize that to consolidate the South means a consolidation of the North?"

"The result of your November elections opened their eyes to that in a sudden and unexpected manner. It amazed them, but that it will divert them from their purpose is not to be hoped. The Southern leaders may be turned from their path, but it will only be to seek another leading to the same end. The North has always been slow to comprehend or believe the intrigues of the South. It did not understand the political danger in 1861 until the war was actually begun. If it is wise, it will not be caught a second time. Southern aims are the same now as then, only their tactics are changed. Southern leaders watch closely the course of events in the North and shape their policy accordingly. Let Northern Republicans imitate them in watchfulness, and assist the cause of free education in the South as the speediest means of putting an end to all distinctions of birth and class. Free education also means the building up of the Republican party in the South. It will detach a large following of the whites from the Democracy, to which they are only bound by the chains of ignorance. And whenever the Republican party shows itself able to protect and advance the blacks, it is sure of the colored vote."

"And, finally, there is one more important point. The North must be brought to see that the conversion of the South to Republican ideas must be a political missionary work, if it is ever to be realized in our times. The ideas have been planted there, and are of such vitality that they will grow, although left to themselves. But if they are to amount to anything in the present, they must be aided from the North. The Republican party is well organized in the South, but it is without men thoroughly imbued with the ideas of true republicanism, able to cope with the leaders of the wealthy class. With this class it is a money fight, for the control of labor is what they seek, and that means money. As the field now stands it is money, supported by indifference and ignorance, against the principles of education and enlightenment which are organized in the Republican party. If you can detach the indifferent and ignorant support from the wealthy leaders, you can convert the South to republicanism. The way to this lies through education.—*N. Y. Tribune, January 1.*

#### DEATH OF THEODORE BROWN.

[We are pained to learn by the *Worcester Daily Spy* of January 27 that another warm friend of THE INDEX, and one of the stockholders of the Index Association who never neglected to do his part in sustaining it, has gone to his long rest. Though personally unacquainted with Mr. Brown, we know that every good cause is the poorer for his death. It is such men as he who give liberalism its chief claim to public respect. His relatives have our sincere sympathy in their great loss.—Ed.]

The death of Mr. Theodore Brown, which occurred suddenly Saturday morning, removes another of the men who have been prominently identified with the business interests of Worcester for the last half-century. Mr. Brown came to this city from Providence in 1828, when but sixteen years of age. After working as an apprentice with his brothers Albert and William, at that time and for many years after the leading custom clothiers of central Massachusetts, he was admitted to the firm, which was known as W. & A. Brown & Co., the other members being Albert, who died in 1854, and William, who died in 1872. Since that time he has retained his interest in the business, which is now conducted under the firm name of W. & T. Brown, and is the oldest clothing house in the city. In his business relations Mr. Brown's dealings were always marked by the strictest integrity, and his business associates will ever remember his career among them as an example worthy of imitation and perpetuation. Socially, he was one of the most agreeable of men. With a refined literary taste, which was most carefully cultivated, a retentive memory and pleasing manner, his society was much sought, and among his large circle of acquaintances he was ever a welcome guest, his ready and brilliant but refined wit, his keen appreciation of the humorous, and his superior conversational powers making him a most agreeable companion. He had the happy faculty of always looking upon the brightest side of life, was ever cheerful and cordial in his greeting, and never refused his aid in furthering a reform, social or moral, giving freely of his time to any movement in either direction, and materially forwarding the work by his close and earnest application. Liberal in his treatment of all questions, he respected and attentively listened to the opinions expressed by others, his way of presenting his broad and generous views winning for him the respect of his most radical opponents upon matters under consideration. Whether discussing a serious or humorous question, his conversational powers were such that he was enabled to command attention and disarm criticism by his frankness, sincerity, and never-failing geniality. Although sixty-seven years of age, he was young in heart and manner. He was alert and youthful in his carriage to the last, and he kept his boyish heart although he was nearly at the door of the allotted threescore years and ten, and was never regarded other-



wise than youthful in years by the younger generation, who were always glad to have him with them. So much was he interested in the things of to-day that those who enjoyed his society hardly realized that he had seen so many years of active life. His death was sudden and unexpected. He was about as usual on Thursday, was somewhat indisposed on Friday and kept to the house. Early Saturday morning he complained of an oppressed feeling about the chest, turned upon his side and died quietly and almost instantly. The immediate cause of his death was shown by a post-mortem examination to have been fatty degeneration of the heart. Mr. Brown was a veteran walker. No one knew so well as he the best attractions of the woods and fields of Worcester and the surrounding towns. He was their constant friend and visitor, and knew the names and habits of the various birds, and where to find the wild flowers which are the most curious and rare. In this he strongly resembled Henry D. Thoreau, his friend, while living, and whom he has now gone to join. His friendly relationship to other men of letters is well known. The fact that he was himself an occasional contributor to the columns of the periodicals of the day is not so well understood. *Harper's Magazine*, in its collection of wit and humor, has had articles of which he was the author. In another vein is the following, which he sent to *THE INDEX*, and which we cut from that journal:—

## AN ENIGMA.

More subtle than sunlight am I;  
The life of all action and thought;  
Without me your best projects die,  
With me your worst may be fraught.

Men invent many ways me to bind,  
And exclusively make me their own;  
And, when feeling most sure me to find,  
They're surprised to find I have flown.

The Shekinahs I build and forsake;  
Contented in few long to stay;  
Strange new ones 'tis my business to make,  
At this game forever I play.

My realm is all Nature and art;  
In high and low places I dwell;  
Of heaven I am the best part,  
And also the worst part of hell.

## SWITZERLAND.

GENEVA, Dec. 27.

Yet another draft of law, for the consideration of the Grand Council of Geneva! This time it is nothing less than the question of the separation of Church and State, a delicate and thorny subject, which will probably entail the burial of more than one political party in this town and elsewhere. The problem is an exceedingly complex one in this place, on account of its national traditions, its geographical position, surrounded as it is by French population ignorant and intensely Roman Catholic, and its ecclesiastical properties, etc., etc.—all matters which tend to entangle the question; and it needs some moral courage to face the discussion, particularly as it is not the first time it has been mooted and set aside. We must, however, recognize the fact that the present is an unusually favorable moment to bring it forward; the stern experiences of the last few years have shown with what a strong arm the civil power can regulate religious matters; how undesirable it is, at the same time, that it should turn theologian; and how ready it is to touch to the quick the many inconveniences of this ally marriage between Church and State,—a union which embitters the existence of both. One day it is the State that oppresses and tyrannizes over the Church, the next it is the Church that encroaches upon the rights and dignity of the State; peace scarcely ever exists between the two, and is never of long duration. Let us, then, separate the two; let us pronounce a divorce between the State and Church! Such is the proposal now started. Mr. H. Fazy, the author of this proposal, hopes to solve the whole problem in five short paragraphs; but even this, the *Journal de Genève* finds too complicated, and demands that the question should be put purely and simply before society in this form: Does the Genevese public want the separation of the Church from the State, or does it not? If the sovereign people pronounce in the affirmative, then the Grand Council should be charged to elaborate a law on the subject in conformity with that principle, a law essentially practical, but carefully respecting the numerous interests and even the prejudices attached even in these days to so-called National or State religions. It is not possible to treat pastors and curés in the same way as one does servants with whom one is discontented, by simply turning them off; society is too ceremonious and gentlemanly for that. Then, again, there is the question of edifices, churches, temples, and presbyteries, and especially, among these, the question of the Cathedral of St. Pierre. We do not refer to the venerable building itself alone, although that is of great artistic value for its own sake, but because it is a sort of symbol or standard of Genevese Protestantism, a sacred fane, a sort of Temple of Mecca, if we may be allowed the comparison, intimately associated with the Reformation and the rise of Protestantism all over the world. Should religious sentiment ever so change in Geneva as to permit the celebration of High Mass in the Cathedral of St. Pierre, Protestantism will have suffered a fearful blow, and the bones of the martyrs of the sixteenth and seventeenth centuries might well tremble in their tombs. To whom, then, shall St. Pierre belong? If we understand Mr. Fazy aright, he would make it an inalienable public property. The city of Geneva should be its guardian, and should still devote it to public worship, subject to the requirements of the State for State ceremonies, elections, etc.; but we fail to find any guarantee that Protestantism shall have its rights in the Church respected. In this matter, we see a gordian knot; one not to be cut with a sword, but to be carefully and laboriously unravelled.

As to the effect of this law on parties, we can already see that the "liberal-radicals" will pronounce energetically against any separation whatever. They created a National Catholic Church, and they will support their own creation to the end. On the other hand, the conservatives are divided: some are rather afraid of what to-morrow may bring forth; and others on the contrary warmly support the project, so as to be able to fling a heavy stone at the rationalists, who now take the leading part in the official administration of the Protestant Church.

The "Old Radicals," Mr. Fazy's party, favor the scheme most; and as regards the ultramontanes they of course are dissidents; they receive no money from the State coffers; they have been turned out of all their churches! What can they do? Their organ, the *Courrier de Genève*, speaks ambiguously; it reproduces Mr. Fazy's speeches and arguments, but makes no comment; but nevertheless we should not be surprised if that party were to resolutely support the proposed separation, in spite of the Syllabus having pronounced an anathema on the principle and its supporters; but heaven is forgiving, and much more so the Vatican; especially under such a Pope as Leo XIII., who seems to be inclining more and more to a liberal policy.—*Continental and Swiss Times*.

## A SELF-SUPPORTING CHURCH.

The *Evening Post* has long been of opinion that the American theory of a self-supporting Church ought to be carried to its full and legitimate conclusion; that the separation between the Church and the State ought to be complete. It has always seemed to us that the Roman Catholic claim, that secular education ought to be combined with religious instruction is substantially conceded by Protestants when they insist upon reading the Bible in the common schools, or upon introducing any religious exercises whatever there; or, at all events, that they throw away the advantage of a clear, logical, and consistent position in resisting the demands of Roman Catholics when they take the ground that religion has any relation to free public instruction more than it has to the collection of taxes or the administration of the sheriff's office.

The absolute separation of Church and State should include the total discontinuance of contributions of public money, direct or indirect, to the support of any religious establishment. We have never been able to see the slightest difference in principle between the appropriation of a certain sum of money raised by tax to a particular church and the release of that church from a tax on its property to the same amount. The cost of the benevolent act in either case falls upon the tax-payers generally. In the one case the sum is levied directly upon all but the church property. In the other case all property but that of the church is obliged, in consequence of this exemption, to pay a larger share of the expenses of government.

A secular newspaper which contends for this absolute separation of Church and State perhaps incurs a suspicion of indifference to religious education, or a carelessness as to whether the Church is maintained or not. We are therefore glad to receive timely and valuable reinforcement such as comes from Christ Church in this city. In his sermon Sunday night the Rev. Dr. Shipman, the rector of that Protestant Episcopal parish, took strong ground on both of the questions to which we have just referred. Remarkable on the strangeness of the truth that it took Christian nations more than seventeen centuries to begin to give effect to the words of the founder of Christianity,—“My kingdom is not of this world,”—he showed how in some particulars an effort is still made to unite the two. While he opposed the Romanist's scheme to “propagate religion by means of State funds raised for the support of common schools,” he held that the Protestants were “wrong in claiming a legal right to have the Bible read as a religious book at all. In omitting to teach religion,” said he, “the public school is not irreligious.” It simply leaves that branch of education where it properly belongs, in the family and the church.” In respect to the exemption of church property from taxes Dr. Shipman gave some interesting statistics. It seems that the value of this property is now about five hundred millions of dollars. Before many years, at the present rate of increase, it will be three thousand millions. In respect to all this property he contended that nothing more could be asked than is asked in behalf of other property, that it shall have the protection of the government. “That which is protected by government may justly be compelled to maintain it.” When the operation of this rule is suspended the government really in effect contributes to the support of the owner of the property which profits by the suspension. Dr. Shipman's arguments against the direct or indirect support of the Church, in whole or in part, by the State were substantially those which we have presented. His conclusions were set forth in this forcible way:—

“I would like to see all church property throughout this land taxed to the last dollar's worth, not merely as a matter of justice, but in the interest of religion itself. The effect of anything like compulsion in the matter of religion is to engender prejudice against it. The Church cannot surrender her proud position of being a kingdom not of this world without suffering for it in the blight of her spiritual life. The churches may fight this question, but sooner or later the battle will go against them, and their retreat, I fear, will be not only with dented armor, but with banners soiled.”

The church which cannot maintain itself without the help of the State may well be allowed to fail; but we believe that a curious lack of faith is shown by the contention that the Church cannot be wholly self-supporting. If all public subsidies should be

withdrawn from it its prosperity would not be impaired in the slightest degree; while some embarrassing questions which now and then arise in the administration of public affairs would be set at rest finally by a consistent application of the principle of an absolute separation of Church and State.—*N. Y. Evening Post*.

## CHURCH DEBT-LIFTING.

It often happens in the trial or a suit at law that what is kept-out of the case is of more interest and significance than what gets into it. This is certainly true of the litigation which has just given the Brooklyn Tabernacle a first-rate advertisement. The suit in form was one brought by Mr. W. J. Gelston against Dr. Talmage's society, to recover money advanced by the plaintiff as its late treasurer. The defendant admitted the claim, but proposed to offset it in part with a subscription of the plaintiff's to the fund for extinguishing the Tabernacle debt. The plaintiff in turn admitted the subscription, but contended that he was not bound by it, because, not to put too fine a point upon it, it was obtained upon what would be called, in the brutal language of secular affairs, false pretences; that when the subscriptions were called for it was understood that they were not to be paid unless enough was subscribed to extinguish the whole debt; that the amount of the debt was represented to be less by many thousands of dollars than it really was; that some of the subscriptions by which the fund was swelled were what are called in worldly auctions “bogus bids,” made to induce persons to subscribe; and much more to like effect.

It is of little concern to the public whether Mr. Gelston gets his money or not; but it is a matter of some interest to know whether or not his charge of substantial false pretences is true. The jurors are reported to have been divided equally on this question, and last evening they were discharged as unable to agree. As we understand the case, under the ruling of the court the plaintiff was not allowed to show what the actual amount of debt was when he subscribed, but was held in law to be liable upon the statement made on the memorable Sunday of debt-lifting in the Tabernacle. That is, subscribers were bound to pay if the whole amount then called for, \$72,500, was raised. As we said in the beginning, the question thus kept out of the case was more interesting than any question which was let into it; and some of the evidence relating to it which was rejected will attract a great deal more attention than any evidence which was received. Certain significant correspondence by telegraph between Dr. Talmage and a nephew in Baltimore, and a letter from the pastor to the trustees of the church, seem to the lay mind very pertinent, though on technical grounds the jury was not permitted to know anything about them. “It will be a superhuman effort,” says the pastor to the trustees, “to raise \$93,000; but God can and will help us.” This fixes the amount of the debt; but confidence in supernatural aid seems to have so far diminished that the “superhuman effort” was called for only to the extent of twenty thousand dollars less than the actual amount. “For the Lord's sake, say yes,” exclaims Dr. Talmage by wire, after exhorting his nephew's “house” to subscribe five thousand dollars to start the business. Later in the same day he asks, still by wire, whether his nephew and his nephew's partner will allow him to pledge them for five thousand dollars apiece, provided—these are his words—“I make up to each of you privately the difference between your subscriptions and five thousand.” Upon this the nephew takes up his end of the wire, saying:—

“Cannot permit the course suggested. Frankness, earnestness, and faith, without deception, will command success.”

Nothing need be added to this comment, by a business firm, on the methods of a minister of the gospel; but Mr. Kimball and Mr. Ives and other persons may be seriously asked, Is it not about time to put a stop to the business of church debt-lifting by Sunday auctions?—*New York World*.

## CASH RECEIPTS.

N. B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING FEBRUARY 8.

C. W. Newton, \$5.40; O. Fountain, \$1; S. P. Chamberlain, \$3.20; Louis Lange, \$1; Dr. Israel Betz, \$3; Thomas Marshall, \$3.58; A. G. Fisher, \$5.34; J. K. Rose, \$3.20; M. B. Bryant, \$13.20; H. Jacobson, \$1.50; J. E. Peck, \$2; B. F. Kershaw, \$1.50; George Allen, \$1.20; E. R. Brown, \$3.20; J. C. Kearns, \$1.50; W. E. James, \$3.20; Wm. H. Wood, \$3.25; Samuel Brooke, \$5.25; B. W. Strong, \$1.50; Mrs. J. H. Bennett, \$3.20; W. F. Freeman, \$3; Rev. S. B. Stewart, \$3.20; Miss S. E. Dunn, \$3.20; Geo. H. Frost, \$2.20; Charles Nichols, \$1.50; Francis Edison, \$2.27; John Cooper, \$1.50; D. W. Dixon, \$1.50; J. M. Reid, \$1.50; J. E. Sutton, \$1.25; Mrs. A. C. Richards, \$3.20; M. H. Doolittle, \$1.3; S. L. Bailey, \$3; R. M. Watson, \$1; Mrs. Fanny Palmer, \$1.50; Thomas Pierce, \$1.50; George Iley, \$1.50; R. P. Thompson, \$3.20; W. H. Spencer, 50 cents; M. R. Trumbower, \$1.50; W. W. Moore, \$4.70; Wilmer & Rogers News Co., \$1.50; Fred G. Allen, \$3.20; Dr. M. Bennett, \$1.50; T. B. Skinner, \$1.50; E. W. Abbot, \$10; Dr. N. T. Clevenger, \$3.25; Samuel S. Green, 25 cents; Miss M. D. Rhodes, \$1.50; J. S. Perry, \$3.20; L. K. Washburn, \$3; C. J. Higginson, 35 cents; Cash, \$5; Jno. W. Chadwick, \$13.20; W. D. Thomas, \$1.50; S. R. Mumford, \$1.50.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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## SPECIAL NOTICE.

The masterly, statesmanlike, and eloquent address of Judge Hurlbut on "The Liberty of Printing," proving unanswerably the constitutional right of Congress to prohibit the circulation of obscene literature through the mails, and demonstrating to the entire satisfaction of all who will listen to reason that the postal law of 1873 should be amended, but not repealed, has been printed for cheap distribution in the form of an eight-page tract, and can now be had at this office. No better service to the liberal cause at present can be rendered than by circulating everywhere this wise, weighty, and noble plea for private liberty and public morality combined. Price, single copies, 5 cents; five copies, 10 cents; fifteen copies, 25 cents; forty copies, 50 cents; one hundred copies, \$1.00.

Erratum.—On page 5, second column, twenty-fourth line, the words "authority is desired" should be corrected to read "authority is derived." This is the only typographical error noticed by the author, and it is of sufficient importance to the main argument to be thus publicly pointed out.

## CORRECTION.

The types last week, by no fault of theirs, made me call the New York Daily Indicator a provincial paper, when I meant to say financial. They also made me say that a certain ecclesiastical law "was pursued by stealth," when I meant to say it was procured by stealth. If I were young, I would buy a "type-writer." E. W.

Mr. B. F. UNDERWOOD will lecture at Meriden, Connecticut, February 15 and 16. He makes friends wherever he is heard.

THE Literary World of February 1 has two articles on Mr. Chadwick's Bible of To-day—a fair one by Nicholas P. Gilman and a flippant one by Howard Crosby. As specimens of two opposite styles of criticism, the impartial and the dogmatic, they are equally successful.

THE THANKS of the Index Association are cordially returned to their numerous friends who have been active of late in procuring new subscribers to THE INDEX; and we add our own personally. It is very encouraging to find that our efforts to advance the cause of true liberalism find response in other minds. Unable to reply by letter to the many kind words we have received, we cannot refrain from this simple but hearty general acknowledgment.

A SUBSCRIBER in Jefferson, Ohio, thus wrote on January 14, about one of the best of men and noblest of thinkers: "Mr. Chas. D. B. Mills gave us a fine lecture upon 'Huxley' last evening in the parlors of Mr. J. A. Giddings (who, by the way, is the son of the revered Joshua R. Giddings, of anti-slavery fame). All were highly pleased with Mr. Mills and his effort, and many expressed a desire to hear him again. For my part I wish our land could be thoroughly canvassed by 'evangelists' like him, and the glorious doctrines of the free religious faith presented to the people. Thousands are ready to drink at its life-giving fountains."

## LIBERALISM AND LIBERTINISM.

It is customary to class as liberals in religion all those who, for whatever reason, have become discontented with Orthodoxy, and who no longer believe it to be true. It is inconsiderately taken for granted, not only by the Orthodox (who often know no better), but also by very many liberals themselves, that disbelief in the popular religious doctrines of the day constitutes the sole and sufficient bond of union in the great liberal army. If this were true, then it would be also true that liberalism is, as has been so often asserted by preachers and members of the dominant churches, merely negative and destructive in its character,—that it has no mission but to attack and destroy the Christian Church.

These things, however, are not true. Genuine liberalism does not rest on negations of any sort; true liberals repudiate emphatically the charge that their real bond of union is sympathy in negations. Repulsion is not attraction, and of itself creates no attraction. There can be no attraction unless there is something which attracts. The attractive power of a positive common end must be felt, before union in spirit or in work can possibly exist. Has liberalism any such positive common end?

Certainly not, if liberalism means merely disbelief of Orthodoxy; certainly not, if all who disbelieve in Orthodoxy are to be reckoned liberals. But we deny that merely to disbelieve in Orthodoxy makes a man worthy of that name. The previous question is in order: *Why does he disbelieve?* Is it because he has found something better to believe? Or is it merely because he wears of all restraints, and desires to give free rein to the spirit of lawlessness? According to the reasons which make him a disbeliever in Orthodoxy must he be classed with liberals or libertines. Most emphatically do we affirm the world-wide difference between these two classes; most emphatically do we affirm that the spirit of liberalism is diametrically opposite to the spirit of libertinism. Liberalism is intelligent and conscientious devotion to liberty—that is, life unworped from conformity with the immutable laws of Nature by any arbitrary tyranny of man; libertinism is mistaken or reckless self-abandonment to license—that is, life as little governed by Nature's laws as by man's will. We deny that liberals and libertines have anything in common. We refuse to give to the latter the honored name of the former. We scout the assumption that the mere disbelief of Orthodoxy, which may or may not accompany libertinism, creates the feeblest bond of union between libertines and liberals. The one grand aim common to and characteristic of all to whom the name liberal justly belongs is the purpose to live in strictest obedience to that higher law of natural righteousness which all human tyranny more or less defies—the purpose to vindicate and to maintain, both for the individual and for society, the right to realize that moral ideal which the spirit of license equally defies. In fine, liberalism is human life dominated by reason and conscience, and emancipated from all human influence contrary to these; while libertinism is human life dominated by no law but that of self-interest or of passion, in defiance of reason and conscience both. It is this purpose of governing life by natural moral law which distinguishes liberalism, on the one hand from Orthodoxy, which would govern life by supernatural moral will, and on the other hand from libertinism, which would govern life by neither, but set passion, caprice, and wilfulness in place of natural moral law and supernatural moral will alike.

It is therefore sufficiently clear that disbelief in Orthodoxy may signify either liberalism or libertinism; but it constitutes no bond of union between the two. The whole spirit of liberalism is positive and creative; it does not consist in denial; it may and does destroy, but only in order to construct; it seeks, above all things, to reconstitute human life on a higher, purer, and nobler plan; and it seeks the key to this plan in a fuller and larger knowledge of Nature. But the whole spirit of libertinism is disintegrating and corrosive; it rebels against that natural hierarchy of the human faculties by which reason and conscience are crowned with sovereignty over the animal and selfish passions; it proclaims a democracy of the faculties, makes the foot and the hand equal to the head, and rises in a wild insurrection against the best-established results of human experience. Sanity protests against the confounding of things so utterly and eternally at war as liberalism and libertinism. Heterodoxy may or may not be common to the two; quite as often as otherwise, libertinism cloaks itself in Orthodoxy for a blind to the world.

But mere heterodoxy, mere sympathy in disbelief, never yet formed a bond of union among true liberals; sympathy in the recognition of and practical obedience to the moral law of Nature can alone make them one in spirit or action. Coöperation among them on any large scale must wait until the love of liberty and the love of morality are indissolubly blended in enthusiasm for the great, positive, constructive ideal of a new society grounded on reverence for the moral and rational nature of man, as distinguished from his mere animalism and selfishness.

What we have said is true of genuine liberalism alone; we wish it were true of all that passes under that much-abused name. There is a spurious liberalism which apes the genuine, and relies on a mere savage iconoclasm to perpetuate the cheat. No wonder that the world is deceived, when so many liberals, even of the best class, seem not to be conscious of the chasm which divides them from the disguised libertines who seek their company and their sanction in ends which, if confessed, would be indignantly spurned. No wonder that Orthodoxy points the finger of scorn at all liberalism, when liberalism has not yet learned to distinguish itself from libertinism, to tear off its disguise, or to rebuke its ambition of leadership. Between liberalism and libertinism there is an eternal gulf fixed; between liberals and libertines there should be the same gulf. Not in the churches alone, but among liberals outside of the churches, are there wolves in sheep's clothing—men and women whose lives are stained with immorality, and who would fain shield it under the blasphemed name of liberty. Too many ministers and laymen who have been expelled from Orthodox communions for abundantly sufficient moral reasons come over to the liberal camp, loudly complaining of "persecution for opinion's sake," and obtain employment as lecturers on behalf of a liberalism which they disgrace. We counsel liberal societies and committees to exercise much greater caution in this matter, and to scrutinize closely the antecedents of all applicants for engagements before welcoming them to their platforms. It is an old trick of libertinism to palm itself off as liberalism; not all the hypocrisy in Christendom is to be found in the churches. If liberals who believe that liberty alone is able to bring a higher morality into our social life, and that license would only make society's last state worse than its first, fail to look closely at the personal life of those whom it accepts as teachers, lecturers, and speakers, and to act accordingly, let them not complain when Orthodoxy punishes their lack of necessary discrimination by indiscriminate slanders.

It will be the death of liberalism, so far as its public influence and public spread are concerned, if it refuses to separate itself from libertinism. The great bulwark of Orthodoxy is the people's general belief, however ill-founded, that Orthodoxy is the indispensable safeguard of public and private morality. Correct this erroneous belief, and liberalism will have the field all to itself. But this belief never can and never will be corrected, so long as liberals allow themselves to be publicly represented by those whose liberalism is nothing better than libertinism. However loud-mouthed, pretentious, demonstrative, aggressive, the latter may be, their power for mischief is wholly derived from the fact that too often they can claim, uncontradicted, to be publicly indorsed (as the phrase goes) by liberal societies and organizations. Such claims, unrebuked, do more to retard the progress of liberalism among the people at large than all the preaching of Orthodox pulpits. It avails nothing to point out, as is the custom with certain low sheets, instances of defection from morality among the Orthodox clergy and laity; these, well-established, generally meet with fitting rebuke from the Orthodox themselves. Two wrongs never make one right. It is not by the vices of the opposite party, but solely by its own virtues, that liberalism must win favor with the people. If it throws its protecting mantle over libertinism, no matter for what reason, the people will judge it accordingly, and cleave all the more tenaciously to their old faith. And who will dare to blame them for judging the tree by its fruits?

The time has come for a serious consideration of this subject. We speak solely with a view to promote the highest possible interests of the liberal cause, and speak solely what all true liberals ought to hear and to ponder. For the interests of the libertine cause, we have nothing but settled and invincible opposition. Let the separation between liberalism and libertinism, never yet made resolutely and effectively, begin and go on; it is the only way to free the living body of liberty from the decaying corpse of license.



Life or death for liberalism itself is the issue. Let it be met unflinchingly by every one to whom true liberalism is dear.

#### A NEEDED PHILANTHROPY.

Among the schemes for solving the present problem of poverty that presses with such dire exigency upon thousands of American people, none seems more practicable or more promising in permanency of benefit than that of emigration. Fertile lands in the West and South-west may be obtained almost for the asking, and in a single year will put any industrious settlers that may occupy them above want. These untilled acres, ready to respond with abundant food in a few months and even weeks to any one who will come to them with spade and hoe, appeal to the overcrowded laboring populations in the old States, with whom it is an anxious question every day how to satisfy hungry mouths, to come and partake of their bounty. And emigration to a large extent is going on. Accounts from the West, and especially the statistics of certain railroads, show that there has been the last year a very heavy emigration from the Eastern and Middle States, and even from those once called Western, into Kansas, Nebraska, Texas, and other parts of our unsettled territory.

But this emigration, encouraged and to some extent organized by certain interested railroad corporations and land companies, naturally takes only those classes of people that have still some pecuniary means,—enough at least to transport them to their destination and get them started as cultivators of the soil. And hence it does not take those who may be in the greatest present need. There are numerous cases of families (without going into the class of chronic poor)—families industrious, worthy, and respectable—that, in the long depression of business and difficulty of obtaining work, have come to the point where they have no money left and no means for getting away from their present homes. They have waited from year to year, under the deluding hope, which everybody seems to have possessed, that with each new year better times were coming. With every year, more of their little savings in past years have had to go for the support of the family. And now they have waited so long that they cannot get away if they would.

I have in my mind the case of a worthy family of this class. It is an American family. The head of it is a skilled mechanic. Six or seven years ago he was induced to leave the place of residence where he had lived for many years and been reasonably prosperous, by an excellent prospect of better business in a town a hundred miles distant. Good wages were guaranteed to him by written contract for five years. Hence he moved his family and began work in his new home. In a few months the panic of '73 came. The new manufacturing company in whose employ he was went to pieces, and there was nothing of it left for him but the paper of his contract. He was in a city of strangers without work. Still he was a man who could easily turn his hand to two or three branches of labor, and under the encouragement of a few friendly acquaintances he deemed it best to remain in the new location and trust to finding employment there. He did find, for two or three years, just enough employment to keep him from seeking elsewhere. And then the times everywhere grew harder and no openings appeared. And sickness came. His wife fell into a state of chronic invalidism. The children had to be taken from school and put to work if they could find any work to do,—which to find was the great trouble. Disappointment followed disappointment. All the time the family was getting poorer and more discouraged. And now they have to look the bitterness of actual poverty daily in the face. The man would gladly take them West upon a farm, but they are now too poor to get away.

Now what is greatly needed is some philanthropic organization that shall make emigration possible for this class of people; an organization to aid in the removal of their families, and the getting of them established on the new lands in the West. The exigency is hardly less urgent than that which organized the great Kansas emigration in the "Free Soil" times, and made Kansas a free State. The exigency does not appeal so much to the passions of political competition, but it appeals with equal force to the sentiment of philanthropy. The cry of the laboring population—of the really worthy who deserve sympathy and help—everywhere is for more work. But the difficulty is that there is not nearly work enough for the hands that are struggling to secure it; and there is not likely to be enough for many years to come. To enable a portion of these workers to get

upon the unoccupied Western lands as tillers of the soil, is therefore to prevent pauperism and misery in the near future. It will benefit both those who go and those who stay. It offers one of the best channels for philanthropic impulse that is open to our time. What other method of relief is there for our overcrowded cities, and for the surplus population of our manufacturing towns and mining districts? It might not be best that the whole aid, or perhaps any of it, should be given as a charity. A system of easily-managed loans might be more judicious, both as preserving the self-respect of those aided, and giving them a spur to industry. We have beneficiary schemes for helping the poor to education. Why should we not have a "Beneficiary Emigration Society" for helping the poor to places where self-support is possible?

W. J. P.

#### MRS. SPENCER'S LECTURE.

Every one into whose hands this number of THE INDEX may chance to fall should read with the utmost attention and care the noble discourse of Mrs. Anna Garlin Spencer, which has been most kindly sent to us for publication at our special request. It is one of the choicest papers we have ever been permitted to lay before our readers, and we return our most grateful thanks to the author for her self-sacrificing consent to publish it now, when it would have been her preference to reserve it awhile for further use as a lecture.

The occasion of this lecture is so admirably expressed in the accompanying note that we cannot do better than to state it here in her own language:—

HAVERHILL, Feb. 8.

DEAR MR. ABBOT:—

Perhaps I ought to say—and you may publish my testimony if you wish—that the thoughts of this paper were suggested by the split in the ranks of the Liberal League on the Postal-law question. Your position, and that of Judge Hurlbut and those who sympathize with you, seems so wise, just, and altogether right that I feel sure opposition to it springs, for the most part, from false ideas of reform, of freedom, and of morals; and I have therefore in this essay aimed to deal with the *tendencies of thought* indicated by the action of the majority at the Syracuse Convention, rather than to discuss controversially that action itself. It is for radicals to go back of the superficial condition to the causes which underlie that condition; and false theories are to blame for the bad action of many well-meaning but ignorant zealots. Yours for truth and purity,

ANNA GARLIN SPENCER.

It would be impossible to surpass the consummate delicacy, gentleness, and fearlessness with which this gifted lady has discharged her painful self-imposed task. To the quick moral perception of woman she adds a moral courage in which too many men show themselves deficient; with the most exquisite loveliness of spirit, and yet with a penetrating insight and unassuming firmness which command our unqualified admiration, she has borne her testimony bravely and clearly on the great crisis now impending over liberalism, at a time when too many public teachers have remained silent.

All honor to woman for the grand mission which she is fitting herself to perform in the struggle, already come, which must decide whether civilization is to go on and upward, or is to tread backward its melancholy pathway towards the barbarism from which it once emerged! And all honor to this modest and faithful teacher of Free Religion for the example she has set, not to her own sex alone, but to all who believe that liberty is as far from license as it is from bondage!

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

Herbert Spencer winters in the south of France.

There is a stealing profit which no honest man will take.

The labor reform most needed to-day is some labor to perform.

There are sixty-three towns in the State with no indebtedness.

In the reign of Henry III., four women had seats in Parliament.

The late George Henry Lewes left in personal property only \$10,000.

The amount of exempted property in Massachusetts is \$53,855,397.

M. D. Conway wrote the obituary of Bayard Taylor for the *London Academy*.

The best Japanese barbers are women. Some of our best shavers are women.

A man has met with a "change of heart" when he gives up bad habits for good ones.

The first edition of Homer ever printed in America was published in New Haven in 1814.

Oliver Wendell Holmes used but one pen for all his literary works from 1857 until last September.

Dom Pedro is abolishing monastic orders and paying the national debt with their building funds.

What Burns called "a rousing whiff" is known to-day as a Cookism, or a Tremont Temple hyperbole.

Edison thinks his constitution, aided by good food, is the source of his inventive genius, and not spirits.

Since greenbacks have been made a full legal tender, they are practically demonetizing gold and silver.

England has one hundred and four thousand one hundred and seventy-five ordained Methodist preachers.

Teaching German in the Chicago schools is a failure; only one hundred and six pupils took German last year.

The Pope has thrown another bombshell into the Christian camp. "Behold how these Christians love one another!"

The preacher of the annual election sermon hereafter gets only \$50. "God save the Commonwealth of Massachusetts!"

The word "imp" formerly meant a lovely child. Bacon, in his prayer, asked a blessing on "our prince, the most angelic imp."

Mozart, the great German composer, died listening to the hymn of his sainted wife sung by the voice of his saintly daughter.

Theodore Parker, not Abraham Lincoln, was the author of that expressive phrase: "Of the people, by the people, for the people."

It is stated by a German physiologist that the heating of the earth by the sun causes magnetic currents from the equator to each pole.

Fifty-three per cent. of the population of France are engaged in agriculture, and only three per cent. are returned as doing nothing.

Professor Wise, the veteran balloonist, predicts great achievements for meteorology when ballooning reaches its fuller development.

It is said that Queen Victoria believes she holds communion with her late husband in a room elegantly furnished for the purpose.

M. Ernest Renan is rotund in person, almost jovial in bearing, simple in manner, speaking with something of the suavity of a courtly priest.

The ladies who spoke at the Convention of the Woman's Suffrage Association, lately held in Washington, were severe on President Hayes.

The churches ought to set apart one day to pray "to do as they would be done by," and then do it by paying their just proportion of the taxes.

Two Christians are in the new Turkish Cabinet; and the *Missionary Herald*, in commenting upon the fact, says, "Turkey moves." Which way?

Anna Dickinson's lecture on "The Stage," delivered in the Globe Theatre on Sunday evening, February 2, should be printed and distributed as a tract.

The *London Spiritualist* thinks that "inconclusive cabinet séances" in this country have given far more blows to Spiritualism than any given by its enemies.

It was one hundred and forty-two years Wednesday, January 29, since Thomas Paine first saw the light of this world, and it is now over seventy years since he last saw it.

Mr. Spurgeon has published the first of a twenty-fifth volume of sermons, having issued a sermon week by week for twenty-four years,—fourteen hundred and fifty in all.

The First Liberal League of Lynn met at the house of Mrs. Todd, No. 9 Estes Street, on the evening of Feb. 4. The subject under discussion was "Taxation of Church Property."

Unitarianism and Universalism dangle between the heaven of mental and moral freedom and the earth of Orthodoxy, and their feet are nearer earth than their heads are to heaven.

"When a person is conscious of inferiority, he begins to feel as if he required something artificial to



shield himself from scrutiny; hence he resorts to outside show and display."

Four million Bibles have been sold to the Roman Catholics in France; many more have been given away. The reading of the Bible is the first step the Christian takes toward Free Religion.

Baltic, which has one hundred and thirty-seven families, has no church of any kind, but has seventeen liquor shops. There are liquor shops enough to support one church at least in good style in the town.

A law of Charlemagne, and also of the Saxons, condemned to death any one who ate meat in Lent, unless the priest was satisfied that it was "matter of absolute necessity." In Poland such an offender lost his eye-teeth.

The "young men" of Boston must be sustained by sterling moral integrity, if they can withstand the debilitating effect of the mawkish talk that is dealt out to them every Sunday by the Christian Association and Union.

A book once owned by Martin Luther, and containing manuscript notes made by his hand, is owned in Maine. It is a Latin translation of Solomon's Song, with a preface and notes by Luther. We wish it were a better book.

A young lady by the name of Ada Heather Bigg was one of the recent competitors for the Richards Scholarship in political economy at University College, London. It is stated that the examiners specially commended her.

The Japanese Government never until now has authorized any portion of the Scriptures to be published in that country. Recently it gave authority to a Japanese publisher to print an edition of the book of Genesis in the Chinese language.

France now takes the lead in civilization. During the last five years, while the rest of the civilized world has been under a cloud, she has achieved the twin glories of founding a new material prosperity and perfecting herself in republicanism.

The papers tell us that Hammond, the revivalist, has succeeded in making one hundred and eighty of the students in the Normal School at Edinboro, Pennsylvania, stand up and confess that they desire to be converted. Normal schools ought to be made of better stuff than this.

It has been suggested that a great deal of sickness, if not disease, may be attributed to the use of impure ice; for the notion that ice purifies itself by the process of freezing is not based upon trustworthy observation. It is wrong to take ice for consumption from any place the water of which is foul or even impure.

The Municipal Council of Paris has had a discussion upon the merits of the electric light. Mr. Levy, an engineer, declared that the cost of maintaining the light was double the cost of gas. It was also too variable, and during a fog its intensity was diminished. It is possible that the attempt to light our cities by electricity will yet end in gas.

Bells were invented about the year 400. They were first introduced into the churches as a defence against thunder and lightning. In the eleventh century it was the custom to baptize them before they were used. The curfew bell was established in 1058. It was rung at eight o'clock in the evening, when people were obliged to put out their fires and candles.

The Ancients used no alcoholic liquor, nor tobacco, nor tea, nor coffee, nor sugar, nor butter; Galen says he never saw butter but once in his life. They were ignorant of clove, nutmeg, ginger, mace, pimento, and pepper. They had no corn, nor potatoes, nor buckwheat, nor beans, nor many of our fruits. But they liked the flesh of wild asses, dogs, the dormouse, the fox, and the bear.

The Rev. J. Cook imagines that the man Friday, wishing for the boat that Crusoe has built, represents the socialist. Any one with ordinary intelligence would see that the socialist's real ground of complaint is that the boat is seized by the man who did not build it, leaving the actual builder in penury. But we presume no one supposes that Joseph understands what he is talking about.

The earliest notice of the use of cotton in manufacture is by Herodotus, four centuries and a half before the Christian era. In his day the natives of Southern Asia utilized the larger varieties of the cotton shrub. He speaks of a certain plant of India bearing, instead of fruit, fleeces more delicate and beautiful than those of sheep, of which the people of that country made their garments.

The idea of a canal through the Isthmus of Suez was considered practicable and the excavation actually commenced upwards of twenty-five hundred years ago; and in the reign of Ptolemy Philadelphus, King of Egypt, two hundred and seventy-three years before the Christian era, the union of the two seas was perfected. The channel existed for several centuries after Cleopatra's time, but was gradually choked up by the then unconquerable sand.

A Methodist lady went to church with her Baptist husband on communion day, and of course was not allowed to partake. Returning home, the noontide

meal was duly prepared, but two separate tables were arranged. In reply to the husband's astonished inquiry as to the cause, she coolly informed him that, "if they could not sit together at the Lord's table, neither could they sit at the same table at home." He saw the point, and the Baptist society lost one communicant.

The way to get a new subscriber to THE INDEX is to ask some liberal friend to take the paper. An acquaintance of ours has got a dozen subscribers in this way within a few weeks, and he says he has been successful in nearly every instance. There ought to be two thousand new names added to the subscription list before January 1880, and there will be, if the subscriptions continue to come in as they have for the past week. Friends of THE INDEX, work to help humanity by helping spread the principles and faith of liberalism! and the best way you can do this is to send this paper once a week into some family.

The Hon. Elizur Wright delivered an eloquent address at the late meeting in Paine Hall, on Thomas Paine. The brave Englishman never received a more loyal and just tribute. Every sentence contains a noble word in defence of the memory of this noble man. A friend at the meeting said: "The name of Thomas Paine is distinguished by a freer platform than the churches have ever built." This fact should silence the church's voice of condemnation of this man's life. We regret to see that the *Herald* in its head-lines calls the patriot who gave so much for American Independence "Tom Paine," and speaks of the hall dedicated to his name as an "Infidel Temple." It is not often the *Herald* is guilty of such an offence.

Extract from "The Wife's Commandments":—

1. I am thy lawful, wedded wife. Thou shalt have no other wife but me.
2. Thou shalt not look upon any other woman to love her, flirt with her, or kiss her; for I thy wife will be jealous of any other woman to whom thou shalt pay the least attention.
3. Thou shalt not pry into my private correspondence, nor read any letters I may receive from my old friends. It is my business to attend to these, and you must not ask any impertinent questions, but simply confide in my honor, and believe all is right. Remember I am thy wife.
4. Thou shalt be in thy house by nine o'clock every evening.
5. Thou shalt give to me all the money thou makest, as I know best how to spend it for our mutual good and comfort.
6. Thou shalt be careful to provide for my future comfort and happiness by insuring thy life in a good company for a handsome sum, say \$10,000, to be payable to me immediately at your death. Remember I am thy wife, and may want to marry another man.

One of the most remarkable women of this or any age is Mrs. Lucretia Mott. She is eighty-six years old, and in excellent bodily and mental health. She lately delivered an address before the Pennsylvania Peace Society, and was unanimously elected President of the Society for the ensuing year. She was almost the first Abolitionist in the Republic, having determined in her fourteenth year, while at a Quaker boarding-school in New York, to abstain from the use of anything produced by slave labor. This was when William Lloyd Garrison was only three years old. Mrs. Mott was really the mother of American Abolitionism. She commenced preaching at the age of twenty-six, and has ever since been more or less on the public stage, advocating woman's rights, negro emancipation, and preaching the most liberal views of religion. She is to-day one of the vice presidents of the Free Religious Association, and her voice is always ready, and her hand first, to assist in any work of progress for the human race. Lucretia Mott is a representative of woman, or, rather, of what woman should be, in the nineteenth century,—strong, clear, progressive, and sensible. May she live many years yet, and may the women of America learn from her busy, noble life what a woman can be and do!

No political plaster applied to the nation's back will give it the strength it needs. The election of no man, the triumph of no party, brings a millennium, nor removes our faults or the faults of our neighbors. The success of just principles is cause for gratulation, and the administration of such principles the only surety of a government's existence; but individual prosperity is only assured by individual effort. We can pass no law that will make us rich, wise, or good. We cannot legislate the ten commandments into virtuous actions. There is no other way for a man to get what he wants than to work for it. No one imagines that our statutes are the *ne plus ultra* of human legislation, nor that mankind in its experience will not learn better financial management than has been practised in the United States for the last fifteen years. Progress has the universe for a field, and the wants of man will always develop answers to those wants. But let us give up what serves us well only for what will serve us better. The labor question is not alone the laborer's question. It is everybody's question. In a land like ours labor is king. The men who hold the plow, the hoe, the shovel, and the hammer hold the destiny of America in their grasp. It is not what we consume that gives us our national character, but what we produce. While the laborer has developed the wealth of the country, he has not kept it; and labor is suffering today because it has not had the habits of economy which must go with habits of industry. If the men who shall do the work which will be done for the next generation in the United States will save what they do not

need to support them, the property of the nation will change hands.

The February number of the *North American Review* opens with an article by Senator Hoar on "The Conduct of Business in Congress," which calls attention to defects in the present system of transacting business in the national legislature, and suggests improved methods. This is followed by a paper on "The Mysteries of American Railroad Accounting," by "An Accountant," showing how the most popular railway enterprises are conducted, and urging an immediate revision of the laws bearing upon railway management. "A Statesman of the Colonial Era," by Gen. Richard Taylor, describes the career of George Mason, of Virginia, and attributes to that gentleman many sayings and writings that have hitherto been credited to other men. Hon. D. H. Chamberlain writes on "Reconstruction and the Negro," and presents the results of his experiences and observations while occupying the gubernatorial chair in South Carolina. "The Empire of the Discontented," by a "Russian Nihilist," is a revelation of the abuses of the Russian rule, and of the influences at work to overthrow the government. The author is a prominent leader of the insurrectionists. "The Scientific Work of the Howgate Expedition," by O. T. Sherman, of the scientific corps, gives a very full statement, and the only one that has been presented to the public, of the scientific results of the recent government preparatory expedition to the polar seas. "Sensationalism in the Pulpit," by Rev. Dr. Taylor, of the Broadway Tabernacle, New York, is a pungent criticism of the theatrical tendencies of certain preachers. The number closes with an article by Prof. T. F. Crane, on "Medieval French Literature," reviewing a class of books known to but few readers in this country.

## Communications.

### JOSEPH COOK'S CAREER:

#### A CORRECTION.

The Albany *Sunday Argus*, quoted in THE INDEX of Feb. 6, is quite right in the substantial part of its criticism on the Monday lecturer, Cook, but mistakes in regard to an incidental matter, spoken of at length in the same article. Instead of "surrounding himself with a bevy of clergy,"—"pressing them into his service,"—"making them go ball for him in their official capacity,"—it is they who have engaged him, raised money for him, hired a larger hall for him, "cracked him up" before their people as a competent and trustworthy critic of rationalism and its advocates, and made a point of enlarging his audience and bolstering up his credit by regularly going themselves to hear him.

The *Argus* holds an opinion altogether too favorable of those Boston ministers who call themselves "evangelical." Unfortunately, the majority of them, and the prominent leaders of that majority, have not "too much respect for their character" either to want that sort of work done, or to engage such a man to do it. The people who prayed in Park Street vestry a year or two before Theodore Parker's last sickness, that he might be supernaturally prevented from writing and preaching, were of the class of laymen most under the influence of the Orthodox clergy, and were accurate representatives of their feeling and spirit. I myself, after Mr. Parker's death, heard an Orthodox minister refer to that prayer, not only with approval, but with an implication that God had favorably heard and answered it; and he used this implication as an encouragement to his hearers to pray in faith for such other things as they desired.

Mr. Cook is a man of industry as well as energy, and has a good deal of sagacity and worldly wisdom. After graduating at Andover Theological Seminary, he went to Germany, and his course of study there was arranged as if with foresight of the opportunities that would be given him here on his return. Coming back to Boston, he continued to study, using industriously the treasures of the great libraries, and writing lectures on various theological subjects, and advertising them by circulars, sent and given as opportunity offered. But, knowing that calumny against Parker, and opposition to his doctrines, were acceptable to the majority here, and would long continue to be so, he specially prepared himself to fill those departments, and, meantime, went on patiently giving, for little or nothing, such of his lectures as he could find audience for.

Before many years, the managers of the Boston Young Men's Christian Association, like-minded with Mr. Cook in hatred of Parker and devotion to Orthodoxy, found him out, and discerned that he was the man to waken and enlarge their drowsy audiences. They soon engaged him to lecture in the Melancon, the gloomy but sizable hall under Tremont Temple, which they occupied, but had not been able to fill, except under revivalistic pressure. They found the move a successful one. Their audiences grew, and continued to grow, under the impulse of Mr. Cook's vehement rhetoric. They found larger accommodation necessary, and easily obtained the use of Park Street Church for Mr. Cook's lectures. The Orthodox clergy of the city not only helped their subordinates with advertisement and eulogy of the rising orator, but went themselves to hear him. They found him a man well suited to supplement both parts of their work, the exaltation of Orthodoxy and the disparagement of Parkerism, and to use in aid of these a scientific-sounding dialect which, impressing them as accurate and profound, might well be expected to impress their parishioners in like manner. On the 24th of April, 1876, a committee of five was



formed, "one from each evangelical denomination" (Rev. Dr. Webb representing Orthodox Congregationalism), to raise \$2500, in aid of the continuance of Mr. Cook's lectures. The meetings were soon transferred to Tremont Temple, the largest hall but one in the city, and ever since that time the Boston clergy have saved Mr. Cook the trouble of either hiring a hall or providing an audience. They flock around him on the platform, eulogize him in speech and writing, pass resolutions in his honor, and send their parishioners to buy his books. What can he do less in return than ask them to "open his services with prayer"? Gratitude and policy alike demand it. Moreover, it pays well. The bargain between Mr. Cook and the clergy is one by which both parties gain. They get an effective coadjutor, both in representation and misrepresentation; he gets cash, credit, and notoriety. If he would only stick to truth in his lectures, the public also would be gainers. C. K. W.

#### THE DOUBLE OR THE SINGLE STANDARD.

The question is not, Which is the more valuable, a gold dollar or a silver one? but rather, since the late "decline in silver," To which belongs the true dollar value,—which has remained more near the normal purchasing power?

To refer to the price of bullion in London for the purpose of settling that question, is to betray ignorance of first principles. At the risk of assuming pedagogical airs and being tedious, let us define our words and lay down some elementary principles.

Value, in economics, is a word importing a relation between different commodities. It is that property or accident of a thing by which you can induce another person to give you something else for it. The definite amount of value a thing has is that particular quantity of some other commodity which is its market equivalent. What you cannot induce another person to give you something else for has no value. So that out of market relation, there is and can be no value. To find what value a thing has, therefore, there is no need to inquire about its cost, supply, or demand, or go anywhere but in the market. All talk about "cost of production," etc., is impertinent and confusing when the question of present value is to be settled.

The idea of value emerges in thought, then, and only, when an exchange is made or imagined; and when one is made, the operation of measuring or indicating value is absolutely reciprocal. If a hat is exchanged for a dollar, the hat determines and indicates the value of the dollar in the same sense and to the same extent as the dollar the hat.

One to whom it is "impossible to avoid referring to some definite standard," "and that standard is gold," is radically incapacitated for the discussion of the question of the standards. His incompetence becomes hopeless and pitiable when, as showing the stability of gold, he quotes the price of bullion in the London market!

Price is the value of a thing expressed in money. When money (as the pound sterling) is gold, it can no longer measure or express the fluctuations in gold. As applied to the standard metal, "price" has no meaning as indicating value. Price is all the broker cares about. That is enough for his purpose; but he must enlarge his mental horizon beyond that view intelligently to discuss this question. Let him use the words "purchasing power," and by a little mental effort he may avoid talking nonsense.

It is conceded on all hands that the purchasing power of gold has increased in Europe from seven to ten per cent. within the last four years; but while the mint is open to it, the price of gold cannot materially change; not because the pound does not fluctuate in value, but because, being bound by legal definition to gold, it must follow the fortunes of gold, and cannot therefore indicate or measure its fluctuations.

Stability in value or purchasing power being the chief merit of a money unit, the double standard is clearly better than the single. To make this plain, draw a varying horizontal line representing the fluctuations of our metal. Draw another representing the fluctuations in value of the other. Now place one line over the other, and, taking those parts of each that lie below the points of intersection, make a third line. This third line will be more nearly straight than either of the others. The illustration, though conclusive as far as it goes, only partly shows the greater stability of the double standard; for the legal ligature tends to hold the metals together, and prevents one from falling much below the other.

I am of opinion that, even with German monometallism added to England's, if our mints had not been closed to silver in 1873 the market ratio of the metals could not have much departed from 16 to 1, fixed by our statute. But for that bad act, our vaults would have had at least two hundred millions silver coin, Europe would have had two hundred millions more of gold, and the situation all around would have been vastly relieved. During the short period of 1873 before that act took effect, more silver dollars were coined than for years before. Who will have the hardihood to affirm that taking out of European markets that amount of silver, and restoring the same amount of gold, would not restore the former relative value?

The notion that the "cost of producing silver," any more than of gold, has decreased, if true (as it is not), has little to do with the question.

There is undoubtedly a tendency in Europe towards the single standard, and many good men in this country advocate it. It would not be a live question otherwise. The animus of that movement is not for any purpose of giving greater stability to the money unit, but rather to increase its value or purchasing power,—and that for the benefit of interest-bearing capital and those having fixed incomes. The movement, however, has overreached itself, and the reaction has set in.

Industrial stagnation and bankruptcy come of falling prices, and falling prices are only the other side of the same fact as increase in value of money. That comes of disproportionate production; i.e., the production of money or the money metal has not temporarily kept pace with other products. There is never such a thing as over-production. Hard times are Nature's method of restoring a lost equilibrium or proportion between money on the one hand and commodities on the other. If the normal relation has been destroyed by "inflation" and the excesses it leads to, the hardship is necessary and salutary, so far as to restore the normal-value relation. The normal-value relation of things is just that value things take on under free conditions with established money definitions. The proper adjustment of the value of money is the process of centuries, and has come about upon the basis of the double standard; and a change from that condition puts all in chaos.

The gradual decrease in value of gold and silver as measured by labor and brought about by improved methods of mining is normal, and as beneficent as the gradual decline of iron and wheat from the same cause; and a decline of all things, money included, as measured by a unit of labor, is in the line of a true progress. Civilization is just that. To legislate away from one of the metals the money function to counteract that tendency in the money unit, is a crime against civilization. The industrial paralysis now prevailing in Europe is Nature's protest against that infamy. The industries demand that capital in the form of money shall be subject to diminution in value under the same economic law, and for the same causes, as capital in the form of steam-engines, shoes, or coal. The true stability of the money unit is that it shall freely follow the law of all other products. Any other pretended or attempted "stability" is a delusion and a fraud.

Skill, intelligence, enterprise,—in short, labor,—is rightful King. When it, by conquering difficulties, cheapens productions, it is fitting the stock on hand shall fall, be it iron or gold. Obligations for future delivery are incurred on that condition; but the theory we are combating would insist upon increasing the weight of the gold coin if improved methods of mining should lessen the cost of its production, but would call it rank dishonesty to lighten it if the production should fall off.

No; legislating to keep up the value of anything for the future delivery of which there are outstanding contracts is stock jobbery, and, applied to the money unit, is a conspiracy against labor and industrial progress. E. D. STARK.

CLEVELAND, O., Jan. 23, 1879.

#### THE DRAYMAN.

Place—a small village twelve miles from a neighboring city; date—January 1, 1879.

Rev. Mr. Grimes.—Good morning, Mr. Hale. I wish you a happy new year, and may the Lord bless and prosper you through the year.

Mr. Hale.—Yes, sir. I hope it will be a happy new year.

Rev. Mr. G.—Here is a box of poultry I wish you to take out to the city, and this is a list of the goods to bring in exchange; and I shall be much obliged to you.

Mr. H.—If you want that amount of drayage done, I presume you will be willing to pay the freight, the same as my other customers.

Rev. Mr. G.—Well, this is different from a regular business transaction; this poultry has been donated to me on account of my being a clergyman, and, not needing so much for the use of my family, I thought best to send most of it out to exchange for merchandise. I supposed you would do the business free of charge.

Mr. H.—I am doing a business of hauling goods to and from the city, and it is necessary for me to charge a certain amount per hundred on the produce and merchandise I carry, to pay the expenses of myself and my team.

Rev. Mr. G.—Last year you carried my packages free, and is it any more necessary to charge freight this year?

Mr. H.—In justice to myself and my other customers I ought to have charged you the regular rates last year, but I think it best to begin the new year on a correct basis.

Rev. Mr. G.—As I spend my time in the service of the Lord, Christian people consider it their duty to contribute of their means for the support of myself and family.

Mr. H.—As to whether you shall spend your time in the service of the Lord is for you and him to settle; but I have become convinced that the only way to sustain the dray business is to charge freight on the goods transported.

Rev. Mr. G.—I had hoped that your generous policy of last year would be continued through this and other years in the future.

Mr. H.—You began a year ago sending occasionally a small package, but your business increased so that for the last three months you have been one of my largest customers, and for the whole I have received nothing; I have to take as good care of your packages as of others, and have decided to collect charges in future on all alike.

Rev. Mr. G.—You are not as generous as the State. We pay no taxes on the parsonage in which I reside, and nothing on the church in which I preach.

Mr. H.—Very true; but there are very many who think that the State had better change its policy as I have changed mine. Fifty years ago church property was not of great value, and it did not attract much attention; but, now that the churches own in the United States property worth about eight hundred million dollars, the question of its taxation is one of

considerable importance. It is the business of the State to protect the property of all kinds in the State, and it is a positive necessity for the State, in order to maintain its existence and perform its work, to levy taxes on the property which it protects; and as church property receives its full share of the protection, it ought to pay its equal proportion of the taxation. CYRUS LEE.

#### THE ALBANY LIBERAL ASSOCIATION.

ALBANY, N. Y., Feb. 8, 1879.

DEAR INDEX:—

At a meeting of the Albany Liberal Association on the evening of Sunday, February 2, the following were elected as officers for the next six months:—

President, Judge E. P. Hurlbut; First Vice-President, Adam Strever; Second Vice-President, Charles Sexton; Corresponding and Recording Secretary, Thomas Dugan; Financial Secretary, Charles L. Edinger; Treasurer, T. J. Hennessey; Librarian, R. Z. Sheridan; Executive Committee, Wm. H. Pangburn, Minos McGowen, M. W. Dodge, Oliver Briggs, Lansing Van Wle.

The Association is now but little over a year old, having been organized Oct. 7, 1877. During its brief existence, however, it has accomplished not a little to hasten forward the growth and spread of liberalism in our community. From the first its meetings have been largely attended. About eight months ago it was found necessary to remove to larger and more accessible quarters, which it secured in Martin Hall, one of the most centrally located public buildings in the city. Throughout the heat and dullness of the past summer, its Sunday evening meetings were kept up regularly and with unflagging interest, and on no single occasion did they fail to be noticeable on account of the numbers present. In December last, Prof. Adler, President of the Free Religious Association, delivered a lecture here, under the auspices of the society, to a large and interested audience. His theme was "Liberalism in Religion," and it is believed that good seed was then sown which is destined at no very distant day to spring forth into vigorous and useful life. Judge Hurlbut, a Vice-President of the National Liberal League of America, also recently delivered, before a numerous assemblage of appreciative listeners, an excellent address which was prepared by him expressly for the occasion.

Rabbi Max Schlesinger, another officer of the League, has frequently spoken before the society, and invariably delighted his hearers.

Judge Morton, brother of the late Governor Morton of Indiana, and others, have at various times appeared upon the platform as speakers. The Association has lately been presided over by Mr. J. McDonough (another Vice-President of the National League).

Mr. McDonough is a fluent speaker and a logical and effective debater, and to his ability and energy the society is indebted for much of its past success.

The foregoing facts have been stated in order to show what the society has already done in the way of popularizing and disseminating liberal ideas. Its course has been slowly but constantly onward and upward. It starts forth on its new term with high hopes of still greater progress. With kind and sympathizing friends in our city to cheer it on its course, with renewed earnestness of purpose among its members, and with that veteran pioneer of Liberalism, Judge Hurlbut, at the helm, we believe it is safe to predict a long and useful life to the Liberal Association of Albany. C. M. C.

#### A FEARFUL WARNING.

PUBLISHER OF INDEX:

Sir,—You need send no more of your vile stuff in the form of THE INDEX to my father, Uriah Biggs, North Lawrence, Kansas, as he is dead and beyond the reach of your poison, in this life at least. And let me say to you that "God is not mocked; for whatsoever a man soweth, that shall he also reap." You are sowing now; reaping-time will come by and by. L. C. BIGGS.

LAWRENCE, Kan., Jan. 25, 1879.

HUXLEY AS A HANDICRAFTSMAN.—"Technical education," in the sense in which the term is ordinarily used, and in which I am now employing it, means that sort of education which is specially adapted to the needs of men whose business in life it is to pursue some kind of handicraft; it is, in fact, a fine Græco-Latin equivalent for what in good vernacular English would be called "the teaching of handicrafts." And probably, at this stage of our progress, it may occur to many of you to think of the story of the cobbler and his last, and to say to yourselves, though you will be too polite to put the question openly to me, "What does the speaker know practically about this matter? What is his handicraft?" I think the question is a very proper one, and, unless I were prepared to answer it, I hope satisfactorily, I should have chosen some other theme. The fact is, I am, and have been any time these thirty years, a man who works with his hands—a handicraftsman. I do not say this in the broadly metaphorical sense in which fine gentlemen, with all the delicacy of Agag about them, trip to the hustings about election-time and protest that they, too, are workmen. I really mean my words to be taken in their direct, literal, and straightforward sense. In fact, if the most nimble-fingered watch-maker among you will come to my workshop, he may set me to put a watch together, and I will set him to dissect, say, a black beetle's nerves. I do not wish to vaunt, but I am inclined to think that I shall manage my job to his satisfaction sooner than he will do his piece of work to mine.—Prof. Huxley, in *Popular Science Monthly*.



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PUBLISHED BY THE

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AT

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EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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To foster a nobler spirit and quicken a higher purpose, both in society and in the individual:

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

In addition to its general objects, the practical object to which THE INDEX is specially devoted is the ORGANIZATION OF THE LIBERALS OF THE COUNTRY, for the purpose of securing the more complete and consistent secularization of the political and educational institutions of the United States. The Church must give place to the Republic in the affections of the people. The last vestiges of ecclesiastical control must be wiped out of the Constitutions and Statutes of the several States in order to bring them into harmony with the National Constitution. To accomplish this object, the Liberals must make a united demand, and present an unbroken front, and the chief practical aim of THE INDEX will be henceforth to organize a great NATIONAL PARTY OF FREEDOM. Let every one who believes in this movement give it direct aid by helping to increase the circulation of THE INDEX.

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WHOLE NO. 478.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.
4. N. E.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE  
FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

- SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.
- SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.
- SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.
- SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

MR. B. F. UNDERWOOD will lecture before the Free Congregational Society of Florence, Massachusetts, February 23, and at Lanesville, February 25.

MRS. BESANT pithily says in the *National Reformer*: "Leo XIII. does not curse as vigorously as did Pius IX., but he hates liberty as plouly as did any of his predecessors."

REAR-ADMIRAL MAXSE, R.N., is one of the few independent, noble-hearted members of the British aristocracy whose principles and sympathies alike prompt them to advocate and work for justice for the poor and oppressed. We learn from the *National Reformer* that he has been invited to become a Parliamentary candidate in the Liberal interest for the Tower Hamlets at the next election. It would be expecting too much, we fear, to anticipate his election to Parliament; but it is just such members of Parliament as he would make that England sorely needs to-day.

THE BOSTON *Christian Register*, the old and fair exponent of Unitarian Christianity, contained this editorial paragraph in its issue of February 15, for which its editor, Rev. Charles G. Ames, deserves the thanks of every friend of Free Religion in the land, as he certainly has ours: "The *Christian Union* delivers a blow in the dark when it confounds together 'Free Religious Associations, free lovers, Heywoods, and Restells,' as 'all more or less directly interested in the hideous traffic that Mr. Comstock by all legitimate means seeks to suppress.' In that matter, we believe the Free Religious Association is as clean and clear as any Christian church in the land, Joseph Cook to the contrary notwithstanding."

THE LONDON *Secular Review*, in its issue for January 4, has an article by its editor, Mr. Charles Watts, entitled "Our Annual Address," in which occurs the following kind passage: "In the United States, the great Secular organization known as the Liberal League has undergone just such a trial as that to which British Secularism has been subjected, the question at issue being almost identical with that which created so much interest among ourselves, while the result has been in both instances the same. We have every reason to hope that the American counterpart of the British Secular Union—namely, the new Liberal League of America—will in the future find its exertions repaid with success,—an issue which no one has reason for doubting who knows that the new organization is conducted by persons of wisdom and moderation."

THIS is the way in which Rev. Dr. Isaac M. Wise, of Cincinnati, an eminent rabbi of the "Reform-Judaism," and also a Vice-President of the Free Religious Association, refers to the Society of which Dr. Felix Adler, the new and esteemed President of the same Association, is the lecturer: "Nor will we deny that, being a member of any of the New York congregations, we would certainly advocate the suspension or expulsion from the congregation of any fellow member who is also a member of the Ethical Culture Society. No man can serve two masters." In order to stand on the platform of Free Religion, is it necessary to remain either a Christian or a Jew? The above goes far to confirm the suspicion that one cannot serve Free Religion and either Christianity or Judaism at the same time. Who is it that is "serving two masters" in this instance?

THESE PASSAGES in Herbert Spencer's recent "Study of Sociology" are making quite a stir: "No one need expect, then, that the religious consciousness will die away, or will change the lines of its evolution. Its specialities of form, once strongly marked, and becoming less distinct during past mental progress, will continue to fade; but the substance of the consciousness will persist. That the object-matter can be replaced by another object-matter, as

supposed by those who think the 'Religion of Humanity' will be the religion of the future, is a belief countenanced neither by induction nor deduction. However dominant may become the moral sentiment enlisted on behalf of humanity, it can never exclude that sentiment, alone properly called religious, awakened by that which is behind humanity and behind all other things. . . . The child, by wrapping its head in the bed-clothes, may, for a moment, suppress the consciousness of a surrounding darkness; but the consciousness, though rendered less vivid, survives, and imagination persists in occupying itself with that which lies beyond perception. No such thing as a 'Religion of Humanity' can ever do more than temporarily shut out the thought of a Power of which humanity is but a small and fugitive product, a Power which was in course of ever-changing manifestations before humanity was, and will continue through other manifestations when humanity has ceased to be."

REV. DR. B. FELSENTHAL, of Chicago, writes in the *Jewish Advance* in a very catholic and kindly spirit of the Society for Ethical Culture, yet betrays a great apprehension lest it should cut itself loose from the historical Jewish Church. He says: "If Professor Adler and the Society for Ethical Culture spurn the idea of separating definitely from the Jewish Church, and if they really and honestly have the intention to remain Israelites, they may become the fathers of a great reformation within Judaism, the importance of which only a future historian of Judaism may be able to appreciate. Otherwise they will leave but faint traces behind themselves. As Israelites, they will probably be the harbingers of a new birth, of a Jewish religion emancipated from a Jewish nationality. And this seems to us to be the real issue now, or to become it in a near future, within American Judaism. On the one side the *parole* will be: 'Jewish nation!' On the other side they will gather under the banner inscribed, 'Jewish religion!' On the one side they will declare, 'Judaism is indissolubly connected with the Jewish race.' On the other side it will be maintained, 'It is impossible to keep the Jewish race in its purity, and to guard it against great losses by intermarriages, etc. These intermarriages, although numerous enough already, may seem to some to be of no particular consequence. But what in the beginning may appear to you as a small ball only, will soon become a large avalanche. These intermarriages will multiply in geometrical progression. We therefore will endanger Judaism if we do not elevate it from the narrow confines of a racial religion to the heights of a universal, prophetic religion.' Nay, good Dr. Felsenenthal! The issue between the historical religions of the past and the universal religion of the future is irreconcilable. Your "cosmopolitan Judaism," quite as much as your "national Judaism," is too small! The sacrifice of the special traditional tie is in every case inevitable. The reason why we feel so profound an interest in Professor Adler's Society is precisely because he and they comprehend the inexorable necessity of sacrificing the lesser to gain the greater fellowship—because they hear the same high summons to leave the Mother-Judaism which we heard ten years ago to leave the Mother-Christianity, not with bitterness but with inexpressible sadness, as the only way by which the priceless "freedom and fellowship in religion" can be won at last for all. Only by such partings can the yearned-for oneness of mankind in spirit and in truth be finally achieved. The old religions must all die; it is but a question of time. The Free Religious Association and the Society for Ethical Culture are the pioneers of an innumerable host of organizations, whose mighty work shall be to teach the coming generations how to search for truth in freedom, and how to apply it in the spirit of a love that shall be universal indeed.



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

[FOR THE INDEX.]

## Lucifer's Lawsuit against Jesus.

TRANSLATED FROM THE FRENCH OF ALBERT BEVILLE, "REVUE MODERNE," VOL. XXXIX. PARIS, 1866.

BY MISS ARETHUSA HALL.

## PART I.

Passing along, the other day, in the studious town of L—, and not knowing very well what to do with an hour or two that remained before I could resume my journey, I recollected an old acquaintance whom I had not seen for a long time; and, directing my steps towards a narrow and little frequented street, I entered a low shop, surmounted by a dusty sign, informing passers-by that it was a book-store, "ancient and modern." This last epithet was especially needed.

"Have you anything new among your books?" I, on entering, asked Master Moser, a German Jew in religion, and a dealer in old books by profession,—at least, so he said; for some affirm that, in speaking of a good man, it would be better to substitute religion for profession and vice versa, without changing anything in the rest of the definition.

"Some pretty things, some little curiosities, some trifles, my dear sir," replied he; "no great things, in truth. We find nothing new in the sales; there are too many rich connoisseurs, who seize upon all that is rare at fabulous prices. The little they leave for us poor booksellers we are obliged to pay for so dear, so dear!"

"Yes, so dear, so dear, my good sir," continued he, as he accompanied me into a sort of back shop where I knew he had the habit of placing his recent purchases; "but for good customers like you, sir, we find still the means of making you some small discount."

And he continued in this way, taking precautions on all sides, like a general who wishes to be prepared for all the attacks of an enemy; thus piquing my curiosity here, taking caution there against my immoderate love of cheapness, then against the discouragement I might feel if he made too hard terms, and all to make me decide to buy "something."

Old Moser was not a scholar; but, by means of being in contact with old books and the lovers of them, aided by mercantile genius, he had attained a certain erudition in his own way. It was rare that he did not know the value of the works which passed through his hands. His prodigious memory retained an astonishing number of dates, and of particulars about editions first printed or out of print, of copies worm-eaten, and of pages more or less soiled. He possessed also the art of quickly divining the tastes and preferences of those who came to rummage in his crazy old shop. His only fault was—and the dealers in old books beyond the Rhine would do well to imitate, in this respect, their Parisian brothers—that he was loquacious, and did not know when to hold his tongue while people were looking over his books. He showed me some very pretty Elzevirs, but of the third and fourth grade; a Pindar of Henry Stephen, ill-preserved; these were the "knick-knacks" of which he spoke to me. Then came some folios of patristic literature, procured from the library of a professor recently dead. Nothing of all this had tempted me much, when I espied in another corner a large, very neat quarto, with broken brass clasps, but otherwise in good condition, whose frontispiece and title struck my attention, and soon revived vague remembrances.

The frontispiece was one of those German engravings of the seventeenth or eighteenth century, rude in design, but strong in outline and relief. At the top was Christ coming out of his tomb, to the great terror of the Roman soldiers who guarded it, while the Emperor Justinian on the right, and the Emperor Charles V. on the left, majestically impassive, witnessed this event. Below, the two jurisconsults, Baldus and Bartolo, drawn full length, seemed to argue, one against the other, as formerly at Pèrouse. At the bottom of the page, a king, recognized as Solomon by the lions which flanked his throne, was pronouncing justice. One would not at first recognize the litigants if it were not that, on the right, a singular being, in human form, but hopping upon paws rather than feet, and having upon his forehead two great horns, revealed immediately that he belonged to the diabolical order. An abridged title, in manuscript, between the two Italian jurisconsults, informed the reader that this volume contained the historical lawsuit, described by Jacobus Ayer, *Jacobus Ayer's historischer Processus juris*, with the additions of Ahasverus Fritsche, *cum additionibus Ahasveri Fritschii*.

"What is this?" I asked of my seller of old books. "Oh! sir, can that interest you? I intended to send that to some jurist gentleman (Herren Rechtsgelehrten); the theological gentlemen would not care for it. It is an old German book which treats only of judges and laws, and all such things."

"Ah! my dear Moser," I answered, "I find you this time in great ignorance of that which concerns your calling. I detect here something theological as well as juridical." At the same time, I directed his attention to the complete title, which was displayed upon the opposite page, and which our readers, perhaps, will like to see in all its imposing amplitude. It is in German, in letters alternately red and black, and this is its translation: "HISTORICAL LAWSUIT, in which Lucifer complains violently because Jesus has taken and destroyed his hell, delivered his prisoners, and arrested and enchained himself: Wherein the whole regular process, from the initial citation to the final judgment inclusive, in the first and second instances, comprises the manner in which compromises are entered into; moreover, all kinds of writings, juridical practices, oaths, obligations, commissions,

hearing of witnesses, as well as all other acts and ceremonies relating to lawsuits; all divided into distinct chapters, in order that each one may find the observations and notabilia suited to instruct him, as well as matters of law and the citations relevant to it. A work of which the like has never been published; useful, profitable, and agreeable to clerks, procurators, notaries, and all persons of a similar profession. Reviewed, corrected, and duly enlarged by many observations ad processum cameralem, by Jacobus Ayer, doctor utriusque juris and counsellor at Nuremberg. A new edition, to which have been added the additions of Ahasverus Fritschius, I. U. D.; also, forms used by many jurisconsults and illustrious personages of the Saxon bar. The whole ending with a complete latin register. *Cum Privilegiis Sac. Ces. Majestatis*. Nuremberg and Frankfurt. At the expense of Jean-Christophe Lochner, bookseller, printed by George-Christophe Lochner, A. 1716."

"Don't you see," I said to old Moser, "that I was right, and that, in addition to its juridical interest, this book has also a theological character? Unless," continued I smiling, "you are blinded by your prejudices against the theology it contains, and do not wish to see it."

"Ah! monsieur knows very well that in my trade I never have any prejudices," replied my old bookseller, in a tone of the most profound conviction; "and I thank you, sir, for calling my attention to the value of this book, which I have never understood."

It was now my turn to bite my lips. I had just committed an unpardonable error towards a man who was going to sell an old book. My crafty bookseller saw that I nibbled at the *Processus juris*, and he took good care not to withdraw the book before he was certain that the fish would follow. Nothing remained for me but, with as good grace as possible, to pay twice as much for the book than if I had opened it carelessly, and bought it only that I should not go away with empty hands. Still, I had to accept the assurance that he made me a "considerable reduction." After all, I did not regret my bargain. It is true I learned that in many parts of central Germany the *Processus juris* of Ayer is often found among an old stock of books; but it is none the less a very curious book, and a veritable document as to the history of dogma: for it shows how many times, after having been banished from official theology, the primitive theory of redemption remains popular in Christian countries.

Besides the frontispiece, other engravings illustrate the old German text. One of them shows us the expulsion of Eve and Adam from the Garden of Eden. The cherub with flaming sword pursues them. In the distance all the animals still rest peacefully together, though many raise their heads as if they had a presentiment that the situation was about to change. The hare, the stag, and the hind take the liberty to go where they please; by the side of the two banished ones slowly move the serpent, the lizard, and, behind them, the snail, which crawls like the former, without, however, having been to blame in that which has just taken place. On another plate we see the last judgment, and the separation of humanity into the elect and the reprobate. Nothing particular marks this engraving, which is only a rude imitation of the famous fresco of Michael Angelo. After this there is nothing more for the eye nor for art; all is for the noble science of law, upon the basis of a scrupulously Orthodox theology,—at least, such is the intention.

But who is this Jacobus Ayer, whose name shines so brilliantly in the midst of the imposing frontispiece we have described? I have in vain consulted my friends of the bar; they do not know him. However, the name Ayer is not wanting in notoriety. Many persons, more or less distinguished, have borne it, and, for the most part, have been born or have lived in Nuremberg, the place where our work originated. One of them, Jacobus Ayer, a namesake of ours, was the dramatic poet of Germany in the sixteenth century, and the remote emulator of Shakespeare, whom he seems to have wished to imitate throughout the thirty-six farces and the forty tragedies whose paternity is attributed to him. He died, a procurator at the court of Nuremberg, 1605. But the catalogue of his works, printed in 1618, contains no mention of the *Processus juris*. It is also from Nuremberg that originated another Jacob Ayer, a skillful draughtsman; a Justin Ayer, a renowned miniature painter; a Christian-Victor Ayer, also a draughtsman; an Ayer, a physician, known by his treatise, *De Morbo Ungarico*, or typhus, which appeared in Hungary towards the end of the sixteenth century. Still another Ayer, George-Henry, a distinguished lawyer, who was born at Meningen and died in 1768, privy councillor of George II. of Hanover; but he is not known to be our man. Notwithstanding the silence of the catalogue, might it not be this first, the dramatic procurator, who devoted his leisure to the composition of our great quarto? Impossible still; for he died in 1605, and among the judicial pieces cited in the books there is one which attributes to the Elector of Saxony the title of Duke of Cleves, of Juliers, and of Berg. Now this detail supposes the period from 1609 to 1614, a period during which the electoral house of Saxony claimed the possession of these duchies, and sustained it against the rival pretensions of the houses of Brandenburg and Neubourg, a war called the succession of the Juliers. There remains, therefore, only one plausible supposition; namely, that our Jacobus Ayer, counsellor at Nuremberg, may have been the son or the nephew of Ayer, the poet-procurator; and then, it might be said, that, in his father's or uncle's study, in addition to a keen taste for jurisprudence, he may have imbibed a certain talent for the art of painting characters, a talent which is revealed more than once in the singular history we are about to relate, notwithstanding its dulness and insupportable pedantry.



The repeated editions of this work, which a jurist-consult, Dr. Ahasverus Fritschius, still enriched with notes in 1716, proves how highly it was appreciated in the German libraries of the seventeenth century.

Indeed, my old bookseller would swear that he told me the pure truth when he assured me that he regarded this book as singularly destined for the legal profession. Everything in it evinces love and worship of legal right. Undoubtedly, the general tone is very religious, and the theological intention, if not the faith properly so-called, is irreproachable. The quarto ends, indeed, with this distich, which a Christian may accept without reserve:—

*In magnis voluisse est; hic gloria Christo  
Quæritur; inde mihi gloria vera venit;*

that is to say: In great things it is enough to have willed; this book seeks to glorify Christ; thence for the author a true glory.

But what are the great things which have kindled the ambition of the author? Is it primarily the glorification of Christ? Not at all. It is especially the desire of popularizing the taste for litigation, by displaying the usages and customs of civil justice. This book might be called, two hundred years later, *A Manual for the Perfect Litigant*. Of incontestable historic interest for those who wish to know the forms and maxims of Saxon law in the seventeenth century, it has for its immediate aim to teach the reader how he should go to work to begin a lawsuit well, carry it on well, and terminate it well. The plan is simple. A history, then well known, that of the contest of Christ with the devil, at the time of the redemption wrought by the former after his death, serves as the frame-work to the incidents of all kinds which the fertile imagination of the author endlessly multiplies, to afford occasion to put forth his directions, counsels, and models for actions and legal formalities. After each chapter comes a series of *notabilia*, or observations and explanations, relating to the incidents which precede. It is in these, especially, that the indigested and confused erudition of the Nuremberg Doctor of Laws is displayed by an abundance of quotations and of references,—which has always distinguished German science, and which renders it so dull and so valuable to consult. An incredible mixture of simplicity bordering upon silliness, of subtleties of consummate chicanery, a superstitious veneration for all judicial forms, a total absence of historic sense, a pedantry, a heaviness, a prolixity, all of which put the patience of the reader to the severest test, but which are compensated, at intervals, by original ideas, whimsical sallies, and the strangeness of all the supposed situations,—this is the physiognomy of the quarto. Although no index aids in determining approximately the epoch of its first edition, I would affirm that it goes back to the seventeenth century. This marriage of law and theology, the two equally scholastic, rigid, and slaves to the letter, was, at this epoch, common and admissible. It was the time when all orthodoxies became petrified within their narrow formulas, and when the import of what was done in the sixteenth century was not even suspected. It was only at such a period that the idea of innoculating with the name of Christ the love of litigation and chicanery could have entered the head of a barrister. A strange thing is, that in 1716 the want of such a book should have called out a new edition. But we must not forget that Germany was still under the influence of a leaden sleep.

If one is curious to know what the *Processus juris* of Dr. Ayer relates, he must resign himself to the perusal of what follows.

#### PART II.

The counsellor of Nuremberg goes back, even beyond the deluge, to the moment of creation. Adam and Eve, the father and mother of mankind, are in the beautiful garden which God had assigned them for their abode, enjoying the unchanged possession of resemblance to God, and of immortality which is his prerogative. But the devil, under the aspect of a serpent, seduces the woman, and, through her, Adam, so that their descendants become, with them, the prey of the infernal seducer. God would have had the right to interest himself no farther in a guilty and fallen race; in his mercy, however, he sent his only Son upon the earth, who, by virtue of the Holy Spirit, became incarnate in the womb of the Virgin Mary, the betrothed of Joseph of Nazareth.

Then follows a résumé of the evangelical history, whose conclusion is, that Christ, this innocent lamb, *dieses unschuldige Lammlein Christus*, condemned, mocked, and scourged, by order of the Jewish priests and of Pilate, was crucified March 25, 33. How then was he to save men? By his death itself; for, being dead, he descended into hell, and in spite of the protestations of Lucifer, prince of the devils and of his innumerable militia, to their most profound astonishment, he plucked from the dark empire the people accumulated there, who, without this unhopèd-for deliverance, were destined to burn and roast, *brennen und braten*, throughout eternity. And as Lucifer wished to oppose by force this abduction of his slaves, Christ, much stronger than he, bound him with chains, and left him to gnash his teeth in rage and impotence. Such are the facts which give origin to the following debates.

Lucifer, set free by the devils attracted by his cries, held a council with them, to determine how they could execute vengeance for this affront and repair this loss. The devils could, at first, only mourn and weep with their chief. This decided him to call together some of the most skillful and learned among them, in virtue of the rule, *Senatus ex prudentibus et peritis constituendus*. In particular, he asked them what they thought of the pretension of the ravisher that he was the Son of God. Beelzebub, a devil of very high rank, believes that this Jesus is at least

four times stronger than all the devils put together, and fears, indeed, that he may be what he claims. Asmodeus is of the same opinion; and, moreover, he doubts if they can obtain any redress from the Eternal Father, who is never very benevolent towards devils. Astaroth observes that God is not any more tender towards men, and thinks that by making an appeal to that justice from which, after all, God cannot depart, they can bring an action against Jesus, before the common judge, in a suit in *restitutio spoli*. There was great cheering of the infernal areopagus when Belial, an old practitioner in jurisprudence, a great talker and very expert in subtleties, suggested the idea that, following the counsel of Astaroth, they would do well to challenge God the Father as judge on account of his evidently very close relations with the adverse party. They would demand of him to delegate in his place a deputy judge.

This opinion appeared admirable to the assembly and to its chief, Lucifer, who loaded Belial with compliments, and named him infernal *syndic* or attorney, charged with prosecuting the action, as delegated by the whole society. If he succeeded in gaining the suit, he was told, they would give him the command of twelve thousand legions of devils, and he should have, for his exclusive part, all the lawyers of bad faith who should come to hell, from then till the last judgment. This prospect filled Lord Belial with gladness, who determined to bring into play all his science of law and all the tricks of his craft.

He repaired, therefore, to the celestial court, accompanied by a notary and two witnesses, in virtue of the principle, *Testes duo quatenus ad probandum actum sufficiunt*, and, having arrived before the throne of God, he presented to him his credentials, with the outward appearance of the most perfect humility. The Eternal Father, knowing that a judge ought to listen benevolently to whoever came to complain to him, encouraged him to speak; and Belial presented his complaint, couched in the most adroit terms, especially at the close, where, in the name of his constituents, he presumed to challenge God as judge in this affair.

The Eternal Father answered him in a way to show that he was not his dupe, and that he could easily prove to him how ill-founded was his challenge. But, wishing to carry equity to its extreme, he consented to delegate a judge in his place, and King Solomon was agreed upon by the two parties. A commission in due form was drawn up by the chancellor of Jehovah. It was invested with the great seal, and terminated with these words: "Given at the chancellor's office of our celestial court, on Monday, March 28, 3967 of the creation of the world and the fall of Adam, and the year 33 of the redemption of fallen man."

Belial then repaired to Jerusalem, where he found King Solomon seated on a throne, in all points conformable to the description which may be read in the tenth chapter of the book of Kings. He had as clerk the prophet Daniel. It was with forms of the most humble adulation that Belial presented the business. Solomon ordered Daniel to assure himself of the authenticity of the papers, and to have them registered; after which he authorized Belial to depose his complaint (which gives opportunity to the author to display a model *de forma petitionis pro processu*). Then he had drawn up the *forma citationis*: "We, Solomon, by the grace of God king of the Jews, and of all the land of the Jews, a deputy judge, commissioned in this cause by God Almighty, command and cite to appear before our tribunal, Jesus of Nazareth, on Friday, the 15th of April, by *Miserere cordias Domini*."

This being done, Belial went to hell to give an account of his success. The infernals yelled with joy so loud that Belial was forced to stop his ears, and they bestowed upon him such compliments as never devil in his life before received.

Now Azael, a bailiff of Solomon, had gone to look for Jesus, whom he found, with his eleven apostles, in a chamber at Jerusalem; for his ascension had not yet taken place. Jesus, who is wisdom itself, received the summons with all deference and humility, and declared that he would obey. Only, as he had yet much to do before he ascended to heaven, he announced his intension of being represented in the case by some one of his friends, which was perfectly allowable; and, for this purpose, he requested the services of Moses, an old and very expert legislator and advocate. He gave him, therefore, a power of attorney, in due form, and Moses promised to serve him to the best of his ability.

Unfortunately, the Jews at this time gave Moses so much trouble that he forgot to read the summons, and did not appear on the day fixed. Belial, on the contrary, did not fail to present himself punctually at the hearing, and, delighted to see that neither Jesus nor his substitute made his appearance, he proposed that they should be condemned by default, with charges and cost. But King Solomon urged patience, and issued an interlocutory decree in *puncto contumacie* by which an appearance *ad proximum peremptorie* was ordered for Friday, the 29th of April, after *Canitate*.

The devils, seeing Belial return, deafened him with their cries: "Who has gained? Who has lost?" Belial explained to Lucifer how it was, and confided to him that Moses was a formidable adversary, a great law-giver, and, from all time, hostile to the devils. Lucifer, who did not admit at all that Moses had had any right to quit the infernal regions, flew into a passion against this "scoundrel" who violated the principle according to which *Advocatus vel procurator non potest contra suum dominum patrocinium suscipere*, and determined to exhaust upon him all the torments of hell, if he should be restored to him with the others.

With all this, Belial was not at all tranquil at the idea of entering the lists with Moses. He scratched

his head to find some reasons for challenging him as a substitute for the opposing party, when suddenly he remembered that, in time, Moses fled from Egypt after having killed an Egyptian. He therefore resolved to plead an exception against him, and to require that he should be declared unworthy of performing the duties of an attorney.

The day for the second appearance arrived. Moses this time was present, and, like a consummate lawyer, careful of observing all the forms, he demanded verification of instruments, accrediting Solomon as judge and Belial as attorney of hell. He verified upon the document of Solomon the seal of Jehovah which he had a long time known, and found the papers of Belial in the required order. But he raised some difficulties as to the person. For it is doubtful whether *excommunicati et banniti possint in judicio agere*. Now Belial and all his infernal gang are excommunicated and exiled from heaven. "O Moses," replied Belial, very much terrified by this exception, "you are an acute jurist and a subtle practitioner, but you forget that you cannot liken a whole society to exiles. We are simply separated from the angels as the Pagans are from the Jews. These, however, can appear in a court of justice against each other. Before accusing me you ought to examine yourself, and to remember that you are a fugitive murderer, and that I can except to you as an attorney for the other party."

Now it was Moses' turn to be frightened. But King Solomon decided that the exceptions raised were indifferent to the principal cause of action, and that it would be better to argue the essential part. Whereupon Belial renewed his complaint. Moses declared himself ready to answer it; and his principal ground was that, in reality, in carrying away the persons held by Lucifer, Jesus, the son of God, had only retaken what was his own. But as this was the precise point of contest, Moses wished to study the indictment. In order to give him time for this, the case was put off till the 13th of the following May.

On the 13th of May, the parties again met. Moses presented anew his method of defence, upon the principle: *Non dicitur vim committere qui possessionem amissam incontinenti recuperat*. It was in vain that Jesus had many times demanded his people of Lucifer; he was obliged at length to have recourse to force. Belial then flew into a passion of abuse against Moses, who returned it with usury. Then he stormed and yelled to that degree that Solomon was obliged to command silence. In brief, after many formalities, the list of which would be tiresome, Moses laid down his opposing conclusions, and Belial, in his turn, wished to examine them at his leisure; and the business was put off again to the 15th. The conclusions of Moses proceeded from the principle that *Ubi nulla possessio ibi nec turbatio nec spoliū præstendi potest*.

But Moses did not limit himself to affirmations,—he wished also for proof; and he presented to Solomon, to summon as witnesses, the names of Adam, Abraham, Isaac, Jacob, king David, the prophet Isaiah, John the Baptist, the Apostle Peter, and Joseph of Nazareth. The bailiff of Solomon, Azael, summoned them, therefore, to appear the 27th of May.

In the meantime, there was much discussion in hell upon the conclusions of Moses, a copy of which Belial had carried thither. Asmodeus poured out abuse upon Solomon, whose pretended wisdom was relied upon by this old Moses, who, for some centuries, had deserved to be stoned or beheaded, and declared, if he had been a delegate from hell instead of Belial, he would not have consented to recognize the validity of the commission of Moses. Whereupon Belial furiously replied that Asmodeus spoke of these matters like a peasant who had never opened a book of jurisprudence. "Do you think," said he, "that I am master of the judge, and that I could put his head in the bag? And if, named in my place, you had reproached Moses with the murder of the Egyptian, would he have failed to reproach you more strongly still for the disappearance of the seven husbands whom you carried away from Sara, the daughter of Raguel, who afterwards married young Tobit?" Lucifer severely reprimanded Asmodeus, and ordered him to "shut up his mouth." Whereupon Asmodeus humbly submitted. A deliberation followed this, in which it was agreed that it would be desirable, but imprudent, to have recourse to false testimony.

It may be seen here that the usage of Saxon justice, at that time, was to prepare beforehand, after having conferred with the two parties, a list of questions, general, particular, personal, additional, *gravatorias*, etc., which were to be put to each witness. There was, therefore, no public contradictory debate as to the testimony, nor while it was being given. But the advocates of the two parties were afterwards to submit to the tribunal their observations, deductions, and criticisms upon the principles of the examination. If I am not mistaken, the same is done at Rome at the present time.

On the 27th of May, Belial and the witnesses summoned were exact. Belial made some exceptions to Peter, whom he accused of having denied his master three times with an oath. But Peter confounded him by showing a certificate of pardon, delivered and sealed the evening before in paradise, by the master himself, in the first year of his reign. Solomon delivered a grand discourse to the witnesses upon the sanctity of an oath, the horror of perjury, which human justice punishes either by cutting off the fingers which have been raised to heaven in committing it, in cutting out the tongue which has lied, or in banishing the false witness from the country; and whom divine justice delivers to the devils to be eternally tormented.

Then came the examination, with closed doors, the official report of which was prepared by Daniel.

To give an idea of this, we will quote that of the



first witness, Adam, and of the last one, Joseph the putative father of Jesus.

Examination of Adam.—Q. What is the name of the witness and that of his father; what is his age, his profession, his fortune?

A.—His name is Adam, and he does not know who his father was unless it was God Almighty who formed him from a bit of earth. According to his calculation he must be three thousand nine hundred and ninety-five years old. He is a farmer by profession, deriving his support from the spade and the hoe.

Q.—Is the witness a relative or friend of the defendant, or connected with him in any way whatever?

A.—He cannot say. All he knows is that Jesus must have taken his human nature from him, since he was the first man.

Q.—Is the witness an enemy of Lucifer, and of the infernal republic, and if so, why?

A.—He cannot be very favorable to Lucifer and his republic, because it is he who plunged him into eternal damnation; but he will, nevertheless, speak the truth.

Q.—Has the witness been influenced by him who has summoned him?

A.—Not at all.

Q.—Did he offer himself as a witness?

A.—No, he received a summons.

Q.—Has he a gain to hope, or any loss whatever to fear from the decision of this case?

A.—He has been nearly three thousand years in the power of the devil, and he would not willingly return to it; but, aside from this, he has neither loss nor gain to expect.

Q.—Which party does he wish to have gain the cause?

A.—The one which is right.

Q.—Is it not true that the devil is the prince and lord of this world?

A.—He don't know anything about that.

Q.—Does not hell, and all that is within it, belong eternally to the devil?

A.—He would willingly believe so, as hell is at the present moment.

Q.—Is it not true that, by his fall and that of Eve, the whole human race has been subjected to eternal death?

A.—It is true, but it is Satan who seduced him and his beloved Eve.

Q.—Does not the witness consider the long time during which the devil has retained the human race in his power as an unlimited prescription, and as a title more than sufficient for the possession *vel quasi* permanent?

A.—To answer this it is necessary to be learned in law, and the witness is not so.

Q.—Is not the witness one of those whom Jesus has torn by force from Lucifer?

A.—Yes.

Q.—Is it not true that the witness has passed three thousand years in hell, and that he found there his son Abel, who had been there nine hundred and twenty years before him?

A.—He had already answered to that question.

The examination continued a long time in this manner, offering nothing very remarkable, unless it be that it was conducted in such a way as to make Adam confirm all the premises of Orthodox theology.

After this, *silentiū imponitur testi*. The examination of Joseph of Nazareth was conducted upon the same plan. To the first questions he answered that his name was Joseph of Nazareth, and that his father's name was Jacob, though some called him also Elias, because he was of the family of Elias (thus, undoubtedly, Joseph reconciled his genealogy according to the Gospel of Matthew with that given in the gospel of Luke); that he was poor, but honest; *nicht reich, aber redlich*; that Jesus was his adopted son; that he had brought him up and supported him as such; that he has had nothing to do with Lucifer or his kingdom; and that he has no loss to fear or gain to hope from the issue of the affair.

To the question if, by the fall of Adam and Eve, all the human race had not been subjected to eternal damnation, the witness answered that he had indeed heard this doctrine preached many times, and that he willingly believed it.

Q.—Is it not true, then, that Lucifer and his devils have had the whole human race in their power and possession, and that this is equivalent to a prescription, to a title of possession *vel quasi*, more than sufficient?

A.—He answered that he was a layman, a simple laborer, and that he did not know what was meant by a prescription, or a possession *vel quasi*; that this question should be asked of other persons.

Q.—Might not the witness be the natural father of Jesus of Nazareth?

A.—No; Mary, his betrothed, conceived by the Holy Ghost; as for himself, he had no part in it.

Q.—Is it not true that, for many years, the witness had wandered about with the said Mary, without having any fixed habitation or regular housekeeping?

A.—That is false. The witness had always had his habitation in Nazareth. If he took refuge in Egypt with the Virgin Mary and her child, he did so by the command of God.

Q.—How does the witness know that Mary, the mother of Jesus, remained a virgin?

A.—The witness knows that the angel told him so, and that, as long as he had been acquainted with her, he had had reason to admire her chastity, her purity, and her modest manners; besides, nothing is impossible with God.

It is seen in what manner Joseph, in his turn, is led to make a profession of Orthodox faith which entirely justifies the assertion of Moses, according to which Jesus is guilty neither of abduction nor of spoliation; since, in the quality of the Son of God,

he has only retaken his own, unlawfully retained by Lucifer and his hosts. All the other testimony sustained the same conclusion.

Belial was quite dumbfounded by these depositions, which resulted in showing Jesus to be the proprietor of everything in heaven, on earth, and under the earth. He had to bear new invectives from his companions in hell, but he extricated himself by showing the numerous difficulties against which he had to contend. A secret council was held by the arch-devils, in which it was recognized that people engaged in a bad cause have absolute need of the intelligence of a skillful advocate, to prevent them from heaping follies upon follies. They drew up a *libellus correctus* to be presented to Solomon, in which it was shown that, according to Imperial laws, no one has a right to take away from any person property held in possession from time immemorial. All the depositions in the world could not change an iota of this fact, which rules all discussion. Moreover, the *libellus* violently attacked the witnesses as to their honor and their capacity.

On the 28th of June, Moses returned to the court, with a request requiring Belial to furnish bondsmen, so as to have a guarantee of solvency, in case he should be condemned with cost and charges. Belial twisted every way to escape from this obligation, and protested that he and his constituents were nothing but poor devils (*sic*). Moses insisting, he offered hell itself as security; Moses replied that it was a kind of property which nobody wanted, and, consequently, without value. Belial, embarrassed a moment, bethought himself. "Jesus," said he, "has himself called Lucifer the prince of this world; therefore this world belongs to him, and he offers it as security." "Impossible," replied Moses; "Jesus said before he died that this world belonged to the devil no longer." "Ah, well! I offer the treasures concealed in the earth." "Impossible again. According to law these treasures do not belong, without some other formality, to him who discovers them." "I offer then two guarantees, Cain and the thief at the left on Calvary." "How! two murderers, and who have not a *piénning*!" . . . Belial was obliged to promise that he would refer it to his clients, and they would settle it.

In hell, they were roused up in earnest. Things did not go on well. It was decided to submit the case to several universities renowned for their counsel; namely, those of Athens, Rome, Corinth, and Paris. They sent to them a statement of the points of fact, and awaited their reply.

Athens was of opinion that, things having taken place as represented, the spoliation committed by Jesus was evident, and that he was, therefore, bound to make restitution and indemnification for the loss caused by him. He ought even to be punished for his irruption, arms in hand, into a foreign domain, and to give security that he would never do it again.

Rome refused to pronounce upon the matter. There were circumstances in the case which should lead one to ask if Jesus had not, perhaps, simply resumed what was his; and this was the point to be cleared up first, before judges duly qualified.

Corinth was of the same opinion as Athens, unless, however, Jesus had exercised a right of recovering.

Paris did not wish to decide. History appeared too obscure, and, besides, *non jurisconsulti est super mere facto respondere, sed de jure tantum*.

Nothing of all this helped the business of the devils. The suit took its course. Moses, on the 14th of July, had presented two persons, notable and well-to-do, Nicodemus and Joseph of Arimathea, as guarantees for the solvability of his party. Notwithstanding the protestations made by Belial, Solomon declared them acceptable. The infernal council decided to demand proof, by witnesses in favor of its claim, and summoned Belphegor, Adam, Cain, Dismas the bad thief, King David himself, and the giant Cupean, the enemy of Siegfried the cuirassier, and known in the old heroic poems of Germany as a redoubtable adversary of justice and law. All these persons were to attest the perpetuity of the possession of hell, and of all which it contained, and the violence Jesus must have used to attain his end.

Then followed the fastidious repetition of the same formalities, the list of questions addressed to these new witnesses, and the contradictory discussions to which the testimony brought to the knowledge of the two parties gave rise. Moses draws the most favorable conclusions for his cause from the depositions furnished by the witnesses cited in the interest of hell. Rejoinders and sur-rejoinders succeeded each other on both sides. Finally, Solomon asked of the two attorneys if they had anything more to add, and, upon their answer in the negative, he appointed the 12th of September for pronouncing sentence.

Before doing so, however, he required of Daniel an exact and circumstantial report of all that had been said or done; and, although his personal opinion was that Jesus was entirely innocent, still he submitted the affair to two of his intimate counselors, who confirmed him in his judgment.

At length, judgment was pronounced. Belial's complaint was declared to be inadmissible. It was affirmed that Jesus had only used his right of recovery, and that he was justified in employing open force to retake his property unlawfully retained. Lucifer was condemned, with costs.

Moses, on the reading of the sentence, bowed deferentially. But Belial tore his hair, and wept and howled so loudly that King Solomon had to stop his ears. He carried his insolence so far as to accuse his judge of allowing himself to be misled by his relation of kinsman to Jesus. Then he observed that he had ten days for appeal *tempore utilis*. Afterwards he went back to hell so drenched with tears that he looked as though he had come out of a bath. However, he took counsel with Lucifer as to attempting a second appeal, and especially of choosing his wit-

nesses better. They had been wrong in not invoking the testimony of Judas Iscariot, who had lived in intimacy with Jesus, and, moreover, was not closely attached to him. The devils, therefore, resumed some courage, and Belial, having as before asked an audience of the Eternal Father, obtained from him permission that the judge in the second trial should be Joseph, the secretary of King Pharaoh.

[TO BE CONCLUDED NEXT WEEK.]

## THE STORY OF MRS. PACKARD.

EXPERIENCE IN AN INSANE ASYLUM—FULL PROOF WHY THE RIGHT OF CORRESPONDENCE SHOULD BE GRANTED THE INSANE.

Mrs. Packard made this following argument of facts a few days since in support of bills on insane-asylum reforms, as requested by the Senate Committee on Benevolent Institutions:—

Mr. Chairman and Gentlemen of the Committee,—I am a native of Massachusetts, the only daughter of an Orthodox clergyman of the Congregational denomination, and wife of a Congregational clergyman of Massachusetts, who was preaching to a Presbyterian church in Manteno, Kankakee County, Illinois, when this legal persecution commenced. Mr. Packard, my husband, was at that time a member of the Chicago Presbytery.

I have been educated a Calvinist after the strictest sect, but as my reasoning faculties have been developed by education I have been led, by the simple exercise of my own reason and common-sense, to indorse theological views in conflict with my educated belief and the creed of the church with which I am connected. In short, from my present standpoint I cannot but believe that the doctrine of total depravity, which implies the loss of infants, conflicts with the dictates of reason, common-sense, and the Bible. And, gentlemen, the only crime I have committed is to dare to be true to these, my honest convictions, and to give my argument in support of these views in a Bible-class in Manteno, at the special request of the teacher of that class, and with the full and free consent of my husband.

But the popular indorsement of these views by the class and the community generally led my husband and his Calvinistic church to fear lest their church creed might suffer serious detriment by this license of private judgment and free inquiry, and these liberal views, emanating from his own family; and he, declining to meet me on the open arena of argument and free discussion, chose rather to use the marital power which common law, unmodified, as it then was, by statute law in Illinois, licensed him to use over my identity; and under a very unjust statute law of Illinois, then in force, he got me legally imprisoned in Jacksonville insane asylum, without evidence of insanity and without trial, hoping, as he told me, that by so doing he could destroy my moral influence, and thereby defend the cause of Christ as he felt bound to do.

The first intimation I had of this legal exposure was by two men entering my room on the morning of the 18th of June, 1860, and kidnapping me. Two of his church-members, attended by Sheriff Burgess, of Kankakee, took me up in their arms and carried me to the wagon, and thence to the cars, in spite of my lady-like protests, and regardless of all my entreaties for some sort of a trial before imprisonment.

My husband replied, "I am doing as the laws of Illinois allow me to do. You have no protector in law but myself, and I am protecting you now. It is for your good I am doing this. I want to save your soul. You don't believe in total depravity, and I want to make you right."

"Husband," said I, "have I not a right to my opinions?"

"You have a right to right opinions, but no right to wrong opinions."

"But does not the Constitution of the American government defend the right of private judgment to all citizens?"

"Yes, to all citizens it does defend this right; but you are not a citizen. While a married woman you are a legal nonentity, without even a soul in law, for your individual rights are all suspended during coverture; therefore the exercise of them depends upon my will or dictation."

Here I was taken from my little family of six children, while my babe was only eighteen months old, while in the faithful discharge of all my duties as wife, mother, and housekeeper, in perfect health and sound mind, and forced into an imprisonment of indefinite length, without the mere form of a trial, and with no chance for self-defence.

But the community outside the church were staunch defenders of the rights of free thought and free speech, and they determined to defend me in my quiet and reasonable exercise of the rights of private judgment. They accordingly met at the Manteno depot, in a large crowd, to rescue me from the hands of my legal kidnappers; but to their surprise the sheriff was there, claiming that Mr. Packard had this legal right thus to control the identity of his wife.

The crowd were taken aback, but, instead of resisting this officer by a mob defence,—the only alternative left them,—volunteered my speedy liberation under the habeas corpus act; but in carrying into exercise their manly intentions, they found unexpected obstacles in the nonentity position in which the common law placed me; and since the consent of the man in whom my identity was merged or lost could not be obtained, the only alternative left me was to make application by letter, by which means alone they could legally get me for trial. I accordingly wrote, making application; but, behold! the superintendent, being an accomplice with my persecutors,



and being allowed the censorship of my letters, would not mail my letter; and when he shut down upon me, every avenue between me and the laws was forever closed. I was as powerless to thwart that conspiracy as if I had been in my grave. And thus, in consequence of not having my postal rights protected to me, as an inmate of an insane asylum, I was imprisoned three years. But had this right been secure from interference, I need not have been there a week; I could have written and obtained a trial at once, and been discharged, instead of being incarcerated three years, absolutely defenceless because outside the pale of justice while inside a humanitarian institution.

Now, Christian gentlemen, will you not cheerfully cooperate in opening an avenue through which these unfortunate victims of cupidity, envy, jealousy, bigotry, or malice can easily and promptly appeal to the laws for deliverance from these machinations of the unscrupulous?

Besides, gentlemen, the personal wrongs and injustice I there endured might have been averted, had I been able to appeal to the laws. For example: One day I summoned courage to espouse the cause of these innocent victims of Doctor McFarland's barbarous attendants by giving him a written delineation of their cruel practices, and besought him to interpose and protect his patients. I accompanied this appeal with a fair warning that if he did not heed this request, since he was the only one we could appeal to, I should deem it my duty to expose him when I got out. But, instead of heeding my warning by protecting his patients, he led me that very day into the mad-room, where were confined eighteen of the most furious maniacs of the whole house, and instructed my attendants to treat me just as they did the maniacs.

Here my life was constantly exposed, both night as well as day, from their insane fights and dangerous attacks. I have been dragged around this ward by the hair of my head by the maniacs. I have received blows from them which almost killed me. I have begged and besought Doctor McFarland to remove me to some place of safety, where my life would not be so exposed, only to see him turn speechless away from me. And thus have I vainly sought for help for two years and eight months from this mad-room!

I have appealed to his humane assistant, Doctor Tenny, and, with tears of pity in his eyes, he has assured me, "There is no appeal to any law, person, or board, from the autocratic power of the superintendent, from these prison wards." Said he: "Mrs. Packard, I am a subordinate, as well as you. No power rules this house but the will of Doctor McFarland,—and there is no appeal from it; and therefore there is no help can reach you."

Oh, gentlemen, did I not need a body-guard to appeal to? And can you blame me for trying to secure one for others in like extremities? Ought not this Christian government to have provided one for such emergencies? Oh, let me say to you, my God-like brothers, there is power to oppress the inmates of insane asylums, and there is no appeal from it but to the righteous bar of our common Judge.

#### MY DELIVERANCE.

Dr. McFarland's "subduing treatment," as they call it, being so long and persistently continued, aroused a mutinous spirit within and a mob spirit without, by which an impending crisis was heralded; and, taking advantage of the state of perturbation into which the Doctor's mind was thrown thereby, I ventured to ask him to allow me to expose my obnoxious views before the Calvinistic trustees, that, as I argued, they might see my insanity, and thus secure to himself their intelligent cooperation and support in meeting the impending crisis. This pleased him, and he granted my request. In the most dauntless and unrestrained manner did I delineate my views of religious truth and my reasons for believing this.

But the trustees, although Calvinists, had the sagacity to readily discover that it was the use of my reason, rather than the loss of it, that had caused my persecutors to use the asylum in my case as an inquisition, and, of course, ordered my discharge.

Finding this refuge had failed him, the discomfited superintendent immediately commenced to negotiate, through my husband, with an asylum in Northampton, Mass., to have me incarcerated for life within its gloomy cells, to prevent my ever having an opportunity of exposing him. To aid my husband in this nefarious work, Doctor McFarland gave his written certificate that I was hopelessly insane, which certificate was to serve as my only passport into hopeless imprisonment. Yes, into a life-long imprisonment, without even the form of a trial, was I thus deliberately and heartlessly consigned by Doctor McFarland's certificate. And Doctor Prince, of Northampton Insane Asylum, consented to take this certificate from an "expert superintendent" as his only evidence of my title to a cell, for life, among gibbering idiots and raving, howling maniacs.

And now, gentlemen, as legislators of the State of Indiana, allow me to ask you one question: What chance has the victim when once within this "asylum ring," with no trial before being imprisoned, and none within his reach after getting there? Is it strange that the unscrupulous have used these institutions for base purposes?

And, gentlemen, in closing my argument of facts I wish to demonstrate the potency of the remedy this bill proposes, by its application to myself in rescuing me from this impending crisis.

While these two great conspirators against my personal liberty, Doctor McFarland and my husband, were maturing their plot, I was kept a close prisoner in my own house, in Manteno, under my husband's lock and key, for two months, and all communica-

tion with the post-office most scrupulously denied me. But, through the overrulings of a mysterious Providence, two days before I was consigned to this terrible fate I found some letters and manuscripts left in my room by mistake, wherein all this mature plot was revealed. Action, prompt and efficient, became an imperative necessity on my part.

I therefore wrote a note, revealing the discovery contained in these manuscripts, and pushed it down through where the windows come together, into the hands of a stranger gentleman who was passing through our yard, and he delivered it into the hands of Mrs. Haslet, to whom I had directed it, and she took it to Judge Starr, of Kankakee City, and begged of him to rescue me before two days, or I should be beyond the reach of all human help for this world.

Since I was a prisoner, and had now made application myself for a trial, Judge Starr could legally, and did promptly, summon Mr. Packard, under the habeas corpus act, to bring me before him, and show a justifiable cause for imprisoning me. This he failed to do for want of any evidence to bring before the jury that I then was, or ever had been, insane.

After a trial of five days the jury pronounced me sane, notwithstanding Mr. Packard's witnesses swore that it was evidence of insanity for a person to wish to leave a Presbyterian church and join a Methodist, and notwithstanding the sworn testimony of his certifying physicians that I had the same kind of insanity as Henry Ward Beecher, Horace Greeley, and Spurgeon, and three-quarters of the religious community generally.

Thus you see, gentlemen, that this letter proved to be the very point upon which my personal liberty for life was suspended. Had I not succeeded in getting out this letter, my persecutors would probably have triumphed over me, and I might now have been still entombed in one of these living cemeteries. And I believe, gentlemen, there are hundreds of American citizens now in the insane asylums of the United States who at this moment need this remedy as much as I then did, and who ought to have it promptly extended to them. And is it not your duty to provide it for them? And Oh, what a harmless, simple remedy for such momentous evils!

Before the trial closed, Mr. Packard fled his country in the night, to avoid the dangers of a mob retribution. He took with him all our property and our minor children. He rented our place and sold my furniture; took my money, notes, and also my own wardrobe, thus making me homeless, penniless, and childless.

Thus robbed of all my life-earnings and bereaved of my children, in addition to my three years of false imprisonment, as the decision of the jury had proved it to be, I now appealed to the laws for protection of my rights of conscientious and religious belief, as a married woman, when, alas! I found I had no laws to appeal to! And since it is impossible to prosecute parties for doing legal acts, there was found to be no redress for any of my wrongs in the laws.

And, the only restitution I ask of my government is that you now enact such laws as will henceforth render such an outrage upon any other American woman a legal impossibility.

Please, gentlemen, allow me now to ask one personal favor, which is that you report this bill at your earliest possible convenience, that I may be at liberty to commence my winter campaign work in the legislatures.

Very respectfully submitted in behalf of the unfortunate, by

Mrs. E. P. W. PACKARD,  
Chicago, Ill.

INDIANAPOLIS, Jan. 28, 1879.  
—*Indianapolis News*, Feb. 4.

#### TRAIN THE BOYS FOR BUSINESS.

There is one element in the home instruction of boys to which, says a Boston paper, too little attention has been given; and that is the cultivation of habits of punctuality, system, order, and responsibility. In too many households boys from twelve to seventeen years are too much administered to by loving mothers or other female members of the family. Boys' lives during those years are the halcyon days of their existence. Up in the morning just in season for breakfast; nothing to do but to start off early enough not to be late; looking upon an errand as taking so much time and memory away from enjoyment; little thought of personal appearance except when reminded by mother to "spruce up" a little; finding his wardrobe always where mother puts it,—in fact, having nothing to do but enjoy himself.

Thus his life goes on until school ends. Then he is ready for business. He goes into an office where everything is system, order, precision. He is expected to keep things neat and orderly, sometimes kindle fires, file letters, do errands,—in short, become a part of a nicely-regulated machine, where everything moves in systematic grooves, and each one is responsible for correctness in his department, and where, in place of ministers to his comfort, he finds task-masters, more or less lenient to be sure, and everything in marked contrast to his previous life.

In many instances the change is too great. Errors become numerous; blunders, overlooked at first, get to be a matter of serious moment; then patience is overtasked, and the boy is told his services are no longer wanted. This is his first blow, and sometimes he never rallies from it. Then comes the surprise to the parents, who too often never knew the real cause, nor where they have failed in the training of their children.

What is wanted is for every boy to have something special to do; to have some duty at a definite hour, and to learn to watch for that time to come; to be answerable for a certain portion of the routine of the house-

hold; to be trained to anticipate the time when he may enter the ranks of business, and be fortified with habits of energy, accuracy, and application, often of more importance than superficial book-learning.—*Scientific American*.

## Poetry.

[FOR THE INDEX.]

### THE SONG OF THE DYING SWAN.

When was I grieved and sad?  
When full of doubts and fears?  
To-day I am so glad,  
There is no room for tears  
Within my happy eyes;  
Nor does my bosom rise  
With long-drawn quivering sighs  
That tell of troublous thought,  
Of glad hopes come to naught.  
Some mystic power has caught  
The helm of thought from me,  
And holds it steadily.  
So my brave ship sails far  
From every treacherous bar,  
From all the shoals of care,  
From doubts that over there,  
In that far yesterday,  
Drove many a hope away,  
And steers her safe to sea,  
Where waves roll silently,  
Where breezes all blow fair,  
Where sunshine, bright and rare,  
Shines over every place.  
I turn my happy face  
From all the troubled Past,  
Forget the skies' forecast  
That once my soul could fright;  
And, with a heart as light  
As any heart that beats,  
I watch the view that meets  
My eager onward gaze.  
Exultantly I raise  
My thoughts on high, and give  
Glad thanks because I live!  
Because, though I have grieved,  
Have suffered, disbelieved,  
Have loved, lost, been deceived,  
I still have much achieved!  
I still have much to gain;  
Joy balances each pain!  
The Past, though it brought grief  
That then seemed past relief,  
Has grown so like a dream,  
Its numerous stings but seem  
Dark shadows on the wall,  
Where now the sunbeams fall  
Uncolored! And the Now,—  
Ah, who can tell me how  
These changes come to pass!  
This Now is but a mass  
Of glorious, golden hours,  
Of culminating powers,  
Of wishes, soon to be  
Real things and joys for me!  
The Future shines and glows;  
And, on the breeze that blows  
So gayly o'er the land,  
Come near and close at hand  
The hopes I sent away  
On that sad yesterday!  
My ships are coming in;  
The wind and tide are fair;  
And soon I shall begin  
To count the treasures rare  
Which they will bring to me.  
What wonder that I see,  
As thus I look ahead,  
No clouds to fill with dread  
My happy heart and soul!  
Gently the billows roll;  
My ships are nearing shore,  
Their cargo golden ore;  
And in my heart I'll store  
The treasure that I wait.  
The Past is but a dream,  
To-day's a radiant gleam  
Of sunshine, and I seem  
To fear no future fate.

JRAN.

BOOTHBY, No.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING FEBRUARY 22.

Rev. L. Hamilton, \$1.50; David Branson, \$25; Henry Kelst, \$3.20; Mr. Hallgarten, \$3; O. K. Crosby, 50 cents; S. E. Hazelton, \$2; Prof. W. F. Allen, \$3.20; Warren Emerson, \$17.20; New England News Co., \$6.73; Mrs. Dr. James Hogeboom, \$3.20; S. W. Sample, \$1.50; W. McFarland, \$7.75; D. E. Shanahan, \$1; D. B. Morton, \$3; Jno. S. Cox, \$3.20; Nath'l Little, Jr., \$10; Ferley F. Lakeman, \$1.50; H. W. Moore, \$2; Paul Reber, Jr., \$1.50; C. E. Harkin, 10 cents; G. P. Delaplaine, \$3; Dr. I. Tabor, \$2; William Green, \$3; H. S. Bradford, \$1.50; Arnold Leo, \$3; Thomas Tibbette, \$1; Miss Lucy H. Balch, \$1.70; E. D. Stark, \$1; S. B. Coleman, \$1.50; F. W. Orvis, \$3.30; E. A. J. Lindsey, \$5; Jason Allard, \$3.25; W. H. Hamlen, \$3.50; William Howland, \$4.40; Mrs. Sarah F. Leighton, \$1.50; O. W. Symons, \$1.50.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.



# The Index.

BOSTON, FEB. 27, 1879.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

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## SPECIAL NOTICE.

The masterly, statesmanlike, and eloquent address of Judge Hurlbut on "The Liberty of Printing," proving unanswerably the constitutional right of Congress to prohibit the circulation of obscene literature through the mails, and demonstrating to the entire satisfaction of all who will listen to reason that the postlaw of 1873 should be amended, but not repealed, has been printed for cheap distribution in the form of an eight-page tract, and can now be had at this office. No better service to the liberal cause at present can be rendered than by circulating everywhere this wise, weighty, and noble plea for private liberty and public morality combined. Price, single copies, 5 cents; five copies, 10 cents; fifteen copies, 25 cents; forty copies, 50 cents; one hundred copies, \$1.00.

Erratum.—On page 5, second column, twenty-fourth line, the words "authority is *desired*" should be corrected to read "authority is *derived*." This is the only typographical error noticed by the author, and it is of sufficient importance to the main argument to be thus publicly pointed out.

## A FINE CHANCE TO CLUB.

We have made arrangements with the respective publishers to club THE INDEX with the following first-class magazines, for a year, at the astonishingly low rates annexed:—

Fortnightly Review..... \$5.50 instead of \$8.20  
North American Review..... 5.75 " " "  
Popular Science Monthly..... 8.00 " " "

To the subscriber, this is equivalent to getting one of these leading periodicals at the usual rate, \$5.00, and THE INDEX besides at only \$0.50, \$0.75, or \$1.00. The offer is necessarily confined to names not now on our mail list, and is made solely to increase the circulation of THE INDEX, whose friends will find it a great aid in kindly seconding our efforts to this end.

MR. B. F. UNDERWOOD will lecture in Paine Hall next Sunday, March 2, both forenoon and afternoon.

THE *Graphic* is as bad as the numerous other secular papers which are poking fun at His Lectureship: "Joseph Cook's definition of a small philosopher is quotable: 'One who guesses at half, and multiplies it by two.' And Joseph—by the way, Joseph—we think we have our eye on that man now." The reason why His Lectureship's definition is "quotable" may be found in the fact that its excellence is attested by its age.

THE CAMBRIDGE *Tribune* of February 21 refers very flatteringly to Mr. Stoddard: "The course of lectures on foreign travel, by John L. Stoddard, begins next Thursday, Feb. 27, at Union Hall. No lecturer now before the people has risen so rapidly to well deserved and enduring popularity. His lectures are so eloquent and interesting that they scarcely need the aid of illustrations; and his views are so fine that they almost supersede the necessity of the lecture for their explanation. The art of man in its highest development, as seen in the world-renowned statuary and paintings of Europe, the wonders and beauties of European scenery, and the vivid portrayal of the daily life of the people of the great cities of Europe and the East, together form subjects of interest and information to every class in society. But a few days more remain in which to secure tickets, which have been selling very rapidly."

## CORPORATE CONSCIENCE.

Charles Sumner, who won the proudest title ever bestowed by the common people on any of their servants,—that of "The Incorruptible Senator,"—is quoted as having said: "True politics are simply morals applied to public affairs." That was a great saying, worthy of the man. It is the whole of statesmanship molten into a phrase; and it tells, with splendid simplicity, the open secret of Sumner's heroic life. His entire public career was only a commentary on that text; and his fame will wax greater from age to age, because text and commentary together put before men's eyes the supreme law of history condensed into a deathless name. The immortality of Truth cleaves to her faithful followers.

To affirm that true politics—that is, the art of administering government so as to secure the true welfare of the people—are nothing but "morals applied to public affairs," is tantamount to affirming that nations, like individuals, have consciences, and are subject to moral law. This is the fact. It does not follow, however, as is imagined by those who argue for the Christianizing of the national Constitution, that the State is a mysterious entity, with a personality of its own distinct and separate from the personalities of its citizens. This notion is an inheritance from the "Realism" of the metaphysical schoolmen who flourished in the Middle Ages, by which independent existence was attributed to general ideas or abstractions; it is exploded and defunct in modern philosophy. In a recent number of the *Orange Journal*, Mr. Oliver Johnson, the veteran abolitionist, thus pithily stated the modern doctrine on this subject:—

The State has no personality, but many persons; no conscience, but as many consciences as it has citizens; no soul, but a multitude of souls. Hence responsibility, in the proper sense of the word, cannot be predicated of the State, considered apart from the individuals of whom it is composed.

Mr. Johnson's excellent statement, however, leaves out one element of the truth which ought to be included. It is quite true that the State has no conscience other than the consciences of its individual citizens; but it is equally true that these individual consciences hold other than individual relations when they act together as "the State." There is a common saying that "corporations have no souls," and it is a melancholy fact that most corporations manifest none. But they all ought to have souls—as many souls as they have individual members. If, in consequence of their *divided* responsibility, the members infer that they have no responsibility as individuals when they act as a corporation, the real truth is, not that the corporation has no soul, but that the members who compose it despise, disobey, and ignore the souls they have. The insensibility to moral considerations which men so frequently manifest in their collective action by no means proves that in their collective action they are not under moral law; they are really just as much under it as when they act in their private capacity. The trouble comes from the *division of responsibility*, and the consequent ease of each man's throwing his own share of it upon his fellows. That this is ever done, and that any man should sophisticate himself into a belief of his own guiltlessness when he has joined a crowd in doing wrong, is simply a proof of his own moral and intellectual childishness. Division destroys nothing; divided responsibility is responsibility still. John Smith would think himself a swindler, if he refused to pay John Brown a debt of ten dollars; but he is a million-fold worse swindler, if he votes with a political party to repudiate a national debt which he and they owe to the multitudinous victims of the fraud. A single man seldom commits an enormous sin; but with a crowd he can easily help commit a sin of which his individual share is enormous indeed. Just in proportion to the magnitude of the power of a corporation and the magnitude of the interests which are dependent upon its action, is the magnitude of each member's responsibility for that action. He may shut his eyes to it; he often does so; but none the less is he a rascal, if the action he has sanctioned is rascally.

There is, then, such a thing as a *corporate conscience*; namely, the *aggregated consciences* of the members who actively or passively join in the corporate act. Being to all intents and purposes a corporation, the State as such has its own corporate conscience. Each citizen of the State stands in two different moral relations to his fellow-citizens—one as a private individual, one as a citizen of the State. In both relations he is equally bound by the moral law. He is bound to obey the moral law in his individual relations, in virtue of his individual conscience; he is equally bound to obey the moral law when he asso-

ciates his individual conscience with other consciences in civic acts, and thereby helps to constitute the corporate conscience of the State. It is this fact of the *aggregation of consciences* in the performance of single actions by the corporate State—an aggregation which creates a *corporate conscience* distinguishable, though not separable, from the individual consciences of the citizens—which we would recognize in addition to Mr. Johnson's statement.

Join a strong intellect with a great moral nature, and you will without fail have a citizen who is as vitally interested in national morality as he is in the morality of his own private transactions, and for the reason that he is really as much implicated in the one as in the other. He will carry into all his activity as a citizen the same high principles which govern him in his private life; he will comprehend and feel his own moral responsibility, as a factor of the State's corporate conscience; he will be as anxious to understand the moral character, tendency, and results of all important public measures as of his own transactions; he will apply the moral law as rigidly to one as to the other. There is no good citizen who does otherwise. Men may be good individuals without being good citizens; but they will be good individuals on a very petty scale, limited in capacity and insignificant in public influence. All good citizens are conscious of their large relations to their countrymen and to the world, as factors of the State's corporate conscience; they add to mere individual goodness the dignity and glory of good citizenship; they enter into the mighty national life with intelligence and moral power, and do their part in the shaping of the national destiny; they scorn to busy themselves in the microscopic details of individual life, and put forth their noblest energies in "true politics"—"the application of morals to public affairs." It is not necessary to become politicians or dabble in the dirty waters of party politics. But it is necessary to shirk no public duty, to do all that opportunity permits towards forming a wise and noble public opinion, to exert one's utmost power in behalf of national righteousness. The State's corporate conscience is made up of private consciences, and its power is simply the aggregated power of these. Nothing, therefore, can atone for that fatal defect of individual character which makes so many men indifferent to the moral complexion and bearing of legislation. They, even more than the actively bad, are the prime cause of national disaster and shame. Free Religion is good for little, if it does not quicken the sense of responsibility in each one of us for the *character of our own collective action*—not only as factors of the corporate conscience of the State, but also of all minor associations in which we may be members. The sluggishness of the good causes a thousand times as much evil in this world as the most violent exertions of the vicious. Humanity's dreary and sad history will read far differently, when good individuals become good citizens, control the corporate conscience of the State and lesser societies, and cease to abandon all collective action to the management of selfish and unworthy schemers.

The disgrace which can be brought upon the State by permitting those to govern politics who laugh at the "application of morals to public affairs" is painfully illustrated in the passage of the anti-Chinese bill by Congress. Here is a public measure which not only commits the grossest injustice against a weaker race, in flagrant violation of the lessons taught us by the civil war which punished us so mercilessly for similar wrongs against another race, but also violates the most solemn treaty stipulations and breaks faith with China in a manner which must draw upon the United States the scorn of civilized countries throughout the world. We blame less the miscreants in Congress who have accomplished this shame than the inert good who have suffered such miscreants to represent them there. If the people themselves had more conscience in public affairs, they would require it in their servants. Politics are to-day in this country the exact reverse of what Sumner defined "true politics" to be; they are the most ingenious and successful application of immorality to public affairs.

There can be no remedy for such national humiliations except through the development of the corporate conscience of the nation; and that means that American citizens should see, feel, and act upon far nobler principles, touching their responsibility as members of political and other organizations, than they have ever hitherto done. They must come to believe that *corporate conscience* is a veritable fact; that each individual is a factor of it; that disregard for the morality of corporate action is every whit as disgraceful



as disregard for private morality; that there is no such thing as shielding oneself from shame behind the plea of divided responsibility; that the shame of immoral corporate action belongs entire and undiminished to every one who favored it or failed to fight against it. Until this higher development of the moral sense comes to supplement the vast increase of associated activity in modern times, and to hold in check the terrible demoralization it is introducing into American society in all directions, what can be expected but wave on wave of public immorality and humiliation? It is not enough to have quick individual consciences; that is still a desideratum. But we must have, as a nation, as members of countless minor organizations, a quick and strong corporate conscience. Let us not follow up the exploded doctrine that "the King can do no wrong" with the worse absurdity that "the State can do no wrong": the State can do wrong, does do wrong, will do wrong, until we learn that conscience commands us all just as absolutely in our collective as in our private action. The moral law is the supreme power in human history, and conscripts all men, all nations, all events, all ages, into the great army of witnesses to its eternal and terrible majesty. Fool indeed is he who elicits it; he shall be ground to powder in the mills that "grind slowly, but grind exceeding small." The future of America depends on her ability to evolve a better conscience than the world has yet known; and the first betterment of it will be to make it corporate no less than private.

#### NOTES FROM THE FIELD.

I have been so occupied the past few weeks that I have found no time to write a letter for THE INDEX. After the Syracuse Convention, following Greeley's advice, I went West. Passing over into Canada, I gave lectures at Toronto, St. Thomas, and Aylmer. I have been to Toronto many times, having given as many as twenty lectures in that city. There is quite a large liberal association there, organized some four years ago after a debate in that city between Rev. John Marples, a Presbyterian clergyman, and myself. It has done very effective work. The *Freethought Journal*, a very creditable liberal paper, edited by Mr. Hargraves, is still published, but I fear not very well sustained. The first time I went to St. Thomas, my arrest was seriously contemplated by the authorities; but this season nothing was said about arresting me, and the attendance was much increased. When I visited Aylmer, some five or six years ago, the Methodist minister of the place tried to produce disturbance at the first lecture, and afterwards tried to have me arrested for blasphemy. Subsequently a public debate occurred there between Prof. Burgess, President of the North-Western Christian University of Indianapolis, and myself, which was largely attended, and reported and published by Mr. Pankhurst of the *Aylmer Paper*. Since then I have been to Aylmer several times and addressed large and intelligent audiences.

I lectured to good audiences this season at Toledo, West Liberty, La Rue, Nevada, and Marysville, Ohio. At Toledo my lectures were under the auspices of the Turnverein. The American liberals of that city show no disposition to unite in any kind of organization. At none of the other places above mentioned is there any liberal association.

I gave lectures at La Harpe, La Salle, Minier, Carlinville, Eureka, and Bushnell, Illinois. Of all these places only the one last named has a liberal organization, and that is rather feeble; yet the liberal thought and feeling are strong, and my lectures were largely attended. Perhaps I should mention Eureka as an exception. It is a dull little town, and is known chiefly as the seat of a Disciple (Campbellite) College. My audiences there were composed principally of the professors and students. The lectures were on scientific subjects. At Minier I spoke in the Disciple Church, a church in which I have, the past two years, given thirteen lectures of the most radical sort. The trustees of the church readily granted it for these lectures. I suspect there is about as much scepticism and unbelief inside as there is outside of that society.

I gave lectures at Carthage, Pleasant Hill, Carthage, Joplin, and Hannibal, Missouri. There are Liberal Leagues at Carthage and Joplin, but neither is in a very vigorous condition. Indifference seems to be the main reason; but liberal lectures are largely attended. At Hannibal there is a small association composed of good material. I have given two courses of lectures there this season.

I lectured to large audiences at Fort Scott, Inde-

pendence, and Columbus, Kansas, where the liberal element is large, although wholly unorganized.

Big Rapids, Michigan, is another city that swarms with freethinkers, and gave me excellent audiences through a course of lectures, but where there is no inclination to unite in organization.

I lectured at Brazil, Zionsville, Lebanon, and Indianapolis, Indiana. There is a liberal association at Brazil composed of intelligent, earnest freethinkers; but the general intelligence of the place is not above the average.

At Zionsville there is no organization. When I first went there some five years ago, I was hooted at, as I stepped from the cars, by the crowd that had collected at the depot to see an infidel lecturer. Arrangements had been made by a gentleman in my behalf, and by the Disciple Church on the other side, for a debate between a Rev. Mr. Jewell and myself. The churches had everything their own way. There was but one avowed freethinker in the place. The feeling against me was very bitter. The debate took place in the Disciple Church, lasting four days. Now Zionsville is a very liberal village. Some of the chief supporters of Jewell have become freethinkers. He has left the ministry and gone to publishing a daily paper in Illinois. The Disciple Church is without a pastor and has no regular service,—indeed, is virtually dead. I have been there several times since the debate, addressing audiences of from four to five hundred.

Indianapolis is a city in which the liberal element is large, although quite unorganized so far as I know. I gave two lectures there this season, one in the Grand Opera House, Sunday afternoon, with an admission fee of twenty-five cents, to an audience of over six hundred, and the other in the evening at Unity Church, which by the courtesy of the trustees was placed at our service. The morning of the same day I listened to an able, sensible, and liberal discourse by Mr. G. W. Cooke, pastor of Unity Church, who is making many friends among the freethinkers of Indianapolis.

On my way East I stopped at Irwin's Station, a town of some two thousand inhabitants, eighteen miles east of Pittsburgh, on the Pennsylvania Central. I had been engaged by a Liberal League, recently formed, to give two lectures. A Methodist bishop having been there preaching in defence of Christianity, the liberal minds thought they would offer the public an opportunity to hear something on the other side. The school-house was secured for the lectures from the president of the school-board, who had been authorized to let it when and to whom he saw fit. From the time my lectures were announced, the clergy commenced denouncing infidelity, and warning the people not to hear me. Personally I was prayed for and prayed at, and represented, I was told, as a very wicked and dangerous agent of the devil. Public sentiment was decidedly against me. After my arrival, the school-board met and passed a resolution to the effect that the building should not be used for lectures by me. But the president of the board declared he had made a contract with certain parties, and he should keep it. He accordingly authorized the county constable, in writing, to have the building opened for the lectures. About 8 P.M. I passed through a large crowd that thronged the street, and entered the building, in which I found, comfortably seated, awaiting my arrival, a hundred or more persons. An admission fee and apprehensions of trouble combined to make the audience smaller than we had been led to expect. But the audience was intelligent and appreciative. No disturbance, no interruption occurred. We were not annoyed even by the crowd outside. I gave rather a mild lecture, the subject being, "Science versus the Bible." I exposed some of the absurdities of the mosaic cosmogony, and presented as more reasonable and consistent the theory of evolution. After the lecture, I returned to the hotel. The next evening, about ten minutes before the time to commence my lecture, and before I had left the hotel for the hall, I was arrested by an officer, on a warrant charging that, with two other persons, I had forcibly entered, and for two hours or more held, the school-house for immoral purposes. The other gentlemen, William Crookston, a prominent merchant, and Mr. Boileur, county constable, were arrested at the same time. Five hundred dollars' bail in each case was required, and, this being given, we went to the hall (another place having been secured for the second lecture), where I was able to begin speaking five minutes past eight. The lecture was given, nothing unusual occurring, and the next morning I took the cars East. I am to appear for trial next May.

I do not know any of the persons who caused the arrest. They are probably religious fanatics, urged on, I was told, by some of the clergy. The charge against me is entirely false. I went to the school-house as I would to any public hall, neither meeting nor offering resistance, nor receiving any intimation from any officer that the occupation of the building was forbidden. The charge against Mr. Crookston and Mr. Boileur is, so far as I know, untrue. The poor bigots who have instigated these arrests will probably be ashamed of themselves before the matter ends. They have done more to promote freethought than I could by lecturing in Westmoreland County for months.

This case of petty spite and persecution is but a ripple on the current of events, serving to remind us of the narrowness and intolerance still to be found in small places, where the people are yet largely under the influence of the Orthodox clergy.

B. F. U.

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

Forty-nine million of us in 1880.

There are over one hundred Jews in Canton, Mass.

Forty-one clergymen immigrated to this country last year.

Pope Leo XIII. has created two new dioceses in this country.

London has forty-five theatres and twenty-five music halls.

England has one hundred thousand people living upon canal boats.

It looks as though the Massachusetts Agricultural College was a failure.

Moody's meetings in Baltimore are said to be crowded with listeners.

Mme. Anderson gives the credit of her walking to "her Heavenly Father."

There are eight young Chinamen attending the Phillips Academy at Andover, Mass.

The liberals of Cincinnati, Ohio, contemplate organizing a local Liberal League in that city.

Artificial teeth were manufactured in China centuries before they were produced in Europe.

Japan sells boots in the United States manufactured from leather brought from American ports.

New York State has six thousand four hundred ecclesiastical organizations of all denominations.

The Pope has accepted the resignation of Archbishop Purcell, and is casting about for a successor.

The "man in the moon" is formed by the gray plains, where once, astronomers think, an ocean spread.

The Presbyterians are petitioning the Alabama legislature to prohibit the running of railroad trains on Sunday.

Henry C. Work, the popular song-author, says, "The writer of songs doesn't generally feel much like singing."

Hayti is said to produce a narcotic plant so powerful that it will cause coma of any desired intensity and duration.

Piety has broken out in Louisville. An effort is making to keep people from enjoying themselves in that city on Sundays.

It looks as though Denis Kearney was a prophet, after all. The Chinese must go; and not only that, but they must not come.

The late Unitarian Conference in Brooklyn was thinly attended, and caused hardly a ripple upon the surface of liberal society.

The Archbishop of Paris reports to the Vatican that the French radicals will insist upon the separation of Church and State.

Carlyle, that writer of intricate English, is described as looking "very old and grizzly." It is said that he dislikes Americans.

The works of Darwin are more popular in Germany, it is said, for the purposes of university education, than in Great Britain.

Beecher says: "There was not one of the patriarchs who did not live such a life as in these days would put him in the penitentiary."

The Society for the Prevention of Cruelty to Chil-



dren cared for and furnished comfortable homes to nearly seven hundred children last year.

The Pope is making a collection of the abusive, offensive, and threatening letters which he has received from socialists in all parts of Europe.

Bishop Huntington and several other distinguished clergymen of Western New York, are engaged in a movement to get rid of the Onondaga Community.

Christianity has been organized over eighteen hundred years, and can only boast to-day of including (nominally) about a quarter of the earth's inhabitants.

It is said that a Baptist church in this city puts cologne in the water used for baptismal purposes. Sinners not only get washed, but perfumed, nowadays.

The United States have more miles of telegraph wire than any country in the world; one hundred and seventy-nine thousand two hundred and four are the figures.

It cost the State about \$7,777 to decide whether the preacher of the annual sermon before the legislature should receive \$50 or \$100. This is "retrenchment." It costs too much to retrench!

A Washington letter sends us the following humiliating news: "Drunkenness among the members of the House continues to prevail to an injurious extent. The restaurants sell whiskey under the name of 'cold tea.'"

The President approved the act to allow women to practice before the Supreme Court. Another "right" conceded to woman. Why not grant all her rights at once, and acknowledge woman's equality with man? It has got to come.

The kindness of the many friends of THE INDEX in forwarding new subscribers to the paper encourages us in expecting more of the same sort. The best day to do anything is to-day. Now is Nature's best opportunity. We shall look for a larger number of names each week.

Rev. Mr. Murray preached recently in Plymouth Church. His views were almost opposite to those of Mr. Beecher on many questions of doctrine, and caused no little comment among his hearers. Mr. Murray does not believe in letting the sinner off so easily as does Mr. Beecher.

A correspondent of a Western paper thinks the Rev. Joseph Cook of Tremont Temple notoriety is "no more just to workmen than Kearney is to capitalists." He describes him thus: "Cook is large, obese, full of hot blood, with coarse hair and skin, and looks like a Scotch butcher."

Fossilized remains of what is reported as a gigantic prehistoric man have been found two hundred feet beneath the earth's surface in a cave recently opened in a mine near Eureka, Nevada. The lower limbs, head, and neck are said to be clearly defined and natural. Is it another "Cardiff Giant"?

Oxford Street Chapel, Lynn, was filled Sunday afternoon, Feb. 16, to hear a lecture on "Taxation of Church Property" by the minister of the Free Religious Society which holds its meetings there. A petition, asking for "the repeal of all laws exempting ecclesiastical property from taxation," was signed by a large number of people present.

Rev. Newman Hall, of England, said in his lecture at Music Hall on "Prayer as an Answer to Modern Scepticism," that "man prays because God hears prayer," and that "God both heard and answered prayers." We would like to see a single thing that man can lay his hand on and say: "This is in answer to prayer."

In China large quantities of oysters are dried, instead of being eaten in the fresh state. They are taken from the shell, plunged into boiling water, and then exposed to the rays of the sun until every particle of moisture has evaporated. In that state they will keep for any length of time, and are said to preserve all the delicacy of their flavor.

The Third Unitarian Church of New York City will be twenty years old next May. The pastor, the Rev. O. B. Frothingham, intends at that time to resign his charge and go on a year's tour in Europe. He is much exhausted by his long and arduous public labors. It is stated that on his return his society will be reorganized on a more liberal basis, so as not to be hampered by the Unitarian name or methods.

Senator Blaine, in his "Heathen Chinese" speech, said: "The Senate must choose whether it would insist upon the civilization of Christ or the civilization of Confucius." We do not want either; we want the civilization of the nineteenth century. The Declaration of Independence is not in the Old Testament, nor the Emancipation Proclamation in the New; nor have the Chinese classics furnished us with our statutes.

They had some queer titles for books in the time of Cromwell. Here are a few of them: *A Most Delectable Sweet Perfumed Nose-Gay for God's Saints to Smell at*; *The Snuffers of Divine Love*; *Hooks and Eyes for Believers' Breeches*; *High-heeled Shoes for Dwarfs in Holiness*; *Crumbs of Comfort for the Chickens of the Covenant*; *A Sigh of Sorrow for the*

*Sinners of Zion*; *The Spiritual Mustard Pot to make the Soul Sneezes with Devotion*.

If the charming sketch of "Hawthorne" in the *Literary World*, by Thomas Wentworth Higginson, is a specimen of the "Short Studies of American Authors" which this clever writer is engaged to give the public, there is a rich treat in store for us. Among living writers no one can say things with more grace and literary nicety than Col. Higginson; nor, when necessary, have we an author who can charge language with nobler, stronger meaning than he.

Harvard Divinity School wants \$135,000 to make unsectarian ministers,—that is, Unitarian ministers. Without this sum, two theological professors must leave their posts. The ministers this century needs cannot be made by theological schools. There are voices outside of the pulpit that are directing the people. Ordination is no guarantee of fitness. The truest speech is from man to man, not from priest to worshipper; the highest message comes from the soil, not from the altar. The oil that anoints comes from no visible horn. We want no more appliances to manufacture ministers, but ways to improve mankind. Men are wanted to-day, not priests.

A determined effort is making in New York to do away with the injustice of tax-exemption. Petitions are now circulated, assigning the following reasons why exemption should cease: "Because, by exempting church property and clergymen's effects from taxation, the State is assisting to support sectarian religion, which is unconstitutional; besides, it is extending charity to the clergy, a class better paid than the mechanics who are taxed, thus constituting them a privileged class." "By continued exemption from taxation, ecclesiastical corporations are enabled to amass immense wealth," etc. Liberals everywhere should take up this work, and carry it on until justice is done to all and injustice to none.

Mr. B. F. Underwood is the cause of an "Atheistical Earthquake" in the little town of Irwin Station, Pennsylvania, whither he went to lecture on the subject of "A Personal, Intelligent Deity," on the evening of Feb. 4. He was arrested for "forcibly entering" the hall, with two citizens of the place. They were held in \$500 bail each. Mr. Underwood delivered his lecture, as advertised, to a large audience, notwithstanding the efforts of the Christian clergy of the town to prevent him. Such persecutions will lead to the organization of freethinkers, and the building of halls for the promulgation of their ideas and the teaching of the principles of liberalism. The persecution of the reformer is the seed of progress.

Thomas Scott, who died on Dec. 30, was in many respects a remarkable man. He had a varied and valuable experience. He had a clergyman for a father, but learned during the course of his eventful life that "superstition was the worst disease with which human nature is afflicted." He was a page at the court of Charles X. in France,—travelled in Europe with Louis Napoleon (with whom he was at one time intimate),—enjoyed the personal acquaintance of the great men in America at the time of Burr,—sported among the red Indians when Cincinnati was a village and Chicago a wigwam,—and for twenty years has been in England the centre of various circles of minds, receiving with equal hospitality Moslems, Brahmins, Buddhists, and Christians. He was the author of the *English Life of Jesus*, and published a large number of pamphlets by many different pens on the great questions of the age, such names as F. W. Newman, W. R. Greg, Dr. Hinds, Bishop of Norwich, Maitland, Voysey, Mrs. Besant, being among the authors. He met the world face to face, lived in it and with it, knew men for what they were worth, saw the evils in the world, and, after becoming acquainted with mankind, its sins and wants, returned home to devote his powers and his means to what he regarded as the emancipation of man from superstition. Whatever was said of his aim, nobody doubted the sincerity of his purpose or the sacrifices he made for it.

A volume of verses recently issued by G. P. Putnam's Sons, New York, is wonderful, considering its source. It is called *Apple-Blossoms*, and contains the poems of two children named Elaine Goodale and Dora Read Goodale. Elaine was born Oct. 9, 1863, and Dora Oct. 29, 1866. The former contributes sixty-two of the poems which the book contains, and the latter seventy-three. Portraits of both girls add to the attraction of the book. All the poems are on simple themes; they are Nature's inspirations. In reading the lines in this book, we can easily imagine the flowers, the birds, the trees, and the deep blue skies, singing through the heart of a child that loves them. Such poems are not of insight, but of sympathy. A sweet, natural poetry like that of the summer ground or the summer sky breathes through every verse. No more remarkable work is to be found in American literature. If the girl is mother of the woman, we may expect to see the names of Elaine and Dora Read Goodale written high and bright among the poets of their native land. Here is a dainty little verse on "Spring and Summer," which hints the beauty that these children have hidden in words:—

"In spring we note the breaking  
Of every baby bud;  
In spring we note the waking  
Of wild flowers of the wood.  
In summer's fuller power  
In summer's deeper soul,  
We watch no single flower,  
We see, we breathe the whole."

The leading article in the March number of the *North American Review* is a symposium on negro

suffrage, by Senators Blaine and Lamar, Gov. Hampton, Representatives Garfield and Stephens, Wendell Phillips, Montgomery Blair, and ex-Gov. Hendricks. Mr. Blaine opens and closes the discussion. He claims that the negro was wisely and justly enfranchised, and should not be deprived of his right to the ballot, but that he is practically disfranchised by intimidation; and he demands for him all of the privileges that have been granted him by constitutional amendments. Messrs. Lamar, Stephens, and Hampton insist that the political liberty of the negro is not seriously interfered with, and argue that if the South be let alone all of the difficulties growing out of emancipation will adjust themselves. Hampton says that a qualified suffrage would have been better for the negro, and Stephens declares that if an attempt should be made to deprive the Southern States of their present representation in Congress on the plea that the negro is not allowed to vote in accordance with his convictions, it would be the most wanton outrage that ever was undertaken in any country. Mr. Blair takes the ground that negro suffrage is and always must be a failure, and instances the trial made with the blacks in the West Indies by the English. Wendell Phillips asserts that the colored voters have exhibited as much wisdom in politics as have their white neighbors, and that the South was better governed under negro rule than it has since been under white legislation. Gen. Garfield thinks that colored suffrage has been more than fairly successful, and says that the era of peace and good feeling will come only when the negro shall be allowed to cast his ballot without interference of any kind. This discussion is followed by a paper on the Philosophy of Jonathan Edwards, by Prof. George P. Fisher, of Yale, giving a summary of the works of Edwards and an analysis of his peculiar line of thought. Gen. Nelson A. Miles treats the Indian problem at some length, stating many facts, and his reasons for believing that the Indians can be best managed under military supervision. J. R. G. Hassard, the translator of the famous cipher dispatches, presents a chapter on Cryptography, in which he explains fully the system by which secret characters are read. The closing pages of the number are devoted to a review of recent Russian novels, by S. E. Shevitch.

## Communications.

COLONEL INGERSOLL ON MOSES.

BOSTON, Jan. 5, 1879.

EDITOR OF THE INDEX:

Dear Sir,—In reading a sermon delivered by Rev. M. J. Savage, at the Church of the Unity, Dec. 29th last, entitled, "Looking Back: the Bad of It, and the Good of It," we find he is reported to have said:—

"Colonel Robert Ingersoll has made a great deal of noise through the country by talking about some mistakes of Moses. Let me say frankly and simply that, so far as the general purposes and efforts of Mr. Ingersoll are concerned, I most heartily sympathize with him; but I do not sympathize with him in the way he treats the mistakes of Moses. If he would only give his subject a new title the objection would be removed. It is not the mistakes of Moses that need to trouble us; it is the mistakes, the blunders, the puerilities, the lack of intelligence, on the part of modern men that ought to know better as to what Moses really said and did. There is where the mistake lies; it is not with Moses, it is with men who live right around us here in Boston, in Chicago and New York and London; these are the men who are making the mistakes. The work of Moses was as grand as that ever wrought by any man in all the world, and it tells on our lives and civilization to-day. Moses was not to blame because he did not know modern geology; Moses was not to blame because he did not know the constitution of the stars; Moses was not to blame because he did not know the order of the heavens; Moses was not to blame because modern tradition has assigned to him a thousand things that he never thought of, and has said that he did a thousand things that no one ever wrought. The mistakes are ours in treating the problem of creation, which naturally grows out of life-long looking, from their stand-point. And when we have blame for men, let us blame modern men for their folly, for their superstition, for their ignorance, for their lack of thought and care; not blame the past, which was noble and grand in its day."

A criticism of this kind coming from any other pulpit in the city of Boston would not be surprising; but coming from the gentleman who stands on the platform of the Church of the Unity, it is surprising.

The words of Mr. Savage are such as to imply, if nothing more, that he believed Colonel Ingersoll imagined he was really criticising the writings of Moses; yet we cannot believe that Mr. Savage actually thought the Colonel imagined anything of the kind.

The Colonel, undoubtedly, is as well aware of the fact as is Mr. Savage, that Moses did not write the Pentateuch, and therefore knew he was not criticising him, but the writings of persons who lived long after his time.

As we cannot answer for Colonel Ingersoll, we can imagine that, in answer to the Orthodox theory of the inspiration of the Scriptures, and to the claim of the Mosaic authorship of the Pentateuch, he would simply say:—

"I do not believe that Moses wrote the Pentateuch; but as you claim that he is the author of it, I will, for the sake of an argument, admit it. But if, as you say, he was an inspired penman, and everything is recorded therein 'just as though God himself had held the pen,' and if, as you say, 'Every scientific statement is infallibly correct, and all its history and



narrations of every kind are without any inaccuracy' (Baylies' *Verbal Inspiration*, p. 62), then it should be able to stand the most searching criticism. I propose, therefore, to search these 'inspired words,' and to criticise them, and to show you, in spite of what you claim, that there are 'some mistakes made by Moses.'"

He then shows some of the mistakes in geology, astronomy, etc., which are to be found in the books attributed to Moses.

If we are not very much mistaken, it is not long since Mr. Savage himself did the very same thing. We think that he too delivered a lecture on "some mistakes of Moses," the only difference being that he entitled his "Moses and Evolution." We believe also that he has done the same thing many times before his own people.

Having heard both lectures, and not drawing our conclusions from "titles," we venture to say that, if Colonel Ingersoll deserves to be criticised for delivering his lecture on "Some Mistakes of Moses," Mr. Savage also deserves to be criticised for delivering his lecture on "Moses and Evolution," and that in criticising Colonel Ingersoll he is criticising himself at the same time.

Perhaps Mr. Savage thought of this when he said: "If he would only give his subject a new title, the objection would be removed." If such is the case, we would advise Colonel Ingersoll to do so at once, and call his lecture, "Some Mistakes of the Elohistic and Jehovistic Writers."

If the Colonel should object to this, and say that the mass of the people are better acquainted with Moses than they are with these other two gentlemen, then he would continue to be open to criticism; but before we criticise him again, let us criticise, as Mr. Savage has said, "carefully and with thought."

CHARLES M. BARSTOW.

#### THE CHELSEA LIBERAL LEAGUE.

EDITOR OF THE INDEX:—

At the annual meeting of the Chelsea Liberal League, held February 9, the following resolutions, introduced by J. A. J. Wilcox, were, after some discussion, unanimously adopted:—

"Whereas, At the Annual Congress of the National Liberal League, held at Syracuse last October, a faction organized for that purpose, representing but an insignificant minority of the full membership of the League, succeeded in committing the League to an attitude inconsistent with its declared principles and purposes, thereby compelling the minority of the members of the Congress, in fealty to the animating spirit which brought the League into existence, and confident of the sympathy and approval of a greater part of its membership, to make emphatic protest against this practical subversion of a noble enterprise; and

"Whereas, This protest took the form of a new organization upon the original basis of the National Liberal League, called the National Liberal League of America; it is therefore

"Resolved, That the Chelsea Liberal League hereby severs its connection with the National Liberal League, and declares itself in affiliation with the National Liberal League of America."

Also, by a unanimous vote, the Chelsea Liberal League amended its constitution by inserting the words "of America" after the words "National Liberal League," wherever they occur in that document.

It is a significant fact, Mr. Editor, that of our total membership (about forty) but three are known to dissent from the above action.

The President, D. G. Crandon, introduced the following resolution, which was heartily seconded by Mr. Hamlen, and unanimously adopted by the League:—

"Resolved, That the action of the Chelsea Liberal League, in withdrawing from the National Liberal League, shall not be construed as any disrespect to the Hon. Elizur Wright, its President, for whom personally we have the most unqualified respect and regard, and we so declare."

D. G. Crandon, having served the League two years as its presiding officer, declined a reelection. The Committee on Nominations reported the following list of officers for the ensuing year:—

President.—J. A. J. WILCOX.

Vice President.—D. G. CRANDON.

Secretary and Treasurer.—B. H. CRANDON.

Counselors.—HOWARD MARSTON, E. B. MOORE,

BEN TURK, A. V. LINCOLN.

These officers were elected.

After passing a vote of thanks to the retiring officers, and instructing the President and Secretary to apply for a charter to the National Liberal League of America, the meeting adjourned.

BENJ. H. CRANDON, Sec'y.

#### A CASE OF "LIBERTINISM."

DEAR MR. ABBOT:—

Your recent editorial on true and false liberalism, and also Mrs. Spencer's admirable lecture treating the same subject, have fitting illustration and enforcement in an article published in the *Truth Seeker* of Feb. 15, with this title:—

"(From the Sunday-school Register.)

"Young Ladies' Bible Class."

Whether there is any such paper as the *Sunday-school Register*, I do not know; but it is given to understand that the article is copied from a Sunday-school paper of that name. But that pretence is given up at the close, for it purports to be written by "The Ungodly Woman of the Nineteenth Century." That it was written by a woman I very much doubt; but of the ungodliness there is no question. Between the falsehood in the caption and the self-accusing truth of the signature, the intervening space of nearly two columns is continuous and unmitigated filthiness. I suppose the attempt is to show that con-

sistency requires the abandonment of all claims of infallibility and sacredness for the Bible, or that such passages as are considered indecent should have equal prominence in public and private teaching with others.

The right to hold and express such an opinion is not denied; but to express, enforce, and illustrate it in the manner of the "ungodly woman" could be done only by one whose habits and associations had killed out every native instinct of modesty, and no person or paper of high moral tone would consent to its publication.

A Sunday-school superintendent selects one of those passages which are usually skipped, amplifies it, enlarges and comments upon it to a class of young ladies, with all the disgusting suggestions and applications which a foul imagination can supply. And this is printed in large type, in a paper which claims to be devoted to "science" and "morals." It is not to be wondered at that liberalism languishes while made to carry the burden of such exponents.

This same number contains two other articles of a similar character, one of them by the same "ungodly woman"; and among its *faceties* are jokes which one would expect to hear only among those who delight in lewdness of thought and speech.

Multitudes of people of progressive inclinations, still nominally classed among the Orthodox, honestly entertain the opinion that liberalism goes hand in hand with "vile affections" and practical immorality, and that the freedom which it demands is freedom from these restraining influences and laws which make society possible. This opinion is not without justification in the character of men and publications which take the liberal name, and it is not surprising that many shrink from sharing the odium which the cause suffers through such uncleanly advocacy.

But such things must needs be, as a glance at the history of reforms will show, and we need not falter in our courage; for the true reform, though it may be retarded, will still go on, against the attacks of declared enemies or pretended friends.

J. A. J. WILCOX.

#### COOKIANA.

TIPPECANOE CITY, O., January, 1879.

MR. ABBOT:—

I am pleased that you gave us Mr. Cook's defence for calling the majority of the Liberal League assembled at Syracuse the Free Religious Association, and for no better reason than that some who belong to the Liberal League do also belong to the Free Religious Association! Such reasoning will prove the Church to be Freemasonry. And since sometimes Freemasons belong to a thief gang, therefore the Church is a gang of thieves! I will let Mr. Cook stand alone in such reasoning. Mr. Cook has a great facility in calling "infidel" everything that does not square with his belief. He has "infidel editors," "editors of infidel papers," "infidel majorities," and "infidel minorities."

It appears to me that if he was called upon for a definition of infidel it would be, "An infidel is any one who disputes as truth anything I affirm." I am acquainted with many Free Religionists and Liberal Leaguers, and I don't know of one who does not believe in a Supreme Power which governs this world in all of its ramifications, and does it with all the wisdom and design they (each for himself) can see manifested in the way it is governed. Is this infidelity? That this Power so governs that every word, thought, and action of each individual will receive a just recompense of reward, and by a mind that could grasp the whole would so be seen,—is this infidelity? They don't believe that there is any interference with general laws, so as to make a railroad bridge either stronger or weaker than established laws have made it, in order to hold up a train or plunge it to destruction. Is this infidelity? They don't believe faith in a single proposition, however truthful or absurd the proposition may be, will save a man from the evils of a long life of iniquity. Is this infidelity? Freethinkers, so far as I know them, believe all things are divine, having but one origin; i.e., there is but One Power from which all things, all changes spring, the Power and matter having an eternal existence. Thus it is seen (if I am correct as to what freethinkers believe) that liberals believe, not only in the divinity of the Bible, Hebrew Scriptures, and Christian religion, but also in the divinity of all other bibles, scriptures, and religions.

Once admitted the existence of an Infinite Power, all of the above conclusions necessarily follow. Is there only One Supreme Infinite Power governing all things? or are there two such powers? or are there two or more such powers, equally potent but neither supreme? I shall be much obliged to Mr. Cook or any one else who will state some one or more propositions, a disbelief in which is infidelity. I don't believe that the way in which Mr. Cook proves the Liberal League and the Free Religious Association are one and the same thing is sound logic. Is this infidelity? If to believe that Mr. Cook, by slang insinuation and perversion, is endeavoring to misrepresent and injure Liberal Leagues and the Free Religious Association and the ideas they teach, is infidelity, we will all plead guilty, or at least I will.

E. L. CRANE.

#### "THE DOUBLE OR THE SINGLE STANDARD."

EDITOR INDEX:—

Dear Sir,—In your last number I notice some remarks, under the above heading, by Mr. E. D. Stark, of Cleveland, Ohio. While Mr. Stark clearly proves (what is but a truism to all who know anything about monetary science) that the extremes of fluctuation would be less under a double standard than under a single one, yet he seems entirely to

have overlooked the very important question, whether such a thing as a double standard is possible. His statement to the contrary notwithstanding, I think it can be shown that such a thing as a double standard never has been in practical operation in any country for any considerable length of time, and in the very nature of things never can be. For a very complete discussion of the subject, see *Money and the Mechanism of Exchange*, by Professor W. Stanley Jevons, of the University College of London, Eng.

Suppose that to-day there were established in the United States what is called a double standard,—that is, that the relative value of gold and silver were fixed as nearly as possible, and then their coinage left free, so that any one might take either gold or silver bullion to the mint and receive in exchange an equal weight of coined gold or silver, as the case might be; what would be the result? If from any cause it should happen that silver could be produced at a less cost than formerly, then, of course, unless the demand for silver should be increased, the price of this bullion must become less. But it will pay a debt just as well now as before. The tendency will be, then, to take silver bullion to the mint instead of gold; and, in time, the channel of circulation will be completely filled with silver coin, to the exclusion of the gold coin, which will then be more valuable as bullion than as coined money. The gold will be exported; the silver will be left. On the other hand, if gold becomes cheaper, relatively, than silver, it will become the sole coin. The silver will be exported. This country has had experiences of this kind. After the discovery of gold in California, gold became cheaper, relatively, than silver, and tended to drive that metal out of the circulation. If our present law is kept in force, our cheap silver dollar will, some day, drive our gold coin out of the circulation.

Sir Thomas Gresham clearly comprehended this truth three centuries ago, and embodied it in that well-known law which has since come to be known by his name. The substance of the law is this: That cheap money will always drive out good money, but that good money can never drive out cheap money.

What is called a double standard is, therefore, seen to be utterly impossible in practice. A "double standard" means a single standard, constantly shifting from one metal to the other, and subjecting the people to all the inconveniences attending such frequent changes.

Most respectfully,

CHARLES J. BUELL.

ROSENDALE, N. Y., Feb. 17, 1879.

#### "LIBERALISM AND LIBERTINISM."

DEAR MR. ABBOT:—

The spirit moveth me to say that your unswerving devotion to the cause of moral purity is above and beyond all praise. I have just finished reading your editorial article entitled "Liberalism and Libertinism," and, with heart all aglow with appreciation of its merit, I am irresistibly impelled to offer you the congratulation born of intense sympathy. If the avowed expounders of Liberalism all stood upon the same exalted plane as yourself, how powerless would be the Orthodox attacks upon it! What other reply would be needed to their aspersions than the silent but eloquent act of pointing to the lives and teachings of those expounders? Alas, that many of those lives will not bear inspection, and that much of their teaching is fit subject for criticism! Alas, too, that it should be found necessary to again and again disclaim for liberalism fellowship with libertinism! But while confessing with shame that such disclaimer is vitally necessary, it is matter for rejoicing that so earnest, so able, and so fearless a spokesman as the editor of THE INDEX has thrown down the gage, and stands armed and ready for aggressive combat with the foes of human liberty and purity, wherever harbored. If any man thinks the attitude uncalled for, or the mission Quixotic, let him but consider, no matter how briefly, the moral status of the civilized world to-day, and I think he will admit that for the gospel of honor and purity there is a crying need. If the boasted liberty of this age is not to be sunken in beastial license, then it behooves all lovers of the good and true to work for the cause they love; and because the cause is dear to me I cannot refrain from extending to you in spirit the right hand of fellowship.

Yours most truly,

CHARLES E. PERKINS.

OSWEGO, N. Y., Feb. 14, 1879.

NOT NOTICING some travellers, a Colorado farmer went on loading and discharging a double-barrelled gun, always aiming at some crevice or opening in the rocks, which lay in great profusion around. Firmly convinced that he was a lunatic, the travellers determined to treat him as such, and that was, as is carefully explained, "mighty darned civil." "Good-day, stranger," they said. The man looked up, but said nothing. "Plenty o' shooting around here, I s'pose?" Still no answer. "Why, what d'ye find to kill there?" was asked, as the man let off another shot. "Kill be darned!" said the man. "I'm plantin' wheat. Don't you see that all the sile in this darned section is between the cracks o' the rocks, and I have to shoot in the seeds!"

MAMMA: "Papa dear, the children have been asked to the Willoughby Robinsons on the 11th, the Howard Jones's on the 15th, and the Talbot Brownes on the 21st. They'll be dreadfully disappointed if you don't let them go! May I write and accept, dear papa?" Dear Papa (savagely): "Oh, just as you please! But, as juvenile parties should always be taken in time, you had better write to Dr. Squills too, and tell him to call on the 12th, 16th, and 22d."—Punch.



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WM. J. POTTER, Sec. F. R. A.

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PUBLISHED BY THE

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AT

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EDITOR:

FRANCIS ELLINGWOOD ABBOT.

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To foster a nobler spirit and quicken a higher purpose, both in society and in the individual:

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

In addition to its general objects, the practical object to which THE INDEX is specially devoted is the ORGANIZATION OF THE LIBERALS OF THE COUNTRY, for the purpose of securing the more complete and consistent secularization of the political and educational institutions of the United States. The Church must give place to the Republic in the affections of the people. The last vestiges of ecclesiastical control must be wiped out of the Constitutions and Statutes of the several States in order to bring them into harmony with the National Constitution. To accomplish this object, the Liberals must make a united demand, and present an unbroken front, and the chief practical aim of THE INDEX will be henceforth to organize a great NATIONAL PARTY OF FREEDOM. Let every one who believes in this movement give it direct aid by helping to increase the circulation of THE INDEX.

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WHOLE No. 480.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights; to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SMOULDER REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized, public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE  
FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

IN THE STATE of Maryland, witnesses are still held incompetent to give testimony in court, if they do not believe in the existence of God and a future state of rewards and punishments. This was decided in the Baltimore Court of Common Pleas, February 13, as reported in the Baltimore Sun of next day.

PROFESSOR JEVONS points out in *Nature* that "commercial crises fall into a series having an average period of about 10.446 years"; that this period coincides almost perfectly with Mr. J. A. Brown's estimate of the sun-spot period, 10.45 years; and that this coincidence "is by itself strong evidence that the phenomena are causally connected."

RELIGIOUS IMPERTINENCE meets a deserved rebuke in the *Literary World's* notice of a misnamed book by James Simson. Mr. Simson sneers at James Mill, for "giving vent to all his spitefulness against religion of every kind"; and he says of Franklin (whom he vulgarly calls "Ben"): "There is a good deal of the 'Red Indian' in Franklin's ideas about religion." The editor justly remarks that "the author is very intolerant and even impudent in his allusions to others."

PROTESTANTISM, which never abandons the hopeless attempt to reconcile dogma with mental freedom, may point the moral of this affecting tale: "Old R—, who died not long since, was a famous member of the Ancient and Honorable Artillery Corps. One day, when marching through Beacon Street in column of review before the Governor, his steps were very irregular. 'Uncle R—,' said a friend, 'you must have been taking too much "tangle foot." ' 'Not a bit of it,' said R—. 'There was a band both before and behind our company, and I was trying to march to two tunes! ' "

THE FRANKLIN, Pa. Press gives the following ironical advice in answer to the question, "How to make times good: " "Curse the capitalists; frighten them all you can. Do not let them go into business. If they show any disposition to do so, call a meeting; get up a set of rules and regulations for managing the business so to break them up as soon as possible, and threaten those who will not go in under the rules until they gather up their money and leave the country, as they have already begun to do. Nothing helps times so much as to let men know that, if they get more by working hard than you do by idleness, you will compel them to divide. They will work all the harder for such encouragement. Go right ahead with your communistic speeches; they are doing a great deal of good. All that is necessary is to follow it up, and we will all soon be on the ground floor, all equal,—all poor, all idle, all worthless."

PRINCE BISMARCK is credited with telling this curious story, illustrating the beauties of red-tape: "One day I was walking with the Emperor of Russia in the summer garden of St. Petersburg, when, coming upon a sentinel in the centre of a lawn, I took the liberty of inquiring why the man was placed there. The Emperor did not know. The adjutant did not know. The sentinel did not know, except that he had been ordered there. The adjutant was then dispatched to ask the officer of the watch, whose reply tallied with the sentinel's—'Ordered.' Curiosity awakened, military records were searched without yielding any satisfactory solution. At last an old serving-man was rooted out who remembered hearing his father relate that the Empress Catherine II., one hundred years ago, had found a snowdrop on that particular spot, and given orders to protect it from being plucked. No other device could be thought of than guarding it by a sentinel. The order once issued was left in force for a century."

THE *Christian Register*, which ought to be ashamed of making fun of religion in this reprehensible way,

relates that in one of the churches of Essex County the people recently grew tired of their own religious talky-talk in the Friday evening prayer-meeting, and the pastor urged them to attempt some work for the Lord during the week, and make it the subject of a report at the next meeting. The seed fell into good ground. On the next Friday evening, the first brother called upon was ready with his report, which ran on this wise: "Brethren, when our pastor exhorted us to do something, I resolved that I would talk with some unconverted person about religion. I began by inviting a man to come to meeting. 'Why should I go to meeting?' said he; and I told him he might learn something worth knowing. 'What should I learn?' he asked; and I told him he would learn that he was a sinner. 'But how do you know that I am a sinner?' said he, and I told him that the Bible said so. 'But I don't believe the Bible!' was his answer. Then we disputed about it; and, brethren, I got so mad that I could have kicked him! "

LAND in the United Kingdom is very unequally distributed, according to a recent statement: "England and Wales (leaving out the metropolis) have an area of 37,243,857 acres. Of this amount, 66 persons own 1,917,076 acres; 100 persons own 3,917,641 acres; less than 280 persons own 5,425,784 acres; and 874 persons own 9,267,031 acres. Ireland has 20,159,878 acres in all. One person here owns 170,119 acres, and 744 persons own an aggregate of 9,612,728 acres, or nearly one-half of the island. In Scotland the case is still worse. One man has 1,326,000 acres, besides 82,096 acres more in England, or a total of 1,358,548 acres. A second owner has 431,000 acres in Scotland; a third, 424,000 acres; a fourth, 373,000; and a fifth, 306,000 acres. Scotland has 18,946,894 acres in all. Twenty-four owners have more than one-fourth of the whole area; and seventy owners have 9,400,000 acres, or about one-half of Scotland. Considering the land of the whole kingdom, the Duke and Duchess of Sutherland together own 1,358,548 acres; the Duke of Buccleugh and Queensbury, 469,280; Sir James Matheson, 424,580; Earl of Breadalbane, 372,728; Earl of Seaford, 306,891; Duke of Richmond, 286,407; Earl of Fife, 257,652; Alexander Matheson, 220,438; Duke of Athol, 194,640; Duke of Devonshire, 183,321; Duke of Northumberland, 185,515; and the Duke of Argyll, 175,114 acres."

LAST SUNDAY forenoon, Mr. B. F. Underwood made a brave and much-needed address at Paine Hall on "Liberalism—the Genuine and the Spurious." He insisted on the necessity of making a broad distinction between liberalism and the various crude, loose, and licentious theories which shelter themselves behind its name. He was especially plain-spoken with regard to "free love," and the attempts of its advocates to force it under false pretences upon the liberals as a body, and to make them responsible for their own demoralizing utterances. While very carefully abstaining from all reflections upon individuals, he read extracts from two prominent exponents of "free love" which exposed the sickening and abominable character of their teachings. This courageous protest against vile tendencies which must soon make the very name of liberalism a stench in the land, unless these tendencies are stoutly and openly repudiated by all those to whom that name stands for a higher individual and social morality, entitles Mr. Underwood to the profound gratitude of every decent liberal throughout the country. The struggle is only begun; it must go on. The result will be either indignant repudiation of this "free love" iniquity by the liberals as a whole, or else their meek submission to it and their unprotesting endurance of public representatives whose lives are too often as infamous as their principles. The battle thickens, and THE INDEX calls upon all who love the liberal cause to speak and act undauntedly in its defence against treason that would betray it with a kiss.



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 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.  
 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

[FOR THE INDEX.]

## Lucifer's Lawsuit against Jesus.

TRANSLATED FROM THE FRENCH OF ALBERT REVILLE, "REVUE MODERNE," VOL. XXXIX. PARIS, 1868.

BY MISS ARETHUSA HALL.

[CONCLUDED FROM LAST WEEK.]

## PART III.

Not to put the patience of our readers to too severe a test, we shall pass over a lot of formalities, the object of whose minute exposition is, in the mind of the author, to show how it is necessary to proceed, regularly, from a first to a second trial.

We pass abruptly to the 4th of November, 33, and here we find Moses and Belial appearing before Joseph at On, his residence. It appears that the second trial was not conducted as the first. The attorneys of the two parties present by turns the recs, in which the one attacks, and the other defends, the judgment of Solomon. It is a contest of grand judicial fencing. Belial makes large use of the subtleties of his art, but they are each time exposed by Moses, who laughs till he gets hoarse and coughs convulsively.

During these debates, Lucifer summoned an old devil whom he reproached himself for not having consulted sooner. This was Hébel-furck, the special tempter of the Jewish people. This old devil gave him circumstantial information concerning Jesus, the Jews, the Christians, the legal condition of the Israelites under the Roman Empire, etc. His whole recital manifests a passionate animosity against the Jews. Hébel-furck relates to Lucifer all the fables concerning Jesus which, in the course of events, the rabbis had invented as to his origin and his character. Among others, he assured him that Jesus had been able to work miracles only because in his childhood he had discovered the secret of *Schemamphorasch*, a magic name of God, which gave to him who possessed it all kinds of supernatural power. This furnished Lucifer with an unhoped-for light. He flattered himself that he should be able to destroy entirely the ground on which the first judge had founded the divinity of Jesus; and prepared, in concert with his new counsellor, a list of witnesses who could certify to the accusations formulated by Hébel-furck. These witnesses were: Annas, the high-priest; Calaphas, his son-in-law; Rabam, Rosnuphin, Pudipharas, and Diarabaa, all four members of the Sanhedrim; Dismas, the impenitent thief; Barabbas, King Saul, and Judas Iscariot. Hébel-furck added to these Longinus, who with his spear pierced Jesus as he hung upon the cross, Lucius and Emor, two of the soldiers who scourged him by order of Pilate.

Moses exclaimed loudly against such witnesses. He had against each of them legitimate objections which ought to debar them from testifying. He accused Longinus, who pierced Jesus with his spear, of having committed a battery upon him. But it was especially against Judas that he objected, in virtue of a principle admitted by all good authors, according to which: *Proditor non potest esse testis*.

However, the court of appeal did not find these exceptions sufficient. It must be acknowledged that they did the wrong of assuming as a fact that which was in question; the objections of Moses against these witnesses falling of themselves, if the course of debate should prove that Jesus wrongfully pretended to the title of Son of God. This obliged Moses to draw up on his side a list of witnesses more numerous and more imposing still. It was composed of the following names: The prophet Isaiah; the archangels, Gabriel and Michael; the three kings, Jaspas, Melchior, and Balthazar; the two shepherds of Bethlehem, Jeron and Phillon; Ananias, an officer at Jerusalem; the Apostle Paul; Nicodemus; Joseph of Arimathea; Gamaliel; the four evangelists; Jemas, the penitent thief; Lazarus of Bethany; Mary Magdalen and Martha, his sisters; the deacon, Stephen; the young man of Nain and his mother; Jairus, the superior of the schools; the Legion of Gadara; Dionysius, the Areopagite; old Simeon; and Anna, the prophetess.

Belial had returned to hell, delighted to announce that all his witnesses had been accepted by the court. "He licked his chops," observes Mrs. Ayer, "like a bear who has found honey." The joy was great, when the news was heard. Satan alone shook his head. Though little expert in law, with his usual cunning he smelt out the weak point of the system of attack adopted by Lucifer and his attorney. "All comes to this," said he; "to determine whether Jesus is, or is not, the Son of God. But how? You have begun by challenging his father as judge; have you not, by this step, yourselves recognized his divinity?" However, they had gone too far to retract, and they thought that Satan did not understand anything about it.

Yet his distrust was but too well founded. The depositions of the witnesses cited by Moses were overwhelming; on the contrary, those of the witnesses of Lucifer were either insignificant, ambiguous, or even diametrically opposed to what the infernal party expected. But, as in the first instance, we will confine ourselves to two or three samples of the testimony, reproduced in *extenso*, and with all the repetitions imaginable, of the original.

Here, for instance, is the deposition of Dismas, the impenitent thief on Calvary: the witness declared that he was about thirty-two years old, that he had no education, that he was a Pagan in religion, that he was neither a friend nor an enemy of Jesus, never having seen him before the 25th of last March, when he was crucified with him. It is true that he was a murderer, that he was imprisoned for this, then condemned to death and crucified; but he did not un-

derstand wherein this could interest Belial, who knew it all well. As to his opinion of Jesus, it was neither good nor bad, except that he was crucified with him. He never received either good or evil from him. If the miracles which took place at the moment of his death occurred on account of it, he was certainly more than an ordinary man. As to the rest, he did not know either whence he came or what God was. Q.—Is Jesus the Messiah and Savior of the human race?

A.—The witness is not a clergyman, and does not know anything about it. He has heard that Jesus was raised from the dead; as to his ascension, he does not believe it, having never seen a man fly away; and as to his ministry as a Messiah, again he says it is a subject he knows nothing about.

Q.—Was the mother of Jesus a virgin?

A.—He cannot say anything about it, not knowing her nor her family. It is very true that this Jesus descended into hell, broke open its gates, put the devils in chains, and took away with him the most of the devil's captives, and everything he pleased.

Q.—For what end, and by what means?

A.—The witness did not know. The devils were greatly frightened at the sight of Jesus, and no one dared to make any resistance. As to the rest, the witness has been asked many questions that surpass his understanding, inasmuch as he has never had much time nor taste for the study of the Holy Scriptures. *Silencium impositum.*

Deposition of Balthazar, one of the three kings:—

The witness declared his name was Balthazar, that he was an astronomer by profession, and the governor of his country. He was a native of the East, and was seventy years old at that time. In religion, he was a neophyte Christian; formerly he was a Pagan. He did not know exactly how long he had known Jesus; it might have been thirty-two or thirty-three years. He believed, truly, that Jesus was the Son of God. This was because he had called him and his neighbors, in a miraculous manner, from heathen darkness to his eternal light. Formerly, a Pagan as he was, he did not believe in God; but about the time aforesaid, he and his two neighbors discovered in the East, by virtue of their art, a supernatural star which showed them that the King of the Jews, the true Messiah and Son of God, had really come into the world, born of a virgin. They, therefore, immediately packed up their things and set out, guided by the star, which showed them the way to Bethlehem, where it stopped over the house where the little child was. They then entered and prostrated themselves before him; but, knowing that he was God, King of Kings, and, besides, a priest according to the order of Melchizedek, and that by his suffering and death he would deliver the world from sin, they offered him gold, incense, and myrrh, which his virgin mother accepted with much modesty and respect, carefully shutting up in her heart all which she heard said of her little child. Afterward God, who directs all things, made them to return by another way, and guarded them graciously from the cunning fox, Herod, who wished to destroy them. It was thus that he and his two companions became Christians.

His two companions, Jaspas and Melchior, made similar depositions. After which, *silencium impositum.*

Deposition of the Legion of Gadara:—

The witness declared that his name was Legion, that he was a poor man, about sixty years old, a native of Gadara beyond the sea; in religion, a Christian. He knew little of the affair pending. All that he could say was, that for a long time he had been possessed by an evil spirit. He did not remember at all what he had done during that time; for the said evil spirit tormented him everywhere to such a degree that no bands, no chains, nor any man could subdue him. Beating and rending himself, he led a miserable life, in deserts, in mountains, and in sepulchres. He had never seen Jesus when he landed upon the coast of Gadara, "but the evil spirit which was in me," continued the witness, "made me fall at his feet, crying with a loud voice in my own tongue, 'Jesus, thou Son of the Most High God, what have I to do with thee? I conjure thee, in the name of God, not to torment me.'" Then Jesus asked him what was his name. He answered that his name was Legion, since he had with him many companions. Jesus then ordered him to come out; but he besought him not to drive him away from those parts (for he had opportunity for a good business there), and, as there were in that quarter many swine feeding, Jesus permitted them to enter into these animals. The result was that two thousand swine were drowned at once in the midst of the sea.

"It was then that I learned to know Jesus. I never saw him afterwards, though I would gladly have followed him, and have been his servant. But Jesus did not wish it, and sent me away among my friends to relate the blessing of God towards me." Being interrogated as to the doctrine of the justification of man by the death of Jesus, the witness answered that he must think about it,—that he did not know very well what it meant. The great gratitude that he felt towards Jesus would not prevent his speaking the truth. He could affirm, upon the testimony of his eyes, that Jesus was a real man, and, by the involuntary testimony of the devil that was in him, that he is truly the Son of God. *Silencium impositum.*

It is seen how all the witnesses called by Moses came, one after the other, to confirm again all the pretensions of orthodox theology. In hell, when they read the depositions, of which Belial brought a copy, they were greatly cast down. That of Judas, especially, on which the most sanguine hopes had been placed, confounded the devils. Wretched man, had he not expressed his repentance and his grief! Also, nothing important had been alleged in support of the supposition that Jesus had worked all his mir-



acles by the magic virtue of the *Schemamphorach*. There was, therefore, a scene of desolation in the infernal regions. The devils began to howl so loud that Belial was afraid Jesus would hear them in paradise. At length calmness was restored, and Belial, making use of all the resources of chicanery, drew up a "memorial of exceptions, probations, and uncertain conclusions," destined to invalidate the depositions hostile to his cause. Moses, on his part, drew up his memorial for contrary ends, and the 14th of March was fixed for pronouncing judgment.

Joseph and his associates devoted the interval to preparing this with all possible care. The opinion of all of them was that the former judgment ought to be confirmed. Yet, and as it were to cheer the unfortunate litigants for suing for an appeal after a previous defeat, the court presided over by Joseph added a clause founded upon the fact, attested by the debates, that Jesus had left in hell some men; namely, Cain, Judas, and the impenitent thief. It was decided that they should remain in hell, and that they should be joined by those who would not believe in Jesus, and who hardened themselves in their sins.

Now Belial was very anxious to know what the court thought. Joseph had bound his associates to the strictest secrecy. Belial made them visits, sent them presents, invited them to dinner, and succeeded so well that one of them, having done too much honor to the capital wines which were served to him, divulged, at the dessert, what he ought to have said nothing about. Belial left immediately to go back to hell. But how abashed and humbled he returned! He looked like a great scapegrace who had come home after having been long away.

#### PART IV.

How can be described the tumult and the horrible cries of the diabolical crowd, when, gathered around Lucifer, they learned what the judgment was that was about to be pronounced! It was such a noise that Proserpine, the wife of the Devil Pluto, rushed out with dishevelled hair, crying, without knowing why, only through sympathy for her *Schatz und Liebling*, her treasure and her beloved, Pluto, whom she saw howling with the rest. This brought upon her a rebuff from Lucifer, who sent her away, saying that women didn't understand anything about business, and they ought not to meddle with it. But a ray of hope still sustained the unhappy devils. As they knew in advance that they were condemned, it seemed to them it would be wise to ask the adverse party, before judgment was given, to enter into a compromise. They sought for a jurisconsult of acknowledged ability, to conduct this new project. By the advice of Pluto and Dagon, it was decided that Cicero, the Roman, should be charged with this delicate function. Lucifer explained the matter to his subordinates, in a discourse that ended with prayer for the prosperity of the infernal republic; and all the assembly of demons separated, shouting *Amen! Amen!*

Cicero did not know the way to paradise, and Belial conducted him thither; but he preferred to leave him alone as soon as they arrived. Cicero made a humble obeisance to Moses, and spoke to him in his most graceful manner, giving him all his titles. He told him that he did not yet know what the judgment of the court would be; that an appeal to the supreme court might yet be lodged; that this would not end it, and it would cost a great deal. He therefore proposed to him to enter into an arrangement. Each of the two parties should choose two arbitrators, and should engage to abide by their decision.

"*Hochgelehrter gütiger Herr Cicero*," answered Moses, "I strongly suspect Belial of having scented out the bad turn which the suit has taken for him. Since my Master Jesus is eternal, and a thousand years are in his eyes as one day, and, besides, as he is in possession, Belial can lengthen out the thing as long as he has a mind to, it is all the same to us. However, I will submit your demand to my Lord Jesus."

Cicero would have been glad to penetrate farther into paradise, and especially to see this Lord Jesus, of whom he had heard so much for a year past. But Moses was very rigid upon the letter of the law, and would not allow that a stranger to the law should enter the celestial abode. He, therefore, went alone to find Jesus, who answered Moses that he told him nothing new; that he knew in advance, as did God his father, all the practices of Belial and his companions; that, certain no decision contrary to his cause would ever be made, he consented to enter into an arrangement, and that he chose for his arbitrators the Emperor Augustus and the Evangelist John, counselling Belial to choose on his side a layman and a clergyman. The presidency of the board of arbitrators should be given to Joseph, who should have a casting vote.

Moses related these words to Cicero, who reported them in hell, where he was received by the devils with marks of the highest distinction, "to which he was not insensible." The choice of Lucifer fell upon the high-priest Caiaphas and the philosopher Aristotle.

The arbitrators met in the palace of Jerusalem, where Jesus ate the passover with his disciples, and applied themselves to examining carefully the briefs which were brought to them; to which were added a *repetitio pro informatione* of Belial, and a paper of the same nature from Moses, in regard to which, more merciful than our counsellor of Nuremberg, we shall deserve the thanks of our readers. Seneca, the clerk of Joseph, was appointed secretary.

Caiaphas was the only one who supported entirely the views of the infernal party. Aristotle, though avowing that he ill understood Jewish theology, was struck with the fact that the devil at the outset challenged God as judge. Caiaphas had said that Jesus,

being born of Mary, could not be God, and had adduced the axiom:—

*Von keinem Weib noch keinem Mann  
Kein Gott sein Ursprung nehmen kann;*

that is: no God can derive his origin either from a man or from a woman. "But this is not very conclusive," observed Aristotle; "for with us we regard as gods Hercules, Esculapius, Castor, Pollux, and many others who were born of women. Besides, the God of the Jews is almighty, and can do anything he will. He can, therefore, if he pleases, have one or many sons."

The Evangelist John then explained to Aristotle the mysteries of the Athanasian Creed and the theosophy of the Word. Caiaphas replied, accusing him of bias and tritheism. John rebutted him by the comparison of the sun, which is, at the same time, the sun, light, and heat,—the sun begetting the light, the heat proceeding from the two, and all forming but one sun. Then he spoke of the miracles of the resurrection and the works of Jesus, which proved clearly his divinity.

"Your Jesus has done all this by sorcery," retorted Caiaphas.

"Not at all," answered John, "for sorcerers are in hell, the property of the devil; and it is far from him to give up what he possesses."

Augustus declared that the reasonings of John were very powerful. But, distrusting his knowledge and that of Aristotle in these matters, and Joseph being as good a Jew as John and Caiaphas, he referred the subject to the president for the most ample light.

Joseph answered, modestly, that, for a long time, he had believed with Caiaphas that God, being sole, could not have a son; but at present he saw better how it was. For he had perceived that the mystery of the Trinity was taught in the two Testaments. And he enumerated a great number of Bible passages which appeared to him to prove it. The error of the Jews concerning Jesus proceeded from their belief that the Messiah was to be a great lord who should deliver them from all their troubles, instead of comprehending that the special end of redemption was the deliverance of the human race from the claws of the devil. Jesus had, therefore, only performed a legitimate act in retaking from the devil what had, in reality, always belonged to himself. Besides, Jesus did not intend to take from him the wicked and the impious, and, henceforth, the devil ought to be satisfied with acting the part of executioner of the high acts of divine justice.

Having come to the end of his speech, Joseph perceived that it was the hour for dinner, and proposed that they should close the meeting. But the parties had still some papers to submit to the commission. Belial presented to him a *Schlussschrift*, a final memorial, in which he attacked the dogma of the divinity of Jesus Christ with the arguments which the Socinians had used in the seventeenth century. To this was opposed the *Replique cum annexa conclusionem* drawn up by Moses.

The next day, when the commission had resumed its deliberations, the Emperor Augustus was disposed, still more than the day before, to give in to the opinion that Jesus was the Son of God; he astonished by the subtlety of his reasoning the priest Caiaphas, who exclaimed: "*Ach Gott!* We Jews do not reflect so much upon spiritual things, and when our rabbis tell us anything we believe them without inquiring farther." Yet he must acknowledge that the arguments in favor of the divinity of Christ appeared to him irrefutable. Aristotle, even, was gained over. He found that, all things considered, there were close relations between his philosophy and the evangelical doctrine; and he insisted, as an empirical philosopher, upon the fact, of which he had been a witness, of the irresistible ascendancy which Jesus exercised over the devils at the time of his descent into hell.

The judgment of the arbitrators was at length rendered. It consisted, first, in the full and entire approbation of the judgment rendered in the first instance; second, in setting at naught the appeal; third, in recognizing the divinity of Christ and his absolute right over humanity; fourth, in acknowledging the power of the devil to retain those whom Jesus had left in hell on account of their wickedness, and those who, until the last judgment, should, by their unbelief and hardness of heart, place themselves beyond the reach of divine mercy.

This was drawn up in good and due form, and terminated by the regular formula: *Actum* at Jerusalem, Friday, the 25th of March, of the year 34. Signed: Octavianus, Caiaphas, Johannes, Aristoteles, Joseph.

Belial made an indescribable grimace when he heard the judgment of the arbitrators, and a worse one still when he had to pay the costs and charges. If he had not been in the presence of the judge, he would have beaten Moses to powder. But he was obliged to restrain himself.

Moses ascended to heaven, and delivered the judgment to his Lord Jesus, who was pleased to read it to his redeemed ones to complete their tranquillity. The elect in their delight sung hymns of rejoicing; at first, the sixteenth Psalm, afterwards that which is written in the book of Isaiah the prophet, chapter twenty-sixth.

Belial returned to hell with slow steps, dragging his tail, and with his ears hanging down, so that Lucifer and Hébelfurck, unable to restrain their impatience, dispatched Ozé to him in order to get his report sooner. He, seeing Belial's long face, divined that he did not wish to say anything, and returned, saying, simply, that he brought no good news.

Then Lucifer convoked the ban and the rear-ban of hell, and in truth Mrs. Jacobus Ayer needed to invoke the pencil of a Callot to aid him in describing the astonishing crowd of devils, male and female,

who ran at the call of their prince. Baal, who commanded four hundred thirty-nine thousand nine hundred fifty-six evil spirits, was seen coming; Marbas, with a lion's body; Banaa, the spirit of murder; Aaman, with the belly of a dragon and the jaws of a wolf; Glosin, the cynocephalus; Otis, with black lips, great voracious teeth, and enormous horns; Barthimabibi, the prince of the treasury, with the body of a serpent, mounted upon a yellowish horse; Ourzan, riding upon a bear, with the head of a lion; Elligor, who has the form of a wild boar, the demon of quarrels and war; Merax, who has the body of an ox; Queros, with the feet of a goose; Cerberus, the corrupter of churchmen; Oasimolar, with dragons' wings, who has the art of rendering men invisible; Bébal and Abalon, each with three dragons' heads; Fornion, resembling a sea monster, the demon of eloquence and fleeting pleasures; Foream, a great giant who teaches men ethics and logic; Fururum, with the body of a stag, the inspirer of flight and of guilty loves, and who can transform himself into an angel of light; Sydeonius, who joins to a human face the forehead of a bull; and a crowd of others, whose fantastic forms and ill-omened functions are described so graphically and minutely that one would truly think the author saw them all pass before his eyes; such as Androalphus, who has the form of a peacock and especially haunts star-gazers; Andras, with the body of a raven, who stirs up strife between superiors and inferiors; Ozé, who resembles a leopard and turns men's heads, making them think they are kings and emperors; Haagenti, a winged ox; and Zalees, riding upon a crocodile, etc., etc. I pass by these and many others.

It was in the midst of this formidable assembly that Belial, much cast down, advanced to put in the hands of Lucifer a duplicate of the final judgment. It was read in a loud voice. When they heard it grief gave place to joy. Nothing was lost. Belphégor was the first to observe that, in the upshot, hell would not remain long empty, and that, to refill it, there were in the world a plenty of Jews, Turks, Pagans, popes, clergymen, monks, and prelates, anabaptists, illuminati, blasphemers, usurers, drunkards, adulterers, etc. This being understood, Belial received the sincere thanks of the whole assembly for his services, and they asked Lucifer to give him the command of eighty new legions, in addition to the eighty he already commanded. Lucifer graciously complied with this request, and, at the same time, invited all the devils to a grand banquet he wished to celebrate that same evening, in honor of Belial, by installing him in his new dignities; and there never was such a grand festival in hell as on that night.

Here finishes the history related in eight hundred and thirty-eight pages in quarto, by Mrs. Jacobus Ayer, doctor at Nuremberg, *utriusque juris*.

#### PART V.

Dr. Ayer, when he had finished his great book, imagined, perhaps, that he had valiantly contributed to the glory of Christ among men. What is certain is, that the moral of his work is this: that, though the cause is wrong, recourse must be had to the good offices of advocates and attorneys; if the case is lost, there is still a chance of picking up some crumbs of the contested cake. We will leave him to the complacency of his triumph, and direct our attention to the theological teaching which, unwittingly, is shown in this heavy work.

It may, perhaps, have been remarked that, in all this history, there reigns a profound ignorance of the Orthodox dogma of redemption, as official theology had already settled it a long time before the epoch in which Ayer wrote, and as it is understood at the present day in the traditional school. In reality, such an ignorance is equivalent to a denial; for, in regard to certain subjects, ignoring facts is the same as denying them. According to the Orthodox dogma of to-day, it is not proper to speak of the claws of Satan; it is from the inexorable justice of God that the death of Jesus saves men. The devil would not exist if this dogma was held intact, and continued to affirm that divine justice, requiring the punishment of guilty humanity, and divine love, desiring its salvation, are reconciled by the bloody expiation accomplished by the Man-God. In satisfying justice by his sufferings, he has left free the course of mercy. On the contrary, the interpretation by which the counsellor of Nuremberg, and those to whom his book was addressed, understood the work of redemption, could not get along without the devil. Divine justice enters into the infernal drama only passively; it exists simply in the act of legitimate recovery accomplished by Jesus. How is it, then, that, in the seventeenth century, an enlightened layman, desirous of remaining within the limits of Orthodoxy, understands redemption so differently from the view for a long time adopted in the school?

The history of dogma gives us the key of this enigma. In fact, the doctrine developed by Ayer had, in a higher degree than the Orthodox doctrine, the sanction of the ages. The idea that redemption delivers us from Satan, rather than from the punishments inflicted by the justice of God, is, without contradiction, the most ancient one in the Church. It is traced to the second century, and serves as the point of departure of the successive evolutions of dogma.

The mystic teaching of the Apostle Paul, according to which, by virtue of partaking of the moral life of Christ, the faithful suffered, died, and spiritually rose again, to become in him a new creature,—this teaching, being early misunderstood, left few traces in the primitive Church. Scarcely is the echo of it found except in two or three obscure writers. The preponderating Judeo-Christian view considered Christianity a revelation more complete and a law more perfect still than the revelation and the law of the Old Testament; it confined itself generally to assim-



blating the death of Christ to a sacrifice, without ever fully explaining what was meant by it. At bottom, the catastrophe of Calvary was embarrassing. It had to be admitted, since it was incontestable; but very quickly thought was turned upon the resurrection.

The gnosticism of the second century, which saw in the history the unfolding of a tragedy of which the Divine Being was at once the scene, the victim, and the hero, came, more quickly than the Orthodox Church, to assign to the work of Jesus the value of a deliverance, of a redemption from the power of evil under the yoke of which man was bending. A little later, the Church entered into a similar way of thinking, and the more it exalted Jesus, the more it identified him with absolute divinity; so much the more also it felt the need of attributing to his death an end proportionate to the immensity of the sacrifice.

To Irenæus, Bishop of Lyons (177-202), belongs the first Catholic theory of redemption, and in this the devil holds a very large place. By succeeding in the fall of our first parents, said Irenæus, he conquered humanity by violence, and unjustly held it in his power. The incarnate Word, after having in effect destroyed this power by presenting to the devil a man inaccessible to his temptations, gently persuaded him, *secundum suadellam*, to accept his blood as a ransom for captive humanity. Satan accepted, and thus Jesus delivered men without Satan's having any cause of complaint of being wronged in his rights over them.

It is seen that the idea of justice, even of judicial justice, already occupied the minds of the Christian doctors. Redemption, to be just, must not do violence to any one, not even the devil. But dogma, whatever may be said of it, has its own logic,—a logic the more inexorable because it does not shrink from drawing from its premises all the contradictions which they embrace. There is nothing more undaunted than Orthodox dogma; and even if not believed, its merits must be recognized. On the theory of Irenæus, a question instantly arises. How could the devil accept as a ransom, in the place of humanity, the blood, the life, of Christ, who was not to remain in his hands?

Origen (185-254) answered that the devil was deceived in his calculations, that he thought he should be able to hold Christ in his power, who, in himself alone, was equal in value to all humanity, but that he saw his error too late. Did not Origen see that, according to this hypothesis, redemption was only a divine cheat, a ruse of God, most subtly playing with Satan? Or, indeed, should his declarations on this point be classed with the popular part of his teaching, which was often very esoteric? This question should be premised, since Origen elsewhere expresses himself in a way much more rational upon the real significance of the sufferings and death of Jesus. He sees in it, like the serious modern thought of to-day, the most tragic, the most august, application of that mysterious law which orders that the good shall not triumph over the evil of humanity but on condition of the suffering of those who proclaim and establish it. But this was not the view which predominated so early. The previous view of a contest, even a contest of artifice with the devil, received much more readily the sympathies of the Church. The doctors of the fourth and fifth centuries were fond even of refining upon it, without shrinking from the scandalous consequences which were unfolded, however they qualified the terms. Gregory of Nyssa, about 394, even goes so far as to say that God did well thus to deceive the devil. It was the law of retaliation. Did not the devil begin by deceiving the human race in Eden? The humanity of the Lord, said he, is the bait which allured Satan, who did not see the hook; that is, the divinity concealed in human flesh. The popes, Leo the Great (440-461) and Gregory the Great (590-604), shared the same sentiment; and the comparisons they employed were not less realistic. In 1164, Peter Lombard did not fear to compare the cross of Christ to a mouse-trap into which the devil had been heedlessly lured. Before this time, Ambrose, Augustine, Theodoret, John of Damascus, etc., had announced similar ideas, though under a form less gross. Augustine, however, had the tact not to insist upon the idea of deception exercised at the expense of the devil. He preferred to think that it was in subjugating Satan by his superior force, and in obliging him to accept an equitable ransom, that Jesus triumphed over him. When, in the twelfth century, Abelard wished to banish the devil from the redemptive drama, Bernard of Clairvaux was so angry he declared that a mouth uttering such blasphemies ought to be shut up by blows.

Still there was more than one protest in the Church previous to the twelfth century, against this explanation of the end attained by the suffering and death of Christ. Gregory Nazianzen was especially remarkable for the keenness of his criticisms. However, he stood alone; and it was not till the twelfth century that Christian theology began to shake off that perpetual obsession of the devil which weighed so heavily upon its first dogmatics. Anselm of Canterbury taught positively that God owed nothing to the devil, while man owed everything to God, and that the ransom of our deliverance was paid; not to the devil, but to God. This theory, which in his time was bold and new, being developed by the great doctors of scholasticism, Bonaventura and Thomas Aquinas, and adopted in its essential features by the principal reformers, easily supplanted its predecessor in official teaching.

But it could not be speedily eliminated from the popular conscience. During all the Middle Ages, Satan held too large a place in the beliefs of the people to have them disenchanted from the idea of his defeat or ruin accomplished by Christ in person in the depths of his dark empire. The remembrance of

the decisive victory of the Church over Paganism, often engrafted upon some myth symbolizing the triumph of the forces of beneficent Nature over its destructive forces,—this remembrance was, in a multitude of instances, expressed by the victory of an archangel or a saint over a monster vomited forth from hell. Christ, the conqueror of Satan, reproduced the same conflict in a much higher degree. By a strange contradiction, a power nearly unlimited was accorded to the devil. Everywhere were seen the marks of his claws, the flash of his terrible eyes, and yet he was believed to have been completely vanquished by Christ since the blessed day of the resurrection. Nothing pleased people more than the legends in which the devil was derided or mocked. How well the idea of divine cunning tallied with this popular sentiment! It was an august farce, a mystery as amusing as it was dramatic, and this tragicomic intrigue was unfolded with a thousand variations in the public representations of the Passion and its consequences. It is not probable that the people troubled themselves much about what had formerly disturbed the first doctors of the Church; namely, the right Jesus had to take away from the devil what he might consider his own.

But there was a superior class of the population, enough enlightened to perceive the contradiction inherent in the popular idea, and not theological enough to follow the clergy in their adhesion to the theory of Anselm. These were the legists. For them, the difficulty of reconciling the redemption with justice was a very grave affair, and there were many attempts in which the apology of Christianity was undertaken on the basis of Roman law. The most ancient of these apologies known to us was in the fifteenth century. Its author was James of Thérèse, and it was entitled thus: *Reverendi Patris domini Jacobi de Thérèse compendium perbreve Consolatio Peccatorum nuncupatum et apud nonnullos Bellal vocitatum, ad papam Urbanum sextum conscriptum*. In 1508, there appeared in Strasbourg, an amplified German version under the title: "*Bellal: A Judicial Debate between Bellal, the administrator of hell on the one part, and Jesus Christ, chargé d'affaires of God on the other part; to wit, whether the said Jesus has legally destroyed the hell of the infernal prince, and has had a right to put him in chains; all set forth with the complaint, the reply, the rebuttal, the appeal, and the decision*." An analogous work is mentioned by M. Hagenbach, in his *History of Dogma*, under the title of *Extractio animarum ab inferno*. There exists also a *Processus Satanae contra D. Virginem* among the works of Bartolo, and still another book, printed at Cleves, in 1625, having for its author a certain Dr. Pell, which is entitled: *Tabula processus seu ordinem ultimi delicti et criminalis iudicii exhibens*.

It will be seen that Dr. Ayer, of Nuremberg, far from doing a new thing when he undertook his singular work, on the contrary followed the steps of numerous predecessors, and confined himself to accommodating their work to the exigencies of his age and country. The unorthodoxy of his views escaped his own eyes, as it did those of ecclesiastical authority, thanks to the prestige of its prescription. How could a point of view be proscribed which, for so long a time, had been that of the Christian multitude? Besides, Ayer was a Lutheran; this appears indirectly from his whole book, and directly from one passage, otherwise of no interest. Now, of all the reformers, Luther is the one who has most abounded in the old idea of deliverance from the hands of the devil by the superior power of Jesus. Let it be added, however, that, the more time went on, the more the religious interest which had inspired the composition of such works gave place to purely judicial interests; persons were glad to have such a framework on which to display their legal knowledge, and to familiarize the mind with the forms of civil justice.

This does not prevent one from seeing in the republication of such a work, at the beginning of the eighteenth century, an evident proof of the importance still attached to the part acted by the devil in redemption; and if this history, with many others, proves that dogmas die out, it shows not less clearly that it takes them a long time to die.

#### PART VI.

Before sending this article to press, I was seized with a scruple. It seemed to me that I was treating my old Moser unjustly and selfishly, and I wished to disburden my mind. Passing again through L., I showed him my manuscript and read to him all that concerned himself.

"Do you wish, or even choose, that I should omit all this?"

"How! Omit it? No, sir! It is an excellent advertisement for me. I would pay very dear for it. Publish, sir, publish; you will do me a true pleasure." And this put me under obligation to buy a few more of his "knick-knacks."

WHEN BURNS was first invited to dine at Dunlop House, a west country dame, who acted as house-keeper, appeared to doubt the propriety of her mistress entertaining a mere ploughman who made rhymes, as if he were a gentleman of old descent. By way of convincing her of the bard's right to such a distinction, Mrs. Dunlop gave her the "Cotter's Saturday Night" to read. This she soon did, and, returning the volume with a strong shake of the head, said: "Nae doubt ladies and gentlemen think muckle o' this, but for me it's naething but what I saw i' my father's house every day, and I dinna see how he could hae tould it any other way."

THERE IS BELIEVED to be only one thing slower than molasses in January, and that is a lady making room for another lady in a street car.—*Chicago Herald*.

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

It never rains in Peru.

Col. Ingersoll is going to lecture on Job.

Crime made the prison, not the prison crime.

Shere Ali had three hundred and sixty wives.

Nebraska has forty-two Presbyterian churches.

In Florida they are making wine from oranges.

Revivals are largely prevalent throughout Ohio.

There is a marble mountain near Salzburg, Austria.

There are over six hundred finger-nail doctors in Paris.

Thirty millions of dollars invested in sewing machines.

Saukey is reported as holding crowded meetings in England.

Over three hundred different uses are made of the palm tree.

Animals die if their vital temperature is increased one-twelfth.

Of the forty-five hotels in Boston in 1836, only three remain.

One pound of egg is equal to one pound of beef in making flesh.

The shekel of Scripture is estimated at fifty-six cents in value.

America uses seven hundred million postage stamps in a year.

A rich gold mine has been discovered on Mount Lazarasco, Mexico.

The church-going element in Washington is said to be largely Catholic.

A daughter of Hawthorne will soon issue her first novel, in serial form.

Jay Gould made over \$4,000,000 in one day on the sale of railroad stock.

Some physicians say diphtheria is caused by excessive use of the potato.

A species of grass grows in Mongolia whose juices have an intoxicating effect.

The Pope has forbidden priests to wear lay attire or attend theatres in Rome.

Senator Bruce, a citizen of African descent, presided over the Senate recently.

Water that has stood over night in an open vessel should not be used for cooking.

Fruit, eaten at seasonable hours, furnishes all the acid which the system requires.

The total amount of silver coin now used in the world is estimated at \$3,250,000,000.

Bishop Simpson regards proselytizing from one church to another as a species of piracy.

Of all classes that habitually employ the brain, men of science are said to live the longest.

The revision of the New Testament will be ready in a year, and of the Old in about two years.

Four million five hundred thousand acres of land are used in fruit culture in the United States.

There was twenty-seven per cent. truancy in 1877 among children of legal school age in this State.

The first railroad locomotive ran on the 5th day of October, 1829, between Liverpool and Manchester.

There are fifty-three thousand one hundred and fourteen Unitarians in Hungary and Transylvania.

A Viennese lady has been admitted to the degree of doctor of philosophy by the University of Zurich.

A yellow blind drawn over the window in cases of small-pox will, it is said, prevent permanent pitting.

The death rate is greater in Russia than in any European country, and less in Norway and Sweden.

The United States have one hundred and ninety-six thousand six hundred and fifty square miles of coal.

Bishop Cox, of the Episcopal Church, has written a letter in denunciation of the new translation of the Bible.



The effort to have churches taxed that allow lotteries is a step towards having all church property taxed.

There are five hundred and thirty women-doctors and sixty-eight women-preachers in the United States.

Public schools have been established in Costa Rica. The American leaven will leaven the whole lump yet.

The United States sends four hundred and sixty missionaries to foreign lands, and Great Britain one thousand.

Ralph Waldo Emerson's figure is still erect and firm, and he still holds his faith in the future of humanity.

On Feb. 24, it was just two hundred and forty-five years since the first colony of Catholics landed in Maryland.

The very liberal offer made by the Index Association to new subscribers places THE INDEX within the reach of all.

In the retail dry-goods stores of Berlin, only young girls are employed behind the counters to display and sell goods.

There are more illiterate whites than blacks at the South, according to colored Congressman Cain of South Carolina.

Machinery Hall, the second biggest of the centennial buildings, has been sold at auction for \$24,000. It cost \$634,867.

At the meeting of the Chestnut Street Club, Feb. 18, at Rev. Dr. Bartol's, the subject was "The Problems of Theism."

The bread eaten by the people in this country last year cost two hundred million dollars, and the tobacco nearly twice as much.

Yellow fever in the South was due to disregard of the laws of health, the filthy, ill-drained streets, and poisoned drinking-water.

Kimball, the church-debt lifter, claims to have lightened the burden in the churches during the past two years nearly \$2,500,000.

A pint of water is equal to about twenty-seven cubic inches, or a square box three inches long, three inches wide, and three inches deep.

There are more than one hundred thousand Mormons in Utah. The increase in membership for the past ten years exceeds forty thousand.

Geologists report that there is in Japan enough workable coal to produce a yearly yield equal to that in Great Britain for one thousand years.

In Pekin, as soon as night falls, each householder, be he rich or poor, mandarin or mechanic, must light the lantern which stands at his door.

Dr. Prince, formerly Superintendent of the Northampton Lunatic Asylum, says that nearly half the patients at that institution came there from the use of tobacco.

Fifty thousand tea plants have been distributed in the Middle and Southern States, and in from three to four years they will have attained a size to permit a full picking.

There were five thousand three hundred and fourteen books published in England last year, of which number three thousand seven hundred and thirty are wholly new.

In six centuries meat has nearly trebled in price, and wages have increased more than seven-fold. Wages during the thirteenth century were about fifty cents a week.

The first silver-plated table service ever seen in America was presented to John Hancock by the Colonial Legislature in 1794. It is owned by a gentleman in Lawrence, Mass.

The White Hart, the public house wherein Thomas Paine, when a young exciseman, gathered around him the village radicals, still stands in Lewes, a short distance from Brighton, England.

London contains more Roman Catholics than Rome, more Jews than the whole of Palestine, more Irish than Belfast, more Scotchmen than Aberdeen, and more Welshmen than Cardiff.

The exiled editor of the suppressed German socialist paper, the *Tocsin of the German Empire*, has founded in Switzerland an association for the protection and aid of the politically persecuted.

There are twenty-eight thousand schools in France which have gardens attached to them, each one under the care of a master capable of imparting a practical knowledge of the principles of horticulture.

Cyrus W. Field, the father of the Atlantic cable, will celebrate the twenty-fifth anniversary of the birth of that great enterprise on March 10, by a reception at his Gramercy-Park home in New York.

Another Governor of Massachusetts has gone through the farce of appointing a fast day. This year the time set for our people to dishonor the custom of fasting is April 3. "How long, O Lord, how long?"

If a weight of seven hundred and seventy-two pounds falls through a space of one foot, the amount of heat generated by that force is able to raise a pound of water through one degree of Fahrenheit's thermometer.

Professor E. S. Morse, formerly of Salem, Massachusetts, now of the Imperial College at Tokio, has discovered and recorded evidence of cannibalism in the early prehistoric races of Japan. It is believed to be the first traces of such a practice.

Hon. Thomas Russell, in his lecture on the "Life and Character of Washington," says some rather derogatory things of the "Father of his Country." He tells us that Washington paid bills after his election for liquors furnished to his constituents.

A new fruit has been introduced into California, from Japan, which is said in its native country to have as many varieties as are grown in this country of our apple. It is known as the Japanese Persimmon, and is equal to a good pear or peach.

Doll & Richards have a new engraving of Ralph Waldo Emerson by the well-known engraver, S. A. Schoff. It is Emerson as those associated with him in his prime love to remember him, with his kindly and dreamy, yet penetrating, glance and smile.

In the Himalayas, trees grow at an elevation of eleven thousand eight hundred feet above the sea. In the Alps, the growth of trees ends at six thousand four hundred feet. In Tibet, the pasture grounds extend above an elevation of fifteen thousand feet.

When Thomas Jefferson was asked respecting his religion, his answer was: "It is known to God and myself alone. Its evidence is to be sought in my life: if that has been honest and dutiful to society, the religion which has regulated it cannot be a bad one."

Turkish Proverbs: Never a sigh falls to the ground; God makes the blind bird's nest; A smile answers every tear; Where there is a soul, there is a hope; Alms are a silent prayer; Every accident gives advice; Man without judgment, ship without anchor.

Mr. Oliver Johnson retires from the Orange (N. J.) *Journal*, in order to devote himself for a time to other literary work. Mr. Johnson is one of our oldest abolitionists, and no one is better fitted to write the history of the anti-slavery band, of which he was one of the original members.

From 1848 to 1876 there were two hundred and thirty-three thousand one hundred and thirty-six Chinese who came to this country, and among this large number there were less than seven thousand women. There is hardly, in the entire Chinese population of the Pacific coast, one family to be found.

President Grévy dresses modestly, and is quite a large property holder. He delights in music, but his favorite pastime is to play billiards and to smoke cigars while making his carroms. He is also a keen sportsman and an able agriculturist. He speaks forcibly and frankly and never loses his temper.

"THE INDEX mildly censures the *Herald* for alluding to Paine Hall as the 'Infidel Temple.' The *Herald* rather thought THE INDEX and *Investigator* folks gloried in the epithet."—*Herald*. We expressed our regrets that such a liberal paper as the *Herald* should speak of Thomas Paine as "Tom Paine," and the *Herald* tried to tickle our irreligious vanity in return.

Invention is the way to wealth. The inventor of the cast-steel plough made fifty thousand dollars out of it. Twenty thousand dollars were paid the inventor of a little wire fastener for bottle stoppers. The copper-toed shoe paid the man who devised it nearly seventy thousand dollars, while the profits of a horse-shoe machine, during the term of the original patent, approximated a million dollars.

The plan for the "Concord Summer School of Philosophy and Literature" has been completed. The school will be held at the Orchard House of Mr. Alcott, on the hill-side next to Hawthorne's "Wayside" in Concord. There are to be five regular professors, each one to give ten conversations or lectures on his special subject. The school is to continue five weeks, from July 15 to August 20, with two lectures each day.

G. W. Foote has commenced the publication of a monthly magazine, called *The Liberal*, in London. In the introduction the editor says that "the chief business of the magazine will be to help on as far as possible the formation of liberal ideas on all subjects." "No subject is too sacred for discussion, though some may be too unclean." The first two numbers, for January and February, are filled with good articles.

The annual convention of Hebrew congregations at Cincinnati last summer referred the subject of forming Jewish colonies in the South or West to a committee, whose report is just published. They are decidedly in favor of the plan, especially for their brethren in Eastern and Southern Europe. The board of delegates on civil and religious rights is instructed to take steps to cooperate with sister socie-

ties in Europe, to encourage the Jews there in the pursuit of agriculture and to settle lands in the southern and western part of the United States.

Appletons' *Journal* talks thus sensibly about "The Nude in Art": "The feelings that a beautiful form excite in the artist are certain to be different from those which spring up in the breast of the ordinary observer, who is sure not to be occupied with questions of execution or artistic scholarship, but with the emotions that take possession of him. The affirmation so often made that nudity in art is to be accepted because 'to the pure all things are pure' seems to us very foolish. It is just because we are not in this sense pure that the propriety of nude art is questioned. Sexual passion is implanted in all healthy natures, which it behooves us to keep under subjection; and in order to do this it is only wise to avoid temptation in every form."

#### EARLY THOUGHTS OF PROFESSOR TYNDALL.

From Professor Tyndall's article on "Virchow and Evolution," in the *Nineteenth Century* for November, I extract the following interesting passage on the early development of freethought:—

"Looking backwards from my present stand-point over the earliest past, a boyhood fond of play and physical action, but averse to school-work, lies before me. The aversion did not arise from intellectual apathy or want of appetite for knowledge, but mainly from the fact that my earliest teachers lacked the power of imparting vitality to what they taught. Athwart all play and amusement, however, a thread of seriousness ran through my character; and many a sleepless night of my childhood has been passed fretted by the question, 'Who made God?' I was well versed in Scripture, for I loved the Bible, and was prompted by that love to commit large portions of it to memory. Later on, I became adroit in turning my scriptural knowledge against the Church of Rome, but the characteristic doctrines of that Church marked only for a time the limits of inquiry. The eternal sonship of Christ, for example, as enunciated in the Athanasian Creed, perplexed me. The resurrection of the body was also a thorn in my mind; and here I remember that a passage on Blair's grave gave me momentary rest:—

"Sure the same power  
That reared the piece at first, and took it down,  
Can reassemble the loose, scattered parts,  
And put them as they were."

"The conclusion seemed for the moment entirely fair, but with further thought my difficulties came back to me. I had seen cows and sheep browsing upon church-yard grass which sprang from the decaying mould of dead men. The flesh of these animals was undoubtedly a modification of human flesh, and the persons who fed upon them were as undoubtedly, in part, a more remote modification of the same substance. I figured the self-same molecules as belonging first to one body and afterwards to a different one, and asked myself how two bodies so related could possibly arrange their claims at the day of resurrection. The scattered parts of each were to be reassembled, and set as they were. But if handed over to the one, how could they possibly enter in the composition of the other? Omnipotence itself, I concluded, could not reconcile the contradiction. Thus the plank which Blair's mechanical theory of the resurrection brought momentarily into sight disappeared, and I was again cast abroad on the waste ocean of speculation.

"At the same time, I could by no means get rid of the idea that the aspect of Nature and the consciousness of man implied the operations of a power altogether beyond my grasp,—an energy the thought of which raised the temperature of the mind, though it refused to accept shape, personal or otherwise, from the intellect. Perhaps the able critics of the *Saturday Review* are justified in speaking as they sometimes do of Mr. Carlyle. They owe him nothing, and have a right to announce the fact in their own way. I, on the other hand, owe him a great deal, and am also in honor bound to acknowledge the debt. Few, perhaps, who are privileged to come into contact with that illustrious man have shown him a sturdier front than I have, or in discussing modern science have more frequently withstood him. But I could see that his contention at bottom always was that the human soul has claims and yearnings which physical science cannot satisfy." If one would like to have these yearnings defined,—the sense of the infinite, says one; the sense of dependence, says another; no, the sense of freedom, exclaims a third,—and so on; but I will not discuss that here. H. G. A.

—*National Reformer*, Dec. 8.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING MARCH 1.

J. T. Brookway, \$3.50; C. F. Woods, \$3; M. H. McKay, \$1.50; A. M. Lee, \$1.50; M. W. Dodge, \$1.50; A. A. Becker, \$1.50; E. D. Burleigh, \$3.20; A. J. Griffin, \$5.50; Charles Garrison, \$6; Nathl. Allen, \$3.20; Wm. A. Butler, \$3.20; George Lewis, \$2; M. D. Conway, \$4.04; Luther Woods, \$3; A. B. Latty, \$3; J. N. Lombard, \$4.70; J. L. Stodard, \$1.50; D. P. Lennihan, \$3.25; William Foster, \$4; Meyer Jonasson, \$3.75; John Riker, \$2; E. North, \$1.50; A. C. Erickson, \$6.40; Dr. S. M. Whistler, \$1; Mrs. F. G. Lorendo, \$1.50; Mrs. Mary E. Spencer, \$1.50; A. J. Becknap, \$1; M. J. Perry, \$1.60; C. M. Cuyler, \$3.20; J. C. Owen, \$2; B. F. Hastings, \$3; Chas. E. Haskin, \$1.70; L. B. Farrar, \$1; John D. Frost, \$18.70; Jane E. Curtis, \$3.20; Rev. J. S. Thomson, \$3.20; Wiley Britton, \$2; F. Schmitt, 75 cents; Mrs. Mary N. Adams, \$3.25; Hon. G. F. Talbot, \$3.20; Miss Hattie Woods, \$1.50; Jason Allard, 50 cents; J. Rummell, \$11; E. F. Blaisdell, 50 cents; Mrs. Clara Blaisdell, \$1.70; Dr. L. P. Bebb, \$1; D. D. Holmes, \$5; J. L. Angle, \$7.20; F. M. Lamb, \$2.



# The Index.

BOSTON, MARCH 6, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLDO Office, No. 35 MONROE STREET: J. T. FRET, Agent and Clerk. All letters should be addressed to the Boston Office.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

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## SPECIAL NOTICE.

The masterly, statesmanlike, and eloquent address of Judge Hurlbut on "The Liberty of Printing," proving unanswerably the constitutional right of Congress to prohibit the circulation of obscene literature through the mails, and demonstrating to the entire satisfaction of all who will listen to reason that the postal law of 1873 should be amended, but not repealed, has been printed for cheap distribution in the form of an eight-page tract, and can now be had at this office. No better service to the liberal cause at present can be rendered than by circulating everywhere this wise, weighty, and noble plea for private liberty and public morality combined. Price, single copies, 5 cents; five copies, 10 cents; fifteen copies, 25 cents; forty copies, 50 cents; one hundred copies, \$1.00.

*Erratum.*—On page 5, second column, twenty-fourth line, the words "authority is desired" should be corrected to read "authority is derived." This is the only typographical error noticed by the author, and it is of sufficient importance to the main argument to be thus publicly pointed out.

## A FINE CHANCE TO CLUB.

We have made arrangements with the respective publishers to club THE INDEX with the following first-class magazines, for a year, at the astonishingly low rates annexed:—

*Fortnightly Review*..... \$5.50 instead of \$8.20  
*North American Review*..... 5.75 " " "  
*Popular Science Monthly*..... 6.00 " " "

To the subscriber, this is equivalent to getting one of these leading periodicals at the usual rate, \$5.00, and THE INDEX besides at only \$0.50, \$0.75, or \$1.00. The offer is necessarily confined to names not now on our mail list, and is made solely to increase the circulation of THE INDEX, whose friends will find it a great aid in kindly seconding our efforts to this end.

## ANOTHER VOICE FOR PUBLIC MORALITY.

The following admirably expressed letter, addressed to the Secretary of the First Liberal League of Boston by the high-minded and learned author of *Oriental Religions*, in response to an invitation to lecture before this League, is laid before our readers with the consent of writer and recipient, and will carry great weight with the many who know Mr. Johnson's long and distinguished services in the cause of the universal religion:—

NORTH ANDOVER, Feb. 21, 1879.

MY DEAR MISS TITCOMB:—

I have received from you a request, as Secretary of a new Liberty League, for a reading before it at the next meeting. I believe you must excuse me, for several reasons; one of which is the difficulty of leaving home, and another the fact that, as I do not belong to any leagues or clubs, and have no calls to the lecture platform, my attention is, as you know, mainly given to other forms of communication with the public mind, and I have little leisure at present for the kind of work proposed.

But, having declined the invitation, I ought not to withhold my opinion on the point just now of most importance to your society. I have no hesitation in saying that those who have refused to join in relieving the State of all moral responsibility in its circulation of printed matter through the mails, seem to me to have consulted their own self-respect and the rights of civilization. On them, at least, the slanderous attempt of so-called "religious" platforms and presses to identify "infidelity" with vice must fall harmless.

I am sincerely your friend,

SAMUEL JOHNSON.

## "THE FINAL APPEAL IN MORALS."

On the catholic and kind invitation of the students of the Divinity School of Harvard University, acting independently as a "Debating Club" by permission of the Faculty, we delivered an *extempore* address on the above subject in the chapel of Divinity Hall, Monday evening, February 24. The importance of the topic, which was suggested by a very evident necessity of the times, induces us to write out the substance of this address for THE INDEX from the meagre notes which constituted the only preparation we were able to make at the time. We can give only a condensed abstract here, but shall follow closely the general line of thought then presented.

### PRIVATE JUDGMENT AND UNIVERSAL REASON.

What is the Final Appeal in Morals?

What answers have been made to this question in the past? And what answer must be given to it now, in the light of modern thought?

Let us first understand what we mean by "final appeal." All questions are forever open to him who can open them; no matter how effectually closed they may be in the opinion of mankind, genius or superior knowledge or the discovery of new facts may at any time compel a reconsideration of them. The recognition of a "final appeal" implies no denial of this indisputable truth; it implies only that human life is short, that controversy on practical points must sooner or later come practically to an end, and that, since all moral questions relate to moral action, these questions must be definitely settled before action is possible. Purely speculative problems may remain unsolved indefinitely; but practical problems cannot. The necessity of ultimate decision on all problems of duty (which are always practical problems) creates the necessity of some ultimate or "final appeal." If the individual has to act alone, he decides how to act by some standard which he has adopted individually; if society has to act collectively, it must decide how to act by reference to some standard mutually agreed upon. In either case, private reflection or public discussion must at last terminate by acting on the recognized authority of some "final appeal"; otherwise action can never supervene.

By the "final appeal in morals," therefore, we understand some ultimate standard, criterion, or tribunal, by which such a decision may be arrived at as is indispensable to action, whether by the individual or by society.

Now the essential problem of our inquiry is: how to reconcile private judgment with universal reason—how to secure that entire liberty of individual thought which is the fundamental principle of progress, yet secure also that unity of conclusion which is the fundamental principle of social order? Without the former, the result is blind conservatism and social stagnation; without the latter, the result is reckless radicalism, license, and social anarchy. The only valid solution of the problem must be such as shall recognize each principle to the full in its legitimate scope, and thereby ensure both progress and order—that is, healthy social evolution. All offered solutions must be examined from this point of view, and brought to this decisive test.

### THE FOUR ANSWERS.

To the question, "What is the Final Appeal in Morals?" four leading answers can be briefly stated as follows:—

I. Roman Catholicism offers the *Authority of the Church*, represented by the Pope and the Consensus of Councils.

II. Protestantism offers the *Authority of the Bible*, represented by the private judgment of the believer and the Consensus of Creeds.

III. Individualism offers the *Authority of Private Judgment*, represented by the individual in utter independence of all Consensus.

IV. Science offers the *Authority of Universal Reason*, represented by the private judgment of the inquirer and the Consensus of the Competent.

Let us look at these four answers a little more in detail.

### THE CONSENSUS OF COUNCILS.

Rome plants herself on the absolute truth of revelation and the absolute infallibility of her own interpretation of it. God is assumed to reveal all needed truth of "faith and morals" to the Church, unmixed with error, and to preserve her from all error in receiving it by means of the perpetual inspiration of his Holy Spirit. There was an awkward hitch in her logic, however, until the infallibility of the Pope was declared in 1870. The majority vote of an Ecumenical

cal Council was held to be divinely and infallibly inspired, although the individual members of it were not held to be thus inspired. The Council was assumed to represent the universal reason of the faithful, as directly illumined by Divine inspiration; and the vote of minorities against majority decisions was a very embarrassing fact for her theory. If all the members were inspired to vote right, how could any member vote wrong? If no one was inspired to vote right, how could the vote of the majority be any more inspired than that of the minority? But if some members were inspired and others not, how was it certain that the inspiration did not go with the minority, after all? There was thus an inherent logical necessity in the Catholic theory to get rid of this inconsistency, and to vest the infallibility of Divine revelation in the Pope, who could not be split up into majority and minority. The Pope is considered as representing the undivided mind of the Church, the universal reason of all the faithful, as guided and inspired by God himself. Assuming it to be inspired by him, Catholicism has always recognized the supremacy of universal reason. Being compelled by her own theory of revelation, however, to conceive of this universal reason as also infallible, the Church has found herself obliged to suppress all differences of opinion, and therefore to extinguish utterly the right of private judgment, so far as it contravenes her own decisions. Thus it is very clear that Rome, in her zeal to uphold the universality and at the same time the infallibility of reason, when Divinely inspired, has found it logically impossible to leave any room for private judgment, and has consequently stamped it out of existence with an iron heel, whenever it dared to raise its head. As a direct result of this total sacrifice of private judgment to universal reason, in order to vindicate the latter as infallibly inspired, Rome stands in history as the most intensely conservative institution ever created by man. She has even made a boast of her own absolute and eternal unprogressiveness, and chosen for her motto the proud words "*Semper Eadem*"—"Always the Same."

### THE CONSENSUS OF CREEDS.

Protestantism also plants herself on the absolute truth of revelation; but, unlike Catholicism, she does not claim absolute infallibility for her own interpretation of it. To vindicate this, she would be obliged to imitate Rome, and reproduce that very ecclesiastical absolutism which she sprang into being to deny. Not to vindicate it, however, while yet she claims absolute truth for her revelation, has been to doom herself to logical absurdity and consequent practical impotence. She has proved herself utterly unable to resist the disintegrating effect of her own principles, and has seen herself paralyzed by the sectarianism which those principles inevitably engender. To offset this fatal tendency, she has found herself obliged to resort to shifts and expedients utterly at variance with the original spirit of the Protestant movement. Devoted to the principle of private judgment, yet unwilling to relinquish the claim of possessing an absolute revelation, she has compromised the matter as best she could, and created semi-authoritative creeds as a dyke against the waves of private judgment and free thought. These creeds she cannot enforce as infallible, since they are confessedly not such; yet she has practically enforced them as if they were. What is the result of this vacillation and inconsistency? This—that she *half recognizes private judgment* by surrendering the claim of infallible interpretation, and *half recognizes universal reason* by insisting on her indefinite Consensus of Creeds. It is her very nature to do everything by half, and nothing wholly—to lay down a principle and deny it in the same breath. Halting between two minds, she proclaims in terms the right of private judgment, and immediately, fearing (with cause) she has endangered her infallible revelation, proceeds to force upon this private judgment the arbitrary symbols of her own confessedly fallible making. She has no "final appeal" either in faith or morals but her Consensus of Creeds, which in morals is rather a vague "Christian consciousness," a heterogeneous compound of sentiments, precepts, and prejudices, than a clear-cut dogmatic statement. To this very indefiniteness and inconsistency, however, and to this half-recognition of both private judgment and universal reason, Protestantism owes her progressiveness, as compared with Catholicism. But her progress has always been disorderly and intermittent, alternating with retrogression and winning no permanent victory except as the consequence of long and bitter contention. The two congenital tendencies she constantly manifests, one towards the extinction of private judgment in favor of universal reason, and one towards the extinction



of universal reason in favor of private judgment, ripen on the one hand into Ritualism and on the other hand into Individualism; they can never unite in a continuous progress, or lead to a true social equilibrium. Her "final appeal" both in faith and morals is simply the fallible interpretation of an infallible revelation. And that can settle no vexed question to the satisfaction of anybody.

#### PRIVATE JUDGMENT.

Individualism repudiates all claims of absolute revelation or infallible interpretation of moral truth, and plants herself on the absolute personal sovereignty of the individual, both in the determination and the practice of it. She might adopt, as her motto, this stanza by Sir Edward Bulwer Lytton:—

"Honor to him who, self-complete, alone,  
Carves to the grave one pathway all his own,  
And, heeding naught that men may think or say,  
Asks but his soul, if doubtful of the way."

Protestantism challenged the despotic authority of Rome in the name of that principle which Rome especially proscribed; namely, the private judgment of the individual. But she has nevertheless always retained a consciousness of the necessity of recognizing also the principle of universal reason, which Rome had exalted to sole sovereignty. In attempting to recognize both of these principles, however, Protestantism lacks clear comprehension of either; her feeble and inconsequent compromise has had the effect of creating a protest against herself in the form of Individualism, which ignores the principle of universal reason as totally as Rome had ignored the principle of private judgment, and which exalts the latter principle to sole sovereignty in defiance both of Rome and Geneva. The very essence of Individualism is the denial of any authority in faith or morals which is superior to the private judgment of the individual; it is the unqualified affirmation of the right of the individual, not only in belief but also in conduct, to be absolute judge both of the law and the fact, and to deny the right of society to exercise any control over him in either respect. The concurrent moral sense and the concurrent intellectual conviction of mankind are equally set at naught; nothing is entitled to weight, influence, or control, as against the individual's private judgment or "intuition." The universal reason has no meaning or existence for Individualism, as a principle which is coördinate with that of private judgment and entitled to equal regard. Hence Individualism, utterly lacking the element of universality, leads just as naturally to incorrigible egotism in belief and reckless antinomianism in morals as to sublime insight or superlative excellence; it is the inspiration of absurdity, lawlessness, and social anarchy, as well as of individual achievements of the highest class; it stimulates social progress to a certain point, and then checks it by destroying intellectual and social order, without which no continuous progress is possible. The wildest vagaries, the most vicious extravagances, the most widespread and ruinous demoralization of society, encounter no hindrance in the philosophy of Individualism, since it contains nothing by which the thoughts, purposes, or practices of one individual can be declared or even deemed better than those of another.

Thus Catholicism establishes the principle of universal reason on the destruction of private judgment, and becomes utter despotism; Individualism establishes the principle of private judgment on the destruction of universal reason, and becomes utter anarchy; Protestantism half establishes both principles, but leaves them totally unreconciled and waging a war to the knife for supremacy, and becomes the mere battle-ground for their fierce contention. That is the record of the past, with its three answers to our question, "What is the Final Appeal in Morals?" Has the future no better answer, already heard, even if faintly, amidst the tumultuous uproar and conflicting battle-cries of the present?

#### THE CONSENSUS OF THE COMPETENT.

Science, even now, gives the answer that will certainly stand unshaken, when its import has been once fully comprehended. She plants herself on a frank abandonment of all pretences of absolute revelations or infallible interpretations; she holds all truth to be relative to man's natural faculties, so far as it is known at all, and to stand simply on the warrant of those faculties. The claim of infallibility, made avowedly by Catholicism and Protestantism, and lurking half-concealed even in the "intuition" of Individualism, Science unreservedly surrenders. She holds all questions to be open until closed by evidence, and forever subject to re-opening if new evi-

dence is discovered; and the answers in all cases depend on the weight of evidence, the preponderance of probabilities. So far as morals are concerned, individual and social experience takes the place of absolute revelation, in the philosophy of Science; and correct reasoning on this experience takes the place of infallible interpretation. The truths of morals, like those of every other particular science, rest primarily on observation—observation of the moral facts and relations of all human life, both individual and social; and the true meaning of all these facts can only be elicited by the same scientific method which is applied constantly and successfully in all other sciences.

Now Science recognizes the right of private judgment, in morals as in geology or physics, in the most unqualified and unrestricted way. She possesses neither the machinery nor the spirit of repression. All individuals without exception are equally at liberty to observe, to experiment, to reflect, to theorize, to proclaim; their freedom is not only conceded, but encouraged and rewarded according to the value of their results. But Science exacts positive value in these results, as their only title to attention or reward. Individuals are not permitted to establish their results as scientific on any merely individual insight or declaration or claim of their own; there is no such reverence for Individualism on the part of Science. All results of the individual, however obtained, are subjected to the most rigorous and merciless examination by the supreme tribunal of Science; namely, the entire body of the able, the qualified, the well-informed. No fact, no proposition, no theory, no law, no discovery, is ever elevated to the rank of an established scientific truth, until it has silenced all opposition among those to whom the scientific world are wont to listen with respect; it must run the gauntlet of opposition, and conquer its "right to be" at the sword's-point of reason. No assumption is tolerated; no reputation is conclusive; no confidence is demonstration. Entire unanimity of all who are entitled to an independent opinion must be won in its favor, before any man's insight or genius can secure for his thought the stamp and seal of truth from this supreme tribunal.

Thus Science recognizes to the fullest imaginable extent the private judgment of the individual, and encourages the utmost and freest play of all individual minds. But she also recognizes to the fullest possible extent the authority of universal reason, and corrects all individual results by that enlightened public opinion, that aggregated wisdom of the whole, that CONSENSUS OF THE COMPETENT, which is her "final appeal in morals," as in every other department. That this Consensus of the Competent is infallible, nobody pretends or imagines; its decisions have been too often reversed on fuller knowledge of the facts or on sounder exposition of their bearings, to permit any pretence of infallibility or unchangeableness. But no individual has ever been able to reverse its decisions except by the presentation of a better case, either in point of facts or of reasonings. Science is inexorable here. She guarantees absolute liberty of private judgment to the individual; but she binds him rigorously to reason by her demand for evidence. She, and she alone, has solved this difficult problem—how to respect both private judgment and universal reason at the same time, to the fullest and most absolute extent.

#### THE ORDEAL OF LAUGHTER.

"Who are 'the Competent'?" That question needs no answer. Competency is its own attestation; it needs no credentials from anybody. The world discovers, it knows not how, but none the less satisfactorily, who are "the Competent"; their title to office as members of the supreme tribunal of the universal reason is derived from the involuntary and utterly informal suffrage of mankind. The Consensus of the Competent is the nearest possible approach to absolute truth which is permitted to the human mind; and the conclusiveness of its verdict, for the time being, is called in question by the ignorant alone. Sooner or later, Science establishes general agreement through the universality of reason and the involuntary unanimity of the reasonable. The very word "science" is the name of that great body of established truths which it is simply ignorance to doubt and madness to deny. And nothing ever gains admission into that category until it has first received the stamp and seal of universal reason through the Consensus of the Competent.

The "final appeal in morals," which Science offers in this tribunal of universal reason, it is obvious, possesses no means of enforcing its decisions. Crack-brained individuals occasionally break forth

in open rebellion against it. What happens? No disability of any kind is incurred by these rebels against reason; but they are at last silenced by the ORDEAL OF LAUGHTER. That is the Holy Inquisition of Science—the only Inquisition it ever established. But it is infinitely more effective than the Inquisition of the Roman Church; for the latter never suppressed heresy, while the former suppresses it most effectively by ridicule. Every fool crawls into his hole when the whole world laughs at him; and Science thus, and only thus, protects mankind from moral folly. But criminal laws may and must, in order to be reasonable, be based on the results of Science; and those laws even fools must be made to obey in practice. Although left forever free to air their folly on platform or in type, they must be made to obey the laws, notwithstanding. Civil society justly claims the right to enact such laws for its own protection as the common conscience demands; it cannot wait for absolute unanimity, but has to make its moral decisions according to the vote of the majority, the best representative of universal reason which the nature of the case permits. The vote of the majority, however, imperfectly represents that Consensus of the Competent which Science establishes as the "final appeal in morals"; and the laws constantly need to be reformed in accordance with the rulings of this supreme tribunal. Thus Science not only lays the foundations of true republican democracy, but supplies the necessary principles for perfecting it by the gradual and only satisfactory process of evolution.

#### VEXED QUESTIONS.

How, then, are vexed moral questions to be solved?

Catholicism solves them absolutely, dogmatically, and despotically. But her solutions are often frightful blunders, because she builds them wholly on the sand of dogmatic revelation; and her blunders are remediless and eternal, because she can never confess them to be such.

Protestantism only half solves her questions, because she relies half on dogma and half on reason. Hence in morals, as in theology, she is forever the prey of division and contention. Nothing can be permanently settled by the fallible interpretation of an infallible revelation.

Individualism solves vexed moral questions absolutely enough for the individual; but she cannot solve them at all for society, when individuals differ. Individual differences lead to a hopeless social deadlock. By the fundamental theory of Individualism, one man's opinion is just as good as another's; she has no common appeal, no ground of preference, no basis of mutual obligation. Liberalism is to-day in a pitiable condition because it is still so largely in the individualistic stage, and has not yet learned to acknowledge the two principles of universal reason and of private judgment as of equal necessity, validity, and value. It is painfully evident that some better philosophy than that of Individualism must be the groundwork of liberalism, if liberalism is to effect anything towards the true evolution of human society.

Science solves vexed moral questions neither absolutely nor infallibly, but approximately; she decides on the facts so far as known, and always reserves the right to reconsider her decisions in the light of fresh facts or fresh knowledge of old facts; she leaves all individuals at perfect liberty to exercise their private judgment to the full, but compels them to recognize the supreme authority of universal reason, as represented by the Consensus of the Competent. If they rebel, and insanely put forth the pretence of their individual independence of this supreme authority, she subjects them to the Ordeal of Laughter, and silences them by ridicule. The conclusiveness of the verdicts rendered by this supreme tribunal will be disputed only by the densely ignorant or by the sublimely gifted—the former because they do not know enough to understand the authority they despise, and the latter because they know how to instruct and overrule it by the force of superior attainment. But there are few Darwins, strong enough to conquer and reverse the conviction of the scientific world in one brief generation. Genius of the highest order can alone afford to despise the supremacy of universal reason over the private judgment of the individual; but genius of the highest order, instead of despising it, reverences it, and conquers by this reverence in the end.

Such was the substance of our address; and we know of no other subject which just now challenges so irresistibly the thought of all who have learned to think.



## FUNERAL CEREMONIES.

The editorial contribution by "J. L. S." in THE INDEX for February 20, on the question, "How shall we be buried?" suggests to me to follow up the subject with some thoughts on burial ceremonies in general. That article treated the question very apologetically and strongly with reference to freethinkers. But from another point of view, and with a wider application, the same question may be asked.

It is, indeed, becoming a practical question of serious importance to many American families, to find some simpler and less expensive method than that now in vogue for rendering those last honors to the dead which are intended in funeral ceremonies. With the general tendencies to luxury and extravagance that have appeared in American society during the last generation, there has grown up a costly funeral custom which has become to many people an onerous burden. Statistics have been published in New York of the cost of funerals in that city, and even in the case of families of moderate means the expenditure is appalling. The extravagant richness of the burial caskets, the luxuriant robes for the dead, the new mourning garments required by fashion for the living, the excessive floral decorations, the long procession of carriages to the grave,—these added to other incidental ways of expense, some of them necessary and some not, bring up the aggregate cost to an amount almost fabulous.

Rich people, of course, set the standard, and, it may be said, that they are able to bear the cost. But people in moderate circumstances, and even the poor, do not wish to seem mean at such a time, and so they follow as closely as they can the standard of the rich. The evil result is that the standard of expense is raised for all classes of society, and it presses most heavily upon those who are least able to bear it. The members of a family among whom death has come shrink from the thought of appearing to be wanting in affection to the one who is lost to them. Their bereaved hearts do not stop to take counsel with prudence. Nothing seems too costly to be lavished, at this last opportunity, upon the departed. And so they are led into expenditures beyond all reason, and for which the living will have to be pinched, perhaps, in the very necessities of life for months to come. It behooves, therefore, the rich to ask themselves, even though they may be abundantly able to bear the cost in their own case, whether in this matter they do not owe it as a duty to society to set the example of greater moderation and simplicity. It was reported a short time ago that a wealthy lady of one of the old families in New York, who recently died, was carried to the grave, by her request, in a plain pine coffin on the shoulders of the bearers, and that all the other appointments of the occasion were in keeping with this simplicity. This was a return to the standard of Puritan days. And it is an example that deserves to be considered, and in its substance followed. The needed reform may not be judiciously pushed to just this extent, which would in many cases, of course, be impracticable. The exact copy of what was simplicity in another age is not necessarily simplicity to-day. What is wanted is the spirit of simplicity and moderation and sobriety, which shall make the fitting standard for our times.

There are, moreover, other considerations more spiritual than those to which I have referred, which urge the adoption of a more simple burial custom. When death enters our homes, the natural impulse of the wounded heart is to privacy and quiet, to self-communion, to silent intercourse with the pure domestic memories that flock to the vacant places. The natural service and ceremony would be something as nearly as possible harmonious with this mood of mind, something that is the farthest possible remove from the ostentatious display which invites the public eye and is eager for a newspaper paragraph. Sincerity, not conventional fashion, should rule the occasion. The precious hours when memory and hope are striving together to uplift the sorrowful heart into the unseen realms of a life which is more than any forms of matter, should not be disturbed by questions of decoration and millinery and precedence. The natural feeling of the heart, not warped by conventional demands, would be for some ceremony in which there should be nothing for ceremony's sake, but which should in the simplest way express the best aspirations and impulses of the hour: the coming together of the nearest friends and kindred, the quiet interchange of sympathy, a few flowers brought and arranged by loving hands, a few moments spent in garnering into a sheaf some of the life-lessons left by the dead to be kept as fruitful

seed in the memory of the living, and then a few of the nearest and dearest going together to the last resting-place of the body, and there, with joining of hands and communion of hearts, closing up their thinned ranks in renewed consecration to life's duties, and the better to bear its burdens.

And by and by perhaps even those who are not "freethinkers" will learn that the professional service of a clergyman is not so essential to the occasion as is now generally supposed, especially if he be a stranger and hence not able to join the circle as a sympathizing friend; that even, if need be, without any one to speak for them, friends can come together to take leave of their common friend, and to take each other by the hand, and look into each others' eyes, and speak to each other in whispered tones, or by a silence often more expressive than words, of their common loss and their common sorrow, and thus help each other to meet it more bravely and calmly, as well as to await more courageously the inevitable hour of bereavement which sooner or later must come to every home.

W. J. P.

## Communications.

## LIBERALISM THAT IS NOT LIBERALISM.

What is the good of a liberalism that is as bigoted as Christianity itself? I have often asked myself such a question in the light of the performances of some of our radical friends; and while, of course, my inclinations would lead me clear over to the field of materialism, my heart has often warmed against those in our cause who so readily lose sight of their principle in the mean and unfair pushing of an opponent. I have been forced to this feeling reluctantly, as one is frequently pushed to an unpleasant truth, and I have regretted it the more because of the hearty affection I hold for radicalism, and the warm regard that I cherish for its friends. I act as no "guide" or "philosopher" in this matter,—I am only plain "friend," and what I write is in no sense meant in other than a friendly spirit.

I argue that it reflects no credit upon a liberal that he should too harshly or narrowly criticize the religion from which he has broken loose. The "philosophy of extremes" may to a degree palliate it, but has it really an excuse? a reason that will free it from tarlish? To me the question answers itself, for as surely as he can afford an investment that yields him a handsome profit, can a radical stand above defects of that kind. It is a great mistake to imagine that real liberalism and narrowness can become partners; between two qualities so unlike there is in the nature of things an incessant repulsion. Narrowness may attract its like, but can never marry itself to breadth. Many of our friends, in their hopes for the future, forget that there is something due the past for what it has brought us. The mission of liberalism must be twofold or nothing,—must glean the good from the past and blend it with the history it is founding for the future, or must drift about as of no more worth than the simple conservatism of our day. I see no way by which the ages can be divorced. We might with as good judgment talk of going back to barbarism and starting on the path to civilization over again, as of wishing to cast aside all that the past has written for our edification. To argue in that manner is to place upon the experience of the ages the charge of worthlessness; and a greater error than this could not be made. It is a piece of logic that inevitably reacts upon its maker, inasmuch as it plays directly into the hands of the power against which it is pleading.

In the case of the Bible I hope there are but few of our friends but have the right idea; but there are some who have gone grossly wrong, and are in continual hot water because of their intemperate zeal. They reply to the Christians' worship of the book with their hate, and are thus always acting the antipodes. One's presumption leads to the other's contempt. The fulsome reverence of Christians for the volume, and the monstrous assumptions for which they make it responsible, drive many radicals to a short-sighted denunciation of it. I grant the fallacy of these positions, but that they are held as I have indicated needs no proof from me. Frequently in Biblical discussions the assumptions are mistaken for the book, which as tacit matter is fearfully tortured from its plain meaning by those who revere it. "The Book," says the Christian. "No, a worthless book," replies the radical. "Mine is the grandest house in the world," says one. "No," says his friend who is angry at the conceit; "no, 'tis a mere nothing,—a worthless pile of brick." There is a narrowness in such argument that is hurtful in two very important respects: 1st, to such as hold it; and 2d, to the cause to which the holders are attached. It is a disease in the person holding it to the extent that bigotry is always injurious; and it is detrimental to the principle in whose behalf it is used in that proportion in which wholesale denunciation is always repellent to those of unlike opinions. To call a man a fool and then argue with him, is equally an insult to the man's intelligence and a sarcasm upon your own action.

Unfortunately, a great many liberals, in ostensibly judging the Bible, are in reality judging others' constructions of part of that work. The error here takes an unfortunate color. I have thought that the best tendency of the growth of knowledge in ages, as well as in men, is that it broadens the sweep of the intel-

lect. From this point of view, the practices of some of our friends are disappointing. Judging the Bible by the assumptions the usual Christian credits to it, they still fight the volume instead of the mere theological theories upon it. The minister says the Bible is holy, and they say it is devilish. And this is of no avail. When a radical reads the tales of military massacre in the book, his heart revolts at the cruelty, and he stamps the history as an evil one, as the source of much spiritual and bodily tyranny, imagining within himself that it would have been better had the book never been written. To a degree this is not false, and yet it is only absolute blindness that would separate the book from the subject and condemn the treatise and not that which is treated; for I conceive it can at least be allowed to the Bible that it tells a certain part of the trials and deeds, and customs and methods of thought of ages gone,—this, even granting that there is much in it utterly worthless as history. And instantly the objectors I allude to think thus, they must as quickly concede that it is no worse (but better) that the book should have existed than that man should have given by his sad experience the materials for its writing, since, if the volume is ill, the described is ill; and as men were made to travel a weary road, to object to a chart—even if a doubtful one—of the turns of that pathway is nothing if not captious and unwise. It is not wise for men who so heartily talk about progress to urge that we could have commenced as we are to-day. There is no historical evidence to warrant such a presumption. The knowledge we have is of one long march upward, step by step, and the heart-burnings as well as the joys were a matter of seemingly necessary experience. If radicals sincerely believe that religions are all man-made, they should not so despise the efforts of the past to grasp religious truth. Their very wish for the future to look well upon their attempts in that direction contradicts their position in regard to past generations. The one age offers the other its grain of truth, and unfortunate indeed are such as refuse the generous gift and sustenance. So, also, when Homer describes the cruel customs of ancient war, we never hesitate in expressing our abhorrence of them. Our modern education makes the repugnance rise by a sort of instinct. But because the Homeric age practiced war in a way brutal to our perceptions, is there any reason that we should throw aside entirely the chronicles of that age? If in those days people had their vices, we must remember that in this day vice is still a power in human affairs; and if they had their virtues,—as what people have not?—we ought to study them and make acknowledgment for what they have taught us, and not grant merely sneers to their offering. We may in one view regret the past, but future thought may equally regret our age; for we, also, are but a step forward to an end we cannot know. This alone should teach us modesty. We are forging a link now, and the future can no more afford to absolutely cast us adrift than we can to entirely ignore our parent ages.

The belief of some radicals is so much a matter of mere passion that the very name of Christian is gall to them. If we tell them the Christian believes so-and-so, they take it as a matter of course that their rejection of this so-and-so is demanded. The merit of the case is not weighed; being Christian, it is necessarily iniquitous, for, "Really, my friend, the Christian scheme being reasonless, it must be true that all that is part of it is foolish." Occasionally, one of them will blubber out some such superficiality as that "the Bible is a ridiculous and obscene book," in total blindness to the fact that a volume aged by such a career as that of the Bible must, by very reason of that career, have some not entirely valuable quality. Christendom is not precisely imbecile, if it is weak in certain prime respects. A kindred error to this is the readiness with which some fling the charge of hypocrisy or insanity in the face of the believer. To estimate the astounding arrogance of the last claim, it is only necessary to measure it in its proper proportions. "You believe this and I don't,—wherefore you are either a fool or a knave. Your alternatives are pitiful." Where such argument is stated directly, there is excessive dullness in it. Yet it is legitimate, and many radicals stoop to its use.

To our minds the Christian scheme skillfully argues against itself, but there are minds constituted differently from our own that honestly see nothing but reason in that mechanism. Why not acknowledge so much, and be done with that part of the great issue? It is an unhappy weapon that is continually pointing to the attention of Christians the frequent hypocrisy of their fellow-believers; it is even as unclean a thing as it is for the Christian to be everlastingly directing the atheist's gaze to the quotation concerning what the "fool" hath said in his heart. Our friends, to show that they are liberal by virtue of something more than mere name, should never stoop to such meannesses. Those are the weapons of the sophist. Liberalism has a superb ease without them. Weak causes may choose doubtful instruments of the kind, but for strong ones to do so is to knowingly select that which is suicidal. Jesus cannot be proved to be a man by a recitation of the crimes of Christians, nor can the human origin of Christianity be proved by a sneer at the wrong-doings of some who profess to teach that religion. Argument of that sort is but allowable on protest. If it were wholly a fair one, the anti-slavery cause, for instance, could be disproved by some one's merely pointing to an adherent who practiced injustice to his working-men. Liberals complain much because their antagonists have made synonyms of freethought and immorality; and yet these same radicals in many cases attempt to make a similar partnership of reverence and hypocrisy, or Orthodoxy and insanity. These are mistakes of the same kind, and the radical at least can afford to drop them.

I can sympathize with the liberal who falls into er-



rors of the kind I have pointed out. If one is hated, he is apt to be merciless in his own hour. The flesh is weak. Thought becomes less fierce as it is less tyrannized. The reformer himself speaks less bitterly as he is less harshly treated by the conservative world. It is anathema that angers the man who knows he searches for truth as honestly and nobly as he can, and finds himself for this very act scorned and cursed. The fault lies in greater part with those who taunt, and not with the retorters; but the taunted were wiser, did they go no further than to regret the unworthy spirit of their antagonists. I grant all this and much more. I grant that when an independent mind starts out to express its beliefs, and its negations, in its way, there arises a chorus of Orthodox voices that would have it express their beliefs, and their negations, in their way, or not to express any belief at all; I grant that the Church is arrogant as it has ever been; I grant that the Church does not like to tolerate other loves than its own; I grant that the clergy slander freethought, and mistakenly hold that all truth is today in their possession; I grant that movement and progress rarely if ever find an aid in theologians,—and simply because I grant so much, and even that all this may be the honest endeavor of a pure mind to suppress what it regards as immorality, I would have radical present their case unspotted by the means familiar to the cause from which they revolt. It is false to argue that we have as much right to use such weapons as the Christian. An error is an error, though the whole world act up to it. Our radicalism can only appear to a just advantage by evidencing itself as better and broader visioned than Christianity. If it falls in this duty, it falls short of possessing the real heart of progress. In outer guise merely would it, in such event, differ from the current Orthodoxy.

Some liberals, in their sneers at the unfairness of their opponents, seem like a man on a river's bank who is so intent on warning his neighbor of the danger that he does not see that he is himself walking into the water. Unselfish this, certainly! but withal how wise? It is proper that at least one of the fruits of the radical belief should be a wider view of the intellectual cravings of men. This age ought to accept nothing less. "The dream is dead! long live the dream!" we may well cry; but to what good, if the words are the all-in-all of the matter? The vain dogmatism of our time should die, but only as the make-way for something better than itself. Bigoted liberalism is an incongruity that would be amusing, were it not of serious effect. On the whole I say, Let me have none of it. HORACE L. TRAUBEL.

#### THE SUBJECTIVE IN ETHICS.

TO THE EDITOR OF THE INDEX:

Sir,—When, a few weeks ago, a happy chance threw in my way your exhaustive and symmetrical essay on "Scientific Ethics," published in THE INDEX for March 12, 1874, I was compelled to admit that there was but a single part of the whole fabric of your system to which I could take objection; it seemed to me that the line between the subjective and the objective in ethics should be a little differently drawn. In showing the objectivity of moral obligation, you stated that science had to do only with the objective and universal, and that the moral intuition, being subjective and individual in its nature, could not properly become an object of scientific study.

Now if we keep out of metaphysics, i.e., if we do not speak of the infinite, of a cosmic mind (and it would be irrelevant to do so), then we should probably agree that the objective is whatever is external to an individual thinking Ego. Now the moral intuitions of others, i.e., their power of perceiving objective moral obligation, are certainly external to each individual thinking Ego, and in this sense objective. But as to these intuitions not being universal, it is evident that, when it was stated that science has only to do with the universal, it was meant that the phenomena with which science deals need not be absolutely unlimited in number, need not even occur in vast numbers, but must only be capable of some sort of connection with the universal. The sun spots are unique as far as our knowledge goes; but then the spectroscopic has given us such information of the gaseous condition of the sun that we are certain that these spots can in time be brought within known and universal laws. Now why are not the moral intuitions of such men as Jesus, Buddha, Confucius, and Zoroaster, for example, like these sun-spots, unique, and yet at the same time universal, in that the moral progress of the race reveals that many of their intuitions are actually, even if slowly, becoming intelligible and universal; e.g., their doctrine that men should do unto others as they would wish to be done by? In other words, admitting, as we must, that moral intuition is as much based on the nature of things as external moral obligation, dare we say that the moral intuitions (or observing and deciding faculties) of a number of the best and most delicately-balanced organizations that grow up out of the nature of things are not universal in the sense that they are intimately connected with other men's intuitions, and are, as it were, the prophecy and foreshadowing of the after-intuitions of the race? And if we find that a large number of these delicate and perfect organizations of Nature, although living separated by ages of time and by great differences of environment, are found to agree upon any number of moral principles, can we say that those principles are not accurately correlated and coordinate with the external moral obligation? Is there not good-faith in Nature? Is there not some parallelism and sympathy between the highest ideas and material objects? If, then, the moral intuitions of these rare and delicate minds are objective, universal, and correspondent to the objective

moral obligation, I do not see why they are not both proper objects of scientific classification and generalization, and as worthy of our respect as the objective moral obligation. Indeed, they are objective themselves, from the point of view of the individual, which is all that we are concerned with in such a question. Why should we not let these classified intuitions of the few highest and purest minds of Nature form a wing at least of the fabric of scientific ethics? Or rather, why may not these ideas (or Platonic types) be admitted as fragmentary sketches of the very architect's plan, to be constantly referred to as helps in discovering the proportions of the building itself?

In looking over Körner's *Natur Ethik*, to which reference is made in the lecture on "Scientific Ethics," I find that he gives great credit to the highly enlightened individual conscience. After defining conscience as "the I [das Ich] which, as a perceiving or feeling agent, in its decisions as to the justness of an action looks to its own feeling, willing, and acting," and remarking that "the sound and normal man is himself a coworker and at the same time a living result of the commanding natural laws which arise out of the All of Nature, and has therefore in himself a native perception [Natur-Gefühl] of these laws," only they must be cultivated and made clear cut and decisive by knowledge," he then goes on to say, "The moral conscience in the form of virtue is duty becoming living or active by facility and habit; and in this duty inclination and custom appear as the satisfaction of a life-instinct. Here the conscience can immediately declare what is to be sanctioned and striven for, and what is to be opposed and rejected; and just as the cultivated taste immediately determines the shapely and the misshapen, the beautiful and the ugly in objects of a similar kind, so the moral conscience immediately determines that which man by the method of reflection would mediate deduce from his own knowledge." [Vol. I., p. 249.] Körner thus gives high honor to the moral decisions of a single rare and delicate mind. My position is different from his, in that I would in every case compare and classify the moral decisions of a number of the rarest and purest minds. W. S. K.

DIVINITY SCHOOL, H. U.

[The moral intuitions of highly gifted individuals may very properly, as the writer of the above thoughtful letter suggests, be included among the objective data which science investigates; but they must be in some way objectively expressed, either by speech or literature, before other individuals can in any way take cognizance of them. We never intended to exclude such objectively expressed intuitions from scientific consideration; on the contrary, all the thoughts of individuals which take the permanent and objective form of literature at once cease to be merely subjective in the objectionable sense. In studying the moral nature of man (an essential part of the higher psychology), literature, art, religious institutions and customs, etc., etc., are the chief facts to be studied; and all that we intended to avoid was the *a priori* decision of moral questions by mere incursions into the individual consciousness. That great respect is due to the moral decisions arrived at by the most highly gifted natures, and in proportion to the degree of their unanimity, is unquestionable; their unanimity gives to such decisions that kind of authority which science substitutes for the authority of dogma.—ED.]

#### "A STITCH IN TIME."

The older individuals among those who now hold and value a rational faith remember the Sunday-schools of their childhood as very stupid affairs, and sometimes think that their own children can be indulged, without harm, in the natural wish to go with their school-mates and playmates to the Sunday-schools of the Orthodox type to which they resort, and from which they bring home such pretty illuminated cards and such handsomely illustrated books. There are also other ways of making these schools attractive, and many children really enjoy going to them. Some parents give their boys and girls this indulgence from mere thoughtlessness, as they occasionally wink at injurious gratifications of other sorts. Some also assume that the absurdities of creed and catechism, and other Orthodox formulas, will pass in (as we say) at one ear and out at the other, with no particular effect. But this is a mistaken idea. As constant dropping wears a stone, so the frequent repetition of the stock phrases of Orthodoxy, from sticking in the memory, get rooted in the mind, and are played upon successfully by the revivalist in after life. Where this liability exists (and hardly any part of our country is free from it), parents and guardians who themselves hold and prize a rational faith should begin early to counteract this miseducation of their children, and use the opportunities which naturally arise to turn the course of juvenile thought in a right direction.

These reflections were brought to my mind by the following incident, which lately occurred. A boy of ten years old, fond of athletic sports, but fond also of reading, applies himself eagerly to Sunday-school books and hymns, and also to various other kinds of books to which he has access. Meeting lately, for the first time, with the story of Little Red Riding-Hood, he volunteered the remark that he did not believe a wolf could speak. Reading, soon after, a life of George Washington, the boy was much impressed with the fact that George, when a young man, could throw a stone across the Potomac River. He wanted

to know how wide the river was at that place, and, awhile after, inquired whether Washington was as strong as Samson, of whom his Sunday-school books had spoken.

I thought this a good opportunity to begin to lead his mind to a perception of the difference between legend and history. I asked him if he could lift the gate from the fence in our own back-yard. He thought he could not. I then recalled to his mind the great double gate he had been accustomed to see at the rear entrance of a great railroad station, and asked whether he thought any man was strong enough to lift one leaf of that. He admitted that it would take a good many men to lift it. I then told him that one of the stories related of Samson was, that he took both doors of the gate of a fortified city, and the two posts which held them, and the top bar across the two posts, and put them all upon his shoulders, and carried them up to the top of a hill five or six miles distant. Did he think that a likely story? No; it didn't seem likely. Then I told him that that story, and also the story of Little Red Riding-Hood, were written so long ago that nobody knew either when they were written or who wrote either of them; and that when stories of such great age and such uncertain origin were also so very improbable, we had better apply our reason to them than take for granted they were true. C. K. W.

#### THE MORAL RESPONSIBILITY OF LIBERALISM.

Some liberals object to the discussion of the moral aspects of certain questions now interesting the public, as though morality were something foreign to the objects of liberalism. There is a latent sentiment far too prevalent among liberals, that ideas of morality, like those of religion, are soon to become private questions, and that we are about entering a reign of individual sovereignty when every one will be "a law unto himself." It is not surprising that in the present disintegration of religious authority, when the sentiment of the age is rebelling against the most venerable power of the past, that the standards of morality, which heretofore have been associated with the doctrines of the Church, should be called in question, and the vicious theory of lawless individualism advocated in the name of liberty.

But there is no escaping the authority of public standards of morality while society exists. The Utopia of individual sovereignty in ethics, which some reformers dream of, will never be realized while a vestige of present civilization remains. Society is bound together by a common conscience, and "private standards" of right will always be rigidly judged by this integral sense of justice. The universal experience and wisdom of mankind, as far as these can be collected from their innumerable sources, are centered in this common conscience; and before this august judge of human actions each individual must give an account of his life. This public conscience is, and always will be, defective and fallible; but, imperfect as it must of necessity be, it is still the world's safest guide and ruler. We cannot get beyond the jurisdiction of this common judge of right, unless we get entirely outside of all social relations; and the more we comprehend the nature and tendency of civilization, the more will we be inclined to respect this great arbiter of conduct. Society can no more exist without this public standard of morality than a government can exist without an executive power. The theory of "private standards" is the road to social disintegration. If the future has any higher civilization for the world than the present, the advancement that awaits the human race will demonstrate the necessity of a moral standard by which the most private life of the individual shall be judged. It will then be found that nothing of any interest to mankind is foreign to morality. Every act of life is either moral or immoral, if it have any bearing on the lives of others; and to talk of divorcing morality from liberalism, politics, or any other subject of public interest, is to talk like one who is ignorant of every principle of social science.

Liberalism, like every other system of ideas, must be judged by its relation to public morality, and those of its advocates who think that they can ignore the world's demand to know what the standard of conduct is to be when freethought prevails are the most deluded class of persons that ever donned the garb of reform. H. CLAY NEVILLE.

MRS. LYON HUNTER: "How do you do, Mr. Brown? Let me present you to the Duchess of Stilton. Your Grace, permit me to present to you Mr. Brown, the distinguished scholar." Her Grace (affably): "Charmed to make your acquaintance—er—Mr. Brown." Mr. Brown (with effusion): "Your Grace is really too kind. This is the ninth time I've enjoyed the distinction of being presented to your Grace within the last twelve months; but it's a distinction I value so highly that, without trespassing too much on your Grace's indulgence, I hope I may be occasionally permitted to enjoy it again." (Bows and absquatulates.)—Punch.

A MICHIGAN tramp called at a house and asked for dinner. "No food to spare," was the reply. "Can't you give me an old coat?" "No." "Or a pair of old boots?" "No." "Can't you spare me even a pair of old socks?" "No." "Nor a piece of bread?" "No." The fellow's chin fell as he fumbled in his pocket, and his voice had a lonesome sound as he pulled out a small autograph album and said, "Well, if you can't do any better, I'll have to be satisfied with your ottergrass. Please use blue ink."

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WHOLE No. 481.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.
4. N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification for any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

HERE is a wall of woe which will find an echo in the souls of many a disconsolate theorist:—

"Now the world is a dreffle mean place, for our sins, Where ther' ollus is critters about with long pins A-prickin' the globes we've blowed up with sech care, An' provin' ther' 's nothin' inside but bad air."

THE FIRST LIBERAL LEAGUE of Boston will meet next Sunday afternoon, at 3 o'clock, in the Woman's Club Rooms, 4 Park Street. F. E. Abbot will read a paper on the question, "What is Truth?" and Miss J. P. Titcomb kindly promises to furnish music for the occasion. All friends of this League are invited to attend.

REV. JOHN WEISS died in this city last Sunday noon, and was to be buried on Wednesday at eleven o'clock. One of the pioneers of the Free Religious movement, remarkable for his literary genius and attainments, has gone to his rest. On the eve of going to press, we can barely mention the sad event this week, and must postpone to our next issue a fuller notice of it.

THE NEW YORK *Tribune* publishes this as "an odd clause in a will," but we should like to see such "oddity" cease to be such by becoming fashionable: "A man died near Baltimore recently, who wished no funeral honors should be paid him, and in his will made a special request of that nature. He wished a plain shroud; no flowers; 'no mock display'; no services in a church; no mark where he was buried unless some child or children should be moved to place one there; no mourning garments for his family, as he was 'persuaded this has become a solemn mockery'; and no eulogies over his remains. 'If there was one trait of my character,' he said, 'worthy of imitation, then imitate it, and with the last look bury all my imperfections and infirmities with my remains.' These requests he directed to have read at his funeral. It is said that the leading traits of the man's character were honesty and truthfulness."

THE PRINCIPLE of the second plank of the Rochester platform is steadily, even if slowly, forcing its way into the public mind. The *Penn Monthly* sees in the resolutions of the Virginia Legislature and those of the Democratic minority in the United States Senate this meaning: that "no restraints are to be put upon the ex-slaveholders when they see fit to stop their former chattels from fooling with politics"; and it sees no possible protection for the political rights guaranteed to the freedmen by the Constitution, unless the North shall "consolidate this time to some purpose, and give the national courts the right of appellate jurisdiction in every case where the court is satisfied that the courts of the States will not give speedy and just judgment." As things now stand "the rights of an American citizen can only be protected against foreign invasion or outrage. The worst extremities may be inflicted on him at home, in retaliation for the conscientious discharge of his duties as a citizen, and it seems without redress."

THE *Scientific American* quotes this "Original Advice for Drinkers" from a lecture by C. T. Campbell, at Mayville, Kentucky: "Bar-keepers in this city pay on an average \$2 per gallon for whiskey. One gallon contains an average of sixty-five drinks, and at ten cents a drink the poor man pays \$6.50 per gallon for his whiskey. In other words, he pays \$2 for the whiskey and \$4.50 to a man for handing it over the bar. Make your wife your bar-keeper. Lend her two dollars to buy a gallon of whiskey for a beginning, and every time you want a drink go to her and pay ten cents for it. By the time you have drunk a gallon she will have \$6.50, or enough money to refund the \$2 borrowed of you, to pay for another gallon of liquor, and have a balance of \$2.50. She will be able

to conduct future operations on her own capital, and when you become an inebriate, unable to support yourself, shunned and despised by all respectable persons, your wife will have enough money to keep you until you get ready to fill a drunkard's grave."

THE VINELAND *Independent* is on the side of true liberalism: "The Free Religious Association of the United States lately held a special convention at Providence, R. I., at which the President, Prof. Felix Adler, the celebrated liberal Jew, sounded the following moral watchword: 'But there is a religion which admits of no choice, where we will be as dogmatic as you will, severe as you will, yea, intolerant as you will: it is the religion of morality. Liberalism must stand on virtue. Radicalism has one plank where it tolerates no difference of belief: that plank is purity.' This declaration has raised a howl most unearthly from the ranks of the irresponsibles, who believe that free is a word which signifies a sort of chaotic devilishness, an utter disregard and disbelief in obligations, an allegiance to nothing, a belief in nobody, a performance of nothing except what is determined by the loose law of attraction and repulsion, which operates in their sentimental constitutions. They consider that the freedom more divine than any other, the right more individual and precious, is that freedom and that right which allows them the privilege to 'slop over' in a moral sense whenever they please. Mr. Adler's declaration puts him uncompromisingly on the right side. Creeds may rise or creeds may fall, sects may multiply or diminish, yet while there is a common reverence and respect for the proved and established moral laws of the world, public virtue will thrive and wax strong. There is a tendency to bridge over the speculative chasms which have divided the moral workers in the world so long, to cease to quarrel over the non-essentials of creed and dogma, and to come up on the common level of a common endeavor in behalf of that truth, the embodiment of a practical virtue which alone makes free."

THIS ASTONISHING paragraph is from the Boston *Herald* of March 7: "An old man died in this city a few months ago, a man loved and respected. THE INDEX, which can't bear to hear about 'Bob' Ingersoll, and even takes talk about 'Ben' Franklin as an affront to its higher culture, tells a story about 'old R—,' as it calls him, and hints that the man disgraced himself on a public occasion. Everybody knows to whom THE INDEX refers, and everybody sees how much honesty there is in its complaints when a paper happens to speak of 'Tom' Paine, and they are complaints loud and prolonged." The anecdote which we found floating in the Boston papers about "old R—" was quoted in our last issue, with the proper quotation marks; and the *Herald* knows well we did not father that story, as it more than suggests that we did. We had not then, and have not now, the slightest guess as to "old R—"s identity, and supposed him to be probably a mythical personage, invented for the purpose of telling a good joke with a delusive flavor of history. The story itself does not at all, in our judgment, "hint that the man disgraced himself on a public occasion," but only shows the wit with which he parried a merely jocose accusation of drunkenness. If there was really any such person as "old R—," and if anybody took the anecdote (quoted by us as a mere illustration) to be a reflection on his character, we disclaim all knowledge of the facts and all intention to make the reflection. But "everybody sees how much honesty there is" in the *Herald's* catching at a current anecdote, going the rounds of the press and merely quoted as such here, as the foundation for a frivolous charge of inconsistency against THE INDEX. The *Herald's* bark, however, is worse than its bite; there is no other daily in Boston which is usually so fair to heretics and free thinkers.



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## LOCAL AUXILIARY LIBERAL LEAGUES

Chartered by the National Liberal League of America.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown. Issued to the President and Secretary on behalf of the Florence Liberal League.	
SYRACUSE, N. Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell. Issued to the President and Secretary on behalf of the Onondaga County Liberal League.	
ALBANY, N. Y.—President, Thomas J. Hennessey; Secretary, Thomas Dugan. Issued to the President and Secretary on behalf of the Albany Liberal Association.	
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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

[FOR THE INDEX.]

## The Mission of Free Religion in the Realm of Morals.

BY CHARLES E. PERKINS.

Eight centuries ago a Persian poet, whose insight into the mysterious philosophy of the mind was both deep and rare, wrote these lines:—

"I sent my Soul through the invisible,  
Some letter of that After-life to spell;  
And by and by my Soul returned to me  
And answered: 'I Myself am Heaven and Hell.'"

What transpires after we put off this garb of mortality is as much a mystery now as it was in that dim age when Omar Khayyám lived and sung. Man has filled the world with material inventions, has annihilated distances, made captive the lightning, forced all elements into his service. He has descended into the bowels of the earth and compelled from Nature a rendition of her most precious secrets. The history of creation, so long enshrouded in myth, is in a fair way of being clearly demonstrated, and it would seem at first glance as though naught could withstand the scrutiny of this prying biped. But death comes, the tireless brain ceases, the busy hands are stilled, the eloquent lips are dumb, and the life within, the divine essence, the soul which but lately animated all—who can trace its flight? Who can say whether it be dead or liveth?

The vast and indeed overwhelming weight of opinion is now and has ever been upon the side of immortality.

Few of us ever attain in full the objects of our desires; few of us, no matter to what length of days we may survive, are without some plan of future work which death is sure to interrupt. It is this fact, the knowledge that a limited existence can never satisfy, that has made mankind in every age and clime reach out appealingly after something more of life. The yearning of the heart will not be stilled by anything less than the promise of a future, and that future eternal. When theology came, and with a voice of authority gave utterance to the predominant thought of humanity, it made futurity certain. So long as faith in it remained, no doubt of immortality troubled mankind. But theology was not a science, it was not progressive; very foolishly it attempted to stay the onward march of intellect, and in the conflict that ensued found its power materially lessened. It had asserted many things and claimed unquestioned reliance upon many doctrines which were capable of being entirely undermined by argument, nay, whose falsity was clearly proven. Still it retained its hold upon great numbers of people because of its promise of immortality. Others, however, seeing in how many instances error had formed part of its teachings, began to question its proof of an after-life,—when lo! there was no proof. It was taught in a sacred book esteemed by theologians the Word of God, but of the authenticity of this claim proof was also utterly lacking. So, after many centuries of calm and untroubled faith in a hereafter, based upon the assurances of theology, mankind have in this later age found themselves occupying the same ground, and vexed with the same great questions that have ever agitated the race, and, despite their material advancement, no nearer a solution of the problem than their primitive progenitors. Nor is there any reason for supposing that more light will ever be shed upon the question. The most that can be done is to rely upon the inner consciousness which flutters with a hope of eternity. The evidence of design in all things in Nature is so overwhelming that we find it easy to say, "Our great Mother could never be satisfied that a culmination should be reached in the brief space of earthly life; and, as her capabilities are unlimited, we refuse to believe that death is more than the initial step in life. We will trust her for time and eternity."

Even so trust her for the future. It is the part of wisdom, and one of those rare instances in which faith, pure and unflinching, is altogether profitable. But let us not be unmindful that, while faith alone sees through the obscurity which enshrouds the hereafter, the great fact of present existence is unquestionable. It is with the life of the nineteenth century that our lot is cast, and in it our duties are found. It is unwise to dwell upon the great problem to an extent which interferes with the practical affairs of to day, for there is enough of interest in this world to furnish food for reflection, as well as work, for each of its inhabitants during his entire lifetime.

It is far more essential that man's daily walk should be guided by virtue and probity than that his thoughts should be trained in any special school of belief.

"Judgment should stand the monitor of faith;  
So faith shall not prove recreant to her trust,  
And teach her devotees to persecute  
For conscience' sake. 'Tis of small moment  
Whether God be God or Allah, so the heart  
Be right. And though man's love of Nature for herself  
Convey to him no hint of higher power,  
Nor any ruler save eternal law,  
'Tis unimportant. Life it is,  
Not death, that most concerns us.  
For if the leading thought of all the race,  
Born of its woes and wrongs, its hopes and fears,  
Its shattered love and tasks all incomplete,  
Be true, then must it be that he  
Whose path is marked by kindly deeds,  
Whose record shows no blot, or stain of crime,  
Nor aught that can his honesty impeach,  
Is fitted best to make the journey thence."

Whether there be a continuation of existence or not, the words of the poet are of equal significance. "I myself am Heaven and Hell." Life is to a great extent what we make it. There may be instances, no doubt there are, in which a life may seem to be

the sport of fate, adverse circumstances presiding at its birth and remaining with it until the grave is reached; but such cases are exceptional. Generally speaking, man is the architect of his own destiny; he may sow seeds the fruits of which shall turn to gall upon the tongue, and whose final harvest shall be death, or he may so order his conduct as to secure the greatest possible amount of earthly happiness. The reproving conscience, the ceaseless unrest, the craving for the unattainable of the one, shall make hell a sad reality to him, while the peace of mind attendant upon honor and integrity shall fill the upright man with a heavenly radiance. It is for this heaven that we would have all mankind strive. Strictly within the reach of all, it is surprising that any will rest content with less than its full fruition. But the gilded ways of vice have a strange fascination for poor mortality. Often a mere taste of vicious pleasure seems to destroy completely the moral barriers of life, and a flood of evil sweeps the wreck away upon its eddying bosom, to be stranded at last upon the gloomy confines of despair.

Until the laws can be invoked with far greater effect than is now possible in the work of suppressing the fountains of crime, the number of those who annually go down the road to ruin cannot be measurably decreased, and no better enforcement of law can be expected until public sentiment is educated to a higher moral standpoint.

Every board of excise in the land knows that, in licensing rum-shops, it is establishing schools of crime. Wherever intoxicating liquors are sold, misery, destitution, and pauperism follow as surely as the night the day. Earnest men have devoted their lives to the work of suppressing this wicked traffic, with what success we know too well. Within its bosom the Christian Church nourishes rum-drinkers, rum-sellers, and another class of persons who may fitly be termed rum-landlords. While there are many notable instances among clergymen and laymen of those who speak out fearlessly for right, and attack the monster with all the weapons at their command, the moral sentiment of the Church at large is dead to all the sin and horror of it. It is not too much to say that, if the whole power of Christianity were exerted in this direction, the most prolific source of evil would be abolished; but from a system which places its supreme reliance upon doctrine, leaving the question of morals in the category of side issues, it is idle to expect whole-souled work for the real regeneration of mankind. We are too much accustomed to looking upon past ages as the only heroic ones; too prone to settle back in comfortable indifference, as though the only battles worth fighting had been won. True, men are no longer called upon to seal their faith with blood; the stake no longer holds its writhing victim; the dungeon no more echoes the weary footfalls or listens to the groans of the prisoner for conscience' sake. But while civil and religious liberty has made such grand progress, have we nothing more to combat? Alas, all history proves that no sooner is one great obstacle to the happiness of humanity removed than another usurps its place. Every four years all patriotic Americans are called upon in the most appealing accents to save their country,—never before was it in such a strait, never before did shoals and quicksands so threaten the passage of the ship of State. Unless Brown is elected to the chief magistracy the Republic will be at an end. If haply, however, all good men and true respond to this appeal, and rally around him in sufficient numbers, the dread calamity will be averted, affairs will assume their wonted aspect, and peace and prosperity be assured.

The sovereigns rally, Brown is elected; but the millennium is as far in the distance as ever. Unforeseen difficulties confront the new officer at the beginning of his official career, and are conquered, if at all, only to expose others to view.

If there be any real force in religion, it must manifest itself by dealing with the great obstacles to morality. Science will not attempt the work. Philosophy sees the evil, but dreamily, and refuses to enlist against it. Christianity has proven itself unequal to the task. Shall we then concede that religion is baffled? No! Let it be said, to humanity's credit, there is a religion higher than Christianity, greater and grander than any established system, because it comprehends all that is lofty, pure, and noble in every creed. To searchers after truth, wherever situated, to aspirants for a higher life, to philanthropists, to lovers of virtue, it reaches out a beckoning hand.

Is there not room for this new religion,—new, yet old, because based upon eternal truths as hoary as earth itself,—is there not a work for it to do? Let the prisons, the almshouses, the blighted homes, the reeking dram-shops, the noisy brothels, the gamblers' dens, make reply. In this mammon-worshipping, time-serving age, there is ampler opportunity for heroism than ever the age of chivalry produced. Within its own bosom humanity nourishes the viper that feeds upon its vitals. The great question is, What shall be done to save man from himself—how shall he be aroused from the moral lethargy into which he has fallen? To the solution of this problem Free Religion should bring all its forces to bear. There is no longer faith in the ancient mode of regeneration prescribed by theology, and there is imminent danger that widespread pessimism will result from the exposure of its fallacies. Free Religion should teach man to have faith in himself, to work for his own salvation, to live virtuously. It should offer him a rational hope of reward in place of the untenable expectation which he had previously cherished. It should teach him that a life devoted to noble aims is his best preparation for death. It should seek to elevate all classes, and should shrink from no sacrifices in attempting to reclaim the weak and erring.



If Free Religion enters heartily into this work it will live; but if it fritters away its time in vain theorizing its death will not be long delayed. Believing that the words of the Persian poet contained a germ of priceless truth, it should be the labor of all reformers to increase the realization of heaven within their souls, and so to enlarge its boundaries by earnest, timely, and efficient work as that ultimately it will include humanity entire.

OSWEGO, N. Y., Feb. 24, 1879.

[FOR THE INDEX.]

#### RADICAL AND LIBERAL CONSERVATISM.

Whenever a party shall arise with patient assiduity to probe every mischief to its roots, and, amid the Babel of conflicting passions, to weigh all arguments in an equal balance, and, not too easily tantalized with novelties, to guard with jealous loyalty the precious heritage which each generation receives from the preceding one, that party will deserve the aspiring designation of the radical and liberal conservative party.

Very many of the best and wisest among men have always been wont to pay an exceedingly high deference to convention, while numbers not excelling in wisdom, but rather defective therein, have everywhere made themselves conspicuous by the ridicule and contumely which they have tried to heap upon the same. Nor is it difficult to understand why this should be the case, or what that is in convention which makes it worthy of this deference, not to say reverence. What is convention? Is it not the result of the conscientious efforts of the best and capablest submitted to unsparing criticisms and subject to continual revision, the wisest of the wisdom of the wisest of the wise? "And this," says the conservative, "this is what perhaps some maudlin tinker and pot-house oracle thinks himself competent to improve upon. Amid the inspiring fumes of German beer or French absinthe, this sage expects that he shall be able to tinker the most complex institutions with as much success as cans and kettles. This is your Red, who concludes that he must have a great wealth of ideas only because he is conscious of an exceeding poverty of material possessions and an utter bankruptcy of principles and scruples. Hand over the direction of affairs to him, and he will commence with the abolition of all rule and harmony by way of cleaning the sheet of paper; as if one should set fire to a city because some streets were crooked, and to purify the atmosphere. An empty stomach makes a philosopher. This is his view. But the wise man says: Give me neither poverty nor riches. Our amiable and sagacious Red loves to clean the sheet of paper. Let him begin with his own mind, and learn to distinguish between the fruits of laborious investigation and the floating pictures of his distempered fancy."

Such is the judgment which the conservative passes upon the Red; and then, elate with self-complacency, he goes on to aver that to prescription the world owes every good which she possesses, because without it nothing could be built upon a lasting basis. The innovative (I am forced to coin that word, the term liberal being wholly inadmissible in this connection because it begs the question in dispute, and because liberalism is not really opposed to conservatism, but to bigotry),—the innovative, even of the soberest type, proceeds the conservative, is an apostle of anarchy and chaos.

Since many more changes are proposed than made, and since, of the failures, most deserved to fail, it follows that conservatism is oftener right than wrong; and it ought to be conceded that not merely a few fanatics, but the whole innovative party, hath, in different countries and upon several occasions, been justly chargeable with that immoral recklessness which is no less injurious in its consequences than deliberate wickedness. When Mill lays down that the conservative party is the stupidest by the very law of its existence, he says what may not be applicable to the very leaders of the party for a whole generation or more. But the conservatism which gives the party most of its effective power is an instinct, a *vis inertiae*, a quality more animal than human. The period of the evolution of this quality in any creature marks the period of the creature's entrance upon the arena of conscious activity. The polypoid, the sea-anemone, have become conservative; they cling to the rock or anything they may lie upon. Just so do the vulgar cling to the established order. Stronger animals get rampant and aggressive, always in pursuit, like the daughters of the horse leech, crying: Give! Give! The genius of reform is originally one with the genius of revolt, being a pioneering energy hewing out a path. Thus it alarms the unawakened. Dr. Johnson said: "All Whiggism is detestable, because it is the negation of principle. The first Whig was the devil." Perhaps when he advised Mother Eve to learn the difference between good and evil! Rabaud St. Etienne said: "It becomes needful to renew. We must change ideas, laws, and manners; change men; change things; change names. . . . All must be destroyed, since all is to be recreated." This is sheer infatuation. But with time the historic sense develops, implying a loyalty to institutions. No need of returning to Nature; for, to quote Edmund Burke, "Art is man's nature." Edmund Burke accused the French convention of mapping out France with a tape and a spirit-level for sole guidance. This was a misrepresentation, but it is true that there has been and still is a disastrous tendency among some classes of theorists to commit the fatal blunder of supposing that little else is needed for the control of man in his social and industrial relations but mere mechanical regulations and adjustments. What is really needed is an acquaintance with our own nature;

that is, not with human nature in the abstract, or with the nature of saints or of sages, or with the nature of the South Sea Islanders, who kill their superannuated relatives to make soup, but with our nature,—which, moreover, does not remain the same, but is perpetually changing; changing perpetually, but always gradually, and not as citizen St. Etienne would have wished. War and cannibalism were the earliest civilizers of the race. When men first learn to eat their mothers, work their wives, and bait wild-beast traps with their living children, they then for the first time display that aptitude for affairs which is the necessary precursor of the citizen virtues. Slavery, despotism, polygamy, were countenanced by the sages of antiquity. Therefore the reformer's only art is to find a method in the sequence of events, and to await and seize the fitting opportunity. Thus there is an instinct of conservatism, and there is a philosophy of conservatism. The masses are apt to be alternately swayed by fear and desire; and whether they stand still or whether they move, they are equally unreasonable, but yet never wholly unreasonable.

It would be better if the members of both parties would comport themselves with a becoming modesty, since both alike owe their successes to qualities good and bad. "O Liberty, how many crimes are committed in thy name!" said Madame Roland. So always virtue and vice tread on each other's heels. Close beside an honest zeal for justice come those angry passions which tell us of the beast. And, to our present purpose, foolhardiness is christened enterprise, and pusillanimity discretion. There is a fortitude which follows reflection, and another which precedes it. I knew a village cobbler who seemed to think that the globe would cease to turn upon its axis if he made inferior shoes. This spirit is admirable for a man in his trade, but the same partially intruded into public life becomes fatal, and one sees at once that to ask whether conservation or innovation be the better, is like asking whether blue or yellow be the better color.

To pass on to something definite. The right principle is to conserve to the utmost, which all must allow to be sufficiently conservative. Obviously some things cannot be conserved. Nothing which is unsound is capable of being conserved. Every housewife knows that. For instance, in dealing with a store of eggs or apples, regarding the whole pile in the mass, it is a distinctly conservative policy to estimate the rotten ones. Conservation is thus a sifting process. Once, when Wendell Phillips was denouncing slavery, some one threw a brick at him with excellent aim. Phillips dodged the missile and let it smash upon the wall behind him, and then, holding up a fragment of it, said with a smile, "The man who threw this brick didn't throw it at me, but at the idea which I am promulgating; but you cannot hit an idea with a brick." No, you cannot strike ideas with bricks, or wall them in or wall them out therewith, or in any fashion subjugate ideas through the instrumentality of bricks. We are not even able to suppose a hell (or heaven!) where the spirit is not free, else were the just, of all men, most miserable. But if I am right and mankind wrong, mankind by suffrage gets command of bricks, but I retain best balance in ideas. The argument of bricks has no conserving virtue in it, and conservatives ought to discard the use thereof in dealing with ideas, either to throw at people's heads or to build dungeons with wherein to incarcerate such as dissent from their opinions. Not thus can conservation be secured, but by another safeguard; namely, by teaching men, as they may be taught, and are being taught, that whenever any received theory or any institution appears to their minds to be devoid of merit or of meaning, that must needs be because they do not fully comprehend it; and that, accordingly, their business is, not to abolish it, but first of all to get to comprehend it, lest haply unhallowed hands be laid on what is holy, and repentance come too late.

"Wake Duncan with thy knocking; I would thou couldst!"

See the necessary virtue in prescription,—how time adapts and art adorns the growing institution. Consider the case of the Catholic Church. No fitter illustration could be chosen. That Church owes most of its credit and popularity to its many-sidedness, and it owes its many-sidedness to its length of standing. Its appeals are addressed to sentiments not distinctively religious. The quenchless vitality of Catholicism admits of easy explanation. Man is weak and lonely, awe-struck and oppressed, because there are three words whereat experience mocks: peace, rest, and hope. The spirit sinks beneath the power of things. Man, woman, wants somewhat to lean on and to love. Catholicism meets those needs; it stands for the ideas of authority and beauty. Behold the venerable structure, interesting, majestic, ornate, and lovely all at once! Protestantism is an insane attempt to bring harmony out of discord, and to make ignorance and folly criterions of truth; to promote man to the lordship of passion and caprice. It appeals to mental libertinism. Judge whether you have time or not; judge whether you are judges or not; judge all for yourselves, and yet judge all alike. The author of that mad revolt was a stubborn and licentious man. Does not history say that Luther was devoid of veneration and yet sunk in superstition? He had the obstinate contumacy of a bull and something like a bull's intelligence. When he threw his ink-pot at the devil, 'twas the wisest use he ever put it to. Be not deceived. Protestantism is not reformation; furor of independence is not all commendable; the fable of the belly and the members has a moral; to disregard conditions is not to conquer them; to say is not to make it so. Where is liberty? It resides in power. The Church can show a *raison d'être*; it works; the priest, the lay brother, the holy sister, minister to human needs.

After the close of the war of the rebellion, a company of old soldiers at a place in Tennessee invited a priest to come among them, and dispatched this card to their previous pastors: "Before the war, you told us that Catholics were capable of committing every crime; that priests and nuns were all bad alike. We went to the war. We were in hospitals, and we met with members of our own society there; but the only persons who did anything for us, or cared anything about us, were these same Catholics,—the priests and sisters that you so represented to us. We were in the prisons of the North, and it was the same."

The Protestant clergyman is forced to undertake the defence of his special sectarian system, which badly wants defending; a notable controversialist he, as full of matter as new bottles, with his fine religion of the Bible, susceptible of some three hundred diverse renderings, and always too busy to mind his business. *Au contraire*, the Church possesses organization, discipline, subordination of ranks. Priest is priest, and knows what he is; whereas a minister who is no priest,—what is he? What does he know? What can he do? Can he forgive sins? He hath neither privilege nor skill nor knowledge, except second-rate. His word carries no authority. He may visit the poor and tend the sick, if he will, but with no peculiar advantage. He cannot administer extreme unction. He officiates in some ceremonies, but what do they amount to? No one can attend the sacrifice of the mass at a cathedral without being moved and awed; but who ever felt anything but insupportable ennui over that play of Hamlet with Hamlet left out,—mystic worship away from the proper accessories, the holy water, incense, tapers, the quaint carvings in the lofty masonry, the curious symbols on the painted windows, the deathly chant, the dim religious light?

Leaving Catholicism to the defence of the Catholics: what is not always understood is that the philosopher and man of science is the natural advocate of conservatism; the apostle of religion, or the transcendentalist, the revolutionary. The experimentalist, who allows that Nature cannot be gainsaid, is severely obliged to use discretion; but the man of faith is not restrained by fact, but only by his fancy. Edmund Burke remarked a connection not accidental between political incendiarism and *a priori* metaphysics, and that philosophic statesman's rare acumen did not mislead him. The verdict of history is that the religious upheaval of the sixteenth century was attended with more and worse excesses than the partly secular movement of the eighteenth; and even in regard to that, Rousseau, much more than Voltaire or Diderot, was the apostle of the *sans culottes*. In fact, the movement was deeply tinged with superstition after all. Robespierre lived long enough to sentence Flébert for atheism in the true spirit of the Inquisition. Thérain de Méricourt, an abandoned woman who was the Deborah of the Parisian terrorists, the great-grandmothers of *les pétroleuses*, had always the Bible at her tongue's end. No Voltairian was she, no student of the *Encyclopædia*. To expect that human society can ever find an anchorage in the fantastical dogmas begotten of enthusiasm and delirium is to entertain a hope which sober sense disdains and history contradicts. "Be not drunk with wine, but filled with the spirit," counsels Saint Paul; but experience proves that the intoxication of religion is still more baneful than that which results from wine. For when the light is darkness, how great is that darkness!

There is one phenomenon which may seem to militate against the preceding view, but which really confirms it. The pious themselves will be the first to say that there are two things distinct and very different; namely, faith engraven on the heart and *crede* formulated and set down on tablets. What need to paint that curious picture of the human soul? The first is loved because it rends the tenderest ties and leads to pains and shame and death; the last is chosen as the smoothest road to wealth and fortune's favors. The establishment of *crede* is the decadence of faith, because, wherever faith exists, *crede* is futile and nonsensical. The bare act of affirmation implies room for doubt. No one affirms what no one can deny. But ere a man adores, we must suppose that he believes. To kneel in prayer, and afterwards to avouch one's faith,—why is it not a bathos? The *crede* for the unlettered is a magic charm, like telling the Catholic or Buddhist beads, or grinding the prayer-machine; for the lettered it is only drill. The religious element in the Bible contains no *crede*; it consists of feeling seeking utterance in poetic metaphor; and who does not see that contradiction, fatal in prose, is the soul of poetry, which has to do with the irrational faculties of imagination and emotion? Religion consists in a luxurious abandonment, to commune with one's spirit and be still. The need of the devotee is to get himself expressed, as in the *Imitatio Christi*, because words ease the burdened soul like ejaculations, cries, and tears. There is here no question of doubt, because no room for error. The truth is in the passion. As Feuerbach said: "Not the attributes of the divinity, but the divineness or deity of the attribute, is the real divine being." That is what enthalls the attention of the devotee. Now all men possess all qualities, only in different degrees. All therefore are religious; but the saint is a person religious to excess, ill-balanced, lunatic, often splendid, but always dangerous. The State Church is an insidious device for repressing the vagaries of fanaticism, squalorous enough and morally debasing, but effective for its purpose. Pure religion is opposed to compromise; but human polity is based on compromise, and State religion is nothing else but compromise. "Christ is my grammar," Saint Augustine said. That is, knowledge is vanity, godliness all in all. "No bishop, no king," said James I.

CHARLES ELLERSHAW.

NEW YORK CITY.



## MR. UNDERWOOD'S ARREST.

The busy little borough of Irwin Station is now in a state of agitation. It has been shaken as if by an earthquake. An infidel, a real, live, sure-enough atheist, has polluted the village with his presence and tainted the atmosphere with his doctrines. About three months ago there was organized in the village a society known as the "Liberal League," and its progenitors claimed for it more of a political than a religious bias. A *Leader* reporter Saturday afternoon started to the scene of the turbulence, and after an hour's jolting was dropped off a railway train at Irwin Station. A few moments later he was in one of the hotels the village affords, and in conversation with a loquacious clerk, a young man who was just brimful of the row, and anxious for an opportunity to give vent to all he didn't know about the "free-thinkers." After relieving himself of a ten-minute's flow of words, he volunteered the most important information of his talk with a statement that if the reporter "would just step over to Bill Crookson's store, William would tell all about it." The *Leader* man got a map of Bill's location, and steered straight for the spot. Mr. Crookson was on hand, attending to the wants of numerous customers, but, upon discovering the mission of the quill-driver, said, "If you will publish my true statement I am ready to un-bosom myself." The reporter mounted a convenient flour barrel, waved his pencil aloft, and told Mr. Crookson to fire away. The merchant then proceeded as follows: "About three months ago a society was formed here, and was known as the 'Liberal League.' It was organized in part for political purposes, although most of its members were free-thinkers. We concluded to secure Mr. Underwood, of Boston, to deliver a series of lectures; and, with that object in view, Constable Bowser waited on President McCormick, of the school-board, and obtained the people's or school-hall for the lecture. The president said that under a resolution on the books of the school-board he could rent the hall for lectures, and consequently the hall would be secure. The constable told him that the first lecture would probably be on the theme, 'Is there a Personal, Intelligent Deity?' Two weeks ago Mr. Underwood informed the League by letter he would lecture at Irwin February 4 and 5. The lectures were then advertised in the county papers and by posters. The clergy of the borough observed the advertisements, and warned their people against attending the lectures.

"Rev. Titzel, pastor of the German Reformed Church, said the school-hall was built by Christian people, with Christian money, and the board ought not to permit it to be occupied by the unbelievers. He advised his people rather to visit the most virulent case of small-pox than hear these lectures. While there were many mutterings, no action was taken until the day when the first lecture was to be delivered, except a visit to me from the janitor of the hall, Mr. Verner, Monday last, when he said it would be necessary for me to get an order from the president, indorsed by a majority of the school-directors, before he would open the hall. I called on Mr. Fleming, of the board, and stated what the janitor had said; he answered, 'I can't conceive what authority he had for that; I suggested that I get an order from the president of the board, and he said, 'I advise you not to say anything about this, and there will be no trouble.' On the day of the lecture the school-board held a meeting and resolved not to let us use the hall. There were six members present, and all voted against us except President McCormick. After this action, the same day, I called upon the president and obtained from him a written order to the janitor; Mr. Crookson here produced the order, which read as follows: 'The hall having been rented to certain persons for to-night and to-morrow night, you will please open it or give up the key to A. M. Bowser or William Crookson.' McCormick.

"Feb. 4, 1879."

"I carried the order to the janitor, read it to him, and he informed me the keys were in the hands of the high constable of the borough, Benjamin Allsworth. The president said we were entitled to occupy the hall in spite of the board's action. Mr. Bowser went up to the school-hall, and when I went there later in the evening it was open. I suppose it was forced open, and don't know who forced the doors. A mob of about two hundred people were down on the sidewalk talking excitedly, and by their actions keeping people out of the hall. Rev. Titzel, I am told, said the meeting ought to be broken up, and Rev. Miller, of the Methodist Episcopal Church, was in the crowd as a leader. The high constable said that rather than let us occupy the hall he was in favor of blowing it up. The lecture was finished, and we concluded that as a majority of the people were opposed to our using the school-hall we would secure another room. Just as the lecture was about to commence the following night at Gearing Hall, the sheriff and deputies entered and arrested Mr. Underwood, Constable Bowser, and myself for forcibly entering the school-hall. We immediately entered bail in the sum of \$500 each, and the lecture went on. Most of the audience were composed of church people.

"Thursday night a public meeting was called at the Methodist Episcopal Church, and attended by about three hundred people. After organization a set of resolutions indorsing and commending the action of the school-board were brought in by a committee appointed for the purpose. Before the resolutions were adopted I arose to make a speech, and had proceeded but a moment when Rev. Titzel interrupted me, saying I had no right to speak in a meeting called by Christian people, and intended only for those in favor of Christianity. I called him to order. The people commenced to stamp and hoot so that I could not speak. The resolutions that had been all

prepared before the meeting by Rev. McElree were then adopted, and the meeting adjourned."

This was Mr. Crookson's statement. In answer to further questions he said he had been a member of the church some years since, and knew the League had not circulated any obscene literature. Heywood's *Cupid's Yokes* was a work on marriage. A petition had been sent to Congress asking for the repeal or modification of the Comstock law against the circulation of obscene literature, because it was often used as an instrument against freethinkers, and many thought the State should have jurisdiction in such matters.

Dr. McCormick, president of the school-board, was next visited at his office, and said some time last week he was waited on for the use of the hall, and gave it because for years it had been the custom for the president of the board to rent the hall to any parties who may desire the use of it, provided they were citizens. "The members of the board, not being willing that these lectures should be delivered in the hall, invited me to call a meeting. I did so, and at that meeting it was resolved that the freethinkers shouldn't have the hall, I alone opposing the resolution. Some time after the meeting two gentlemen called upon me, down at my office, and demanded an order for the keys. I told them what the board had done, and I was no longer in authority. They insisted it was a contract with the board, which the board alone could not annul. So I gave them a request to the janitor for the keys, not as president of the school-board, but as a citizen. Of course I knew they could not get the keys on that request. Further than this, I have nothing to do with the matter. In justice to these two men, however, it is necessary to say that if they entered the building they did it because they thought they had a right to go in under the contract with me."

"Are you a member of the Liberal League?" "No, I am opposed to the propagation of unbelief. I have no sympathy whatever with that movement. I have always supported the Church. It is the upholder of truth, good morals, and social order. I am opposed to all innovations on the established order. At the same time I want to oppose infidelity by argument, and not by bulldozing. A man may rightfully, under our institutions, advocate any heterodoxy, provided he does it decently."

"Why did you give an order, even as a citizen, for the keys, after the board had refused the use of the hall?"

"Simply as one who knew the fact of the previous contract when I had authority; and in part to get rid of an importunate man, as I knew the order would be utterly disregarded. I gave them an order just as a citizen, not as president, because I had no more authority. Believe Mr. Crookson was removed from the church because he tripped the dreamy waltz. I believe these men had a right to the hall."

Rev. Titzel, represented by the opposition as the leader of the church faction, was visited at his residence. He stated that it was necessary, when the school-hall was rented, for all the board to be consulted. This time none of the board were consulted by the president. The ministers had denounced the lectures from the pulpit, and had waged a war because the school ought not to be used for ungodly purposes when it was built almost entirely by Christian money. This was the fight the ministers made, although he was not any more of a leader than anybody else. "On the night the hall was forced open I advised that all lawful means should be used to vindicate the board. I did not advise that the lecture should be disturbed. I said they, the board, ought to proceed by any lawful means to vindicate their right." This was before the lecture commenced. He didn't know much about obscene literature being circulated. Rev. Christy, of the Lutheran Church, was found at his domicile, attending to the wants of a small edition of the Christy family. He was one of the ministers who indorsed the action of the board. On the night of the first lecture after the hall had been forced open, several members of the board proceeded to the hall and demanded that the League and lecturer vacate. Constable Bowser informed the board they could come in, if they behaved themselves, at twenty-five cents a head. If they didn't want to come in they must stand away from the door. He also told Mr. Schaff, a member of the board, that he (Bowser) could throw the educational gentleman (Schaff) out of the window. He had observed but one document that he considered obscene, but many that were atheistical found circulation. The article he referred to was entitled, he believed, "The Prophet and the Widow." It told of the prophet Elisha visiting a very old widow who never had a son. He told her she would have a child, and so within the hour a son was born to her, which indicated a holy man had visited her. The violent suggestion is evident.

Constable Bowser was found with one eye on the watch for evil-doers, and the other closely surveying the enemy. He is herculean in size, and, it appears, don't hesitate to speak his piece "right out in meeting." He said he was not a member of the Liberal League, but he liked fair play. He entered that hall through a rear window, or rather a small boy did, and he thought the president's order was sufficient authority. A mob of two hundred gathered in front of the hall, led by Revs. Titzel and Miller. "When Mr. Gregg, of the board, asked me how I got in there I said it didn't make any difference how; that if he wanted to get in he could pay twenty-five cents and hear the lecture if he behaved himself; if not, he must get out."

Didn't threaten to throw anybody out of the window, but he supposed he could have done so if necessary. "I protected these men because I thought it my duty as an officer. I secured the hall for Mr. Crookson, because that gentleman and Dr. McCor-

mick were not on good terms on that account. Dr. McCormick informed me that the board could not ignore the contract. Yesterday I met Rev. McAlnee, pastor of the United Presbyterian Church. I heard him say the meeting of the Methodist Episcopal Church sustaining the board was only for people who upheld the action of the board; and I said to him, 'I am sorry I went there, then; I thought it was a public meeting.' He answered, 'Mr. Bowser, you are a law-breaker, although an officer of the law.'

"I replied, 'You are a liar.' He said I was a 'bully,' and I retorted, 'You are a heavenly aristocrat, run by a set of paupers. You are a pauper yourself, and an angelic liar.' He walked away from me very angry."

Another gentleman here said to the reporter: "Irwin is a great place, sir. We repeated an act of assembly here once, and you can't tell where we'll end if we get a good head of steam on."

The janitor, a gentleman Faletian in proportions, said the doors were forced in, he didn't know how. They forced a window and two doors. He found a pick in the hall after the lecture.

As our reporter was wending his way trainwards Mr. Crookson hailed him and remarked: "There is one little incident I forgot to relate to you. When it was definitely settled Mr. Underwood was to come here, I had handbills printed, and inserted an advertisement in the *Greensburg Tribune and Herald*. The Sunday after the advertisement appeared a Greensburg minister occupied one of our pulpits, and said he was sorry such an advertisement had appeared in a paper owned and edited by a Christian gentleman; but the editors of the paper had informed him that, had they known its character, the advertisement would not have appeared, but they would apologize; and the next issue contained the following": Mr. Crookson then handed our reporter a copy of the paper, containing an article headed "An Apology," and commencing thusly:—

"During the absence of the senior editor of this paper last week (the junior being principally engaged in attending to the legal business of the firm), there appeared in the local columns of that issue a notice under the caption of 'Freethought vs. Christianity.' We are free to say that we could not have been induced to insert that notice in the *Tribune and Herald* for either love or money, had we seen it before we inserted; for the reason that we believe such men as Mr. Underwood, who attempt to array science against the Bible, or who go about to insinuate, even, that there is no personal, intelligent Deity, are not only dangerous, but very bad members of human society."

"After seeing this, I called at the office of the paper and requested to see the proprietors. I found some one who represented them, and said: 'Since you are so conscience stricken about publishing my advertisement, perhaps you will return the money I paid for it.'

"The proprietor turned to the business manager, said he guessed that would be only fair, and the money was returned; what do you think about that way of doing business?" The reporter replied that it would perhaps beget more financial prosperity if the money had not been refunded, and in lieu of it another apology made.

While the excitement has subsided, there is still much feeling, and both sides are confident they have the bulge when it comes into the courts. In the meantime the *Leader* man leaves the combatants resting on their arms, with the warriors all in battle array.—*Pittsburg Leader*, Feb. 10.

## CONVICT LABOR.

WHAT THE FIRST HONEST WORKMAN SAID TO THE SECOND HONEST WORKMAN, AND WHAT THE SECOND HONEST WORKMAN SAID IN REPLY.

*First workman.*—No; what I say is, that no criminal ought to be allowed to work. 'Cause if he works he works cheap, and it knocks down your wages and mine.

*Second workman.*—Wal, I dunno; you see—

*First workman* (quite warm).—There ain't no "see" about it! I tell you it degrades every human man's labor to have a State-prison bird doing the same sort of thing for a quarter of the wages. It ought to be forbid by law!

*Second workman.*—Wal, I dunno; you see, if—

*First workman* (deeply excited).—Nonsense, with your "if" and "buts" and "mebbys!" It's easy enough to see. If a lot o' chaps works for twenty cents a day, you ain't goin' to get \$2 he you? Not much! Don't this bring you right into competition with degraded culprit-labor? Don't it? Say! Don't it? Why don't you speak and say something?

*Second workman.*—Wal, I dunno. Ain't it true that—

*First workman* (furious).—No, it ain't true! They ain't a word of truth in it! You know ez well ez I do that—

*Second workman* (bristling up and interrupting).—Look a-here! You yawp every minute. S'poe you jest shet your fly-trap tem-po-ra-ri-o-ly and give me a chance to say a word.

*First workman* (toning down).—Very well, ef you really think you got anything to say that amounts to anything, jest spill it.

*Second workman* (tuning up).—This ere: Ef prisoners don't work an' support themselves, s'ombuddy's got to work to s'port 'em.

*First workman.*—Wal, capital'll support 'em.

*Second workman.*—And who s'ports capital?

*First workman.*—Why—nothin'—it s'ports itself.

*Second workman* (laying his hand on the first workman's shoulder).—That's where you make your mistake. Labor s'ports capital.

*First workman.*—How do you make that out?

*Second workman.*—If the State's prison don't s'port itself, it is s'ported by taxes. Whenever a property-



holder pays a tax, he adds to the price of what he sells enough to reimburse him. And labor eventually pays every cent.

*First workman.*—It seems to me that if—

*Second workman* (now thoroughly aroused).—"Seems!" They ain't no "if" 'bout it! Any fool can see it! Somebody's got to pay that pris'n's board. Ef he don't earn his own board, you an' I've got to pay it out'n our wages.

*First workman.*—P'raps you're right. Ef that's so, he might jest ez well go to work.

*Second workman.*—And keep to work. Seems to me labor is degraded more by 'lowing a lot of rogues to shirk for the privilege of payin' their board, then by makin' 'em work at some price or other.

*First workman.*—But they work for less wages than we kin.

*Second workman.*—But there's very few of 'em; and as they work to pay the expense of keeping of themselves shut up, I don't see ez it makes much difference whether they earn a cent a day or \$5 a day, ez fur ez we are concerned.

*First workman.*—But they shouldn't be let out on contract.

*Second workman.*—Certin they should. They should be made to work, and their services should be let out to them that'll pay the most for it.

*First workman.*—Then s'posed they earn more'n they cost?

*Second workman.*—In that inpossible case, the surplus should be turned right into the State treasury.

*First workman.*—Ain't it demoralizin' and undignified for respectable folks to let their gov'ment be s'ported by the crim'nal classes?

*Second workman.*—No, sir! It ain't! What awful stuff hev you got into your head? The more work you can git out of criminals, the better! That's all they're good fer whilst they're bein' punished. Why, ef 'twas'n't fer the crim'nal classes, there wouldn't be no need of gov'ment. Did you ever think of that? They ought to s'port it!

*First workman.*—That does look sort o' reason'ble, after all. Why, that ain't wot that feller said down to the Union.

*Second workman.*—Don't let anybody fool ye! Make all prisoners work jest as much as possible. It'll do 'em good. Make 'em earn ez much ez they kin, either under the superintendent or outside contracts. And remember that every cent a prisoner earns is jest so much in the pockets of the laborin' men.—*N. Y. Graphic.*

#### PRIESTS OF THE SUN AND PRIESTS OF SCIENCE.

Hon. E. P. Hurlbut, an ex-justice of the Supreme Court, lectured Sunday evening at Martin Hall, before the Albany Liberal Association. After briefly alluding to his recent election as president of that society, the speaker took up his theme, which was entitled "The Priests of the Sun." He asserted that throughout all the ages there is not, and never has been, but one religion in the world. Intellectually, mankind was born blind. The sun receives the first attention of man as a mighty power, giving heat and life. It was natural that the first sentiments of religion should have been awakened by it, and the first teachers should have been its priests. The first names of God in all nations purported the sun, light, or fire, and led to the belief that they were of common origin. The Phœnicians were the most ancient people known, and were worshippers of the sun. They sent colonies from Sidon to Egypt. In the latter country the sun became the god Osiris. This god was the sun personified, and according to Egyptian belief had descended to the earth in human form, full of goodness and with the object to benefit mankind. Here he remained for twenty-eight years, when, being persecuted unto death, he returned and became the judge of mankind. The Greeks imported all their religion and rites from Egypt, but added much embellishment from their own fancy. The Druids of Britain, with their sacred fire, had the same origin. In this country the sun-worshippers were found in Mexico and Peru by the Spaniards. They had come to America before the age of letters or the use of iron. They possessed all the Old World myths, fables, and religious usages,—the traditions of Noah and Babel, the Jewish exodus, baptism, the emblem of the cross, immaculate conception, confession and absolution. The Roman Church inherited the same myths and doctrines of faith. They came from Greece to Rome, where Constantine established the Christian religion, the observance of Sunday (day of the sun) dating from this time. Thus Christianity, in addition to originating from Judaism, is an outgrowth of divers religions, all springing from sun-worship, and it has been said that the history of the sun is the history of Jesus Christ. Romanism and Protestantism are both modified sun-worship.

The lecturer then turned to those who inculcate the study of Nature, whom he designated, in contrast to the priests of the sun, as priests of the science. Among the earlier of these were Bacon, Bruno, Galileo, Hervey, Jenner, and Franklin, who, had they been priests of the sun, would have used their discoveries for their own advantage, and not for the benefit of mankind. The priests of the sun in all ages had grasped three-quarters of the wealth of this earth, while they kept the eyes of their deluded followers fixed upon heaven. But men of science were not dealers in mystery, nor was there ever one of them who was a foe to his race. Later arose a group of scientists teaching the development theory. Darwin was the father of this theory, and Spencer, Tyndall, Hæckel, Huxley, and others fortify the doctrine. The priests of science declare that Nature is governed by law, which cannot be changed by prayer or the observance of superstitious rites.

Morality is based upon duties to man and other animals, including the humblest forms of life. Its followers range all the earth in pursuit of morals, and borrow from all faiths, rejecting nothing that is good, but believe that no book was ever written by any god. The motto of Confucius sums up nearly all our duties, but should be made to include innocent animals. In regard to immortality, science neither asserts nor denies. He who affirms, most probably knows least. It teaches, however, the doctrine of the conservation of forces, and does not shake the belief that that power known here as mind is not destined to perish.

The lecture was attentively listened to by a densely packed assemblage. Many were obliged to stand throughout its delivery, for lack of space to accommodate seats, and a larger number were unable to gain entrance into the hall.—*Albany Evening Times*, Feb. 25.

#### CAN IT BE ABATED?

With all our hearts we thank Professor Mears, Bishops Peck and Huntington, and Chancellor Haven for calling a meeting at Syracuse to take measures looking to the suppression of the Oneida Community. So long as that disgrace to American civilization exists in the centre of the Empire State, it is always with a feeling of shame that we ask Congress or the President to take any measures to overthrow Mormonism. Oneida Communism is the most flagrantly vile system of social life ever organized. The literature issued in its explanation and defence is too foul to admit of cleanly quotation or paraphrase. Compared with it, Mormonism is eminently pure and respectable. It makes a downright assault upon the very existence of the family in the State. It gives no man a wife and no woman a husband; but every woman as many paramours as there are men in the whole community, and every man as many as there are women. It is a system of organized, systematic harlotry, the license of which is limited only by membership in the community, and the successive distribution from day to day of the committee of allotment. Our decent types would refuse to tell how, in this promiscuous lasciviousness, the birth of children is prevented. We can only add that they attempt to breed children by selection of sire and dam, like colts and calves. If it has come to be a question to be debated whether marriage should not be abolished, whether adultery is an impurity, and whether the science of political economy should not abolish the family, then and not till then will we stoop to argue with the filth of Oneida, whether or not their ethics of the barn-yard shall be accepted as a proper element of civilization and religion. As it is, we can only join with all good men and with those who took part in the Syracuse meeting in denouncing the system of the Community and calling for legislative action to extinguish it.

The efforts made thus far to abate this nuisance have failed simply because there are no laws which cover exactly the case. Then the needed laws should be enacted. We trust that the committee appointed to carry on this reform will prepare a suitable bill, and we can promise it the hearty support of all the best citizens in the State. No plea of morality in other relations should be allowed to be heard. No matter how pious, or how thrifty, or how rich, or how honest, or how hospitable the Community may be, or how it has conquered the aversion of its neighbors in the township, should have no avail [sic]. Nor should any appeal to the scientific or sanitary interest of the experiment of human stock-breeding make any one indifferent to the question of morals, which is the only one to be considered. We rest here, promiscuous adultery is an offence against every family and against the State, and must be remorselessly suppressed.—*Independent.*

#### THEOLOGY IN COURT.

##### COMPETENCY OF INFIDELS AS WITNESSES, ETC.

An interesting question was decided by Judge Brown in the Court of Common Pleas, yesterday, in regard to the competency of infidels as witnesses, the precise point never having been before decided in the courts of this State. An action was on trial in which J. Amling had sued Francis Arndt for damages for injury to Amling's house by the erection of a house adjoining it. The first witness called was John Sauerlein, to whom Messrs. F. C. Cook and Edgar H. Gans, counsel for Arndt, objected as an incompetent witness, because he did not believe in the existence of God and a future state of rewards and punishments. It was admitted this would be a legal objection to a witness. It was then proposed to investigate the witness as to his belief, when the counsel for Arndt further objected that if witness was not competent generally, he could not testify even as to his own belief. Argument ensued by J. Meredith Reese for the witness, and Cook and Gans against him. Judge Brown said: "This is a question of very great difficulty. The weight of the English authorities is for, and the American against, the competency of a person, objected to as such an unbeliever, to prove his own competency. But I am to decide the question as the law is in Maryland, if I can ascertain it. I have had some experience in the consideration and investigation of such questions, both while at the bar and on the bench. The custom has been to interrogate witnesses as to their competency. The only guide to the ascertainment of the state of the law in this State is found in Article 36 of the Bill of Rights of Maryland. But does it furnish a solution of the difficulty? It says: 'No person ought to be molested in person or estate on account of his religious persuasion or practice, nor any person otherwise competent or deemed incompetent as a witness or juror on account of his religious belief, provided he

believes in the existence of God, and that he will be held morally accountable for his acts, and be punished therefor either in this world or the next.' This is a constitutional provision, and should not receive a narrow and technical construction.

"The same rule is applied to a witness as to a juror, and the mode of examination of each should, I think, be the same. If a juror were to tell me that he could not conscientiously serve because he had not the required belief, I think that I should not be compelled to reject his evidence and resort to that of some person who had heard him express his opinions on some previous occasion. It would be my duty to hear him, and if he testified falsely he would be guilty of perjury and subject to its penalties. I would ascertain his competency in the matter of his belief just as I would his competency as to his age or residence. I shall on the same principle afford the witness an opportunity to explain his religious belief. But his testimony shall not be conclusive, and the defendant is not precluded from showing *alibis* that the witness is incompetent by reason of his belief." Judge Brown then called up the witness, who, speaking in broken English, testified like a man of some intelligence. Judge Brown, after the witness was sworn to answer truly, asked him as follows: "Do you believe in the existence of God [witness answered promptly "Yes"], and that in His dispensation you will be held accountable for your acts, and will be punished therefor either in this world or in the world to come?" Answer by witness, "I do." He was declared a competent witness.

The defence took exceptions to the rulings of the court, and then asked witness if, after reading a work by Darwin, a year or so ago, he had not said to Mr. Arndt that he did not believe in a God, and if he did not talk that way in a cigar-shop before others, to all of which the witness replied he had not said so. He said he had talked as others have on different forms of religious belief, but that he was a Lutheran by birth. In reply to another question about Darwin, Judge Brown said, laughingly, "I should not exclude the witness if he did believe in the doctrine of evolution, because I should be very reluctant to decide that a man cannot believe in that doctrine and in the existence of God also." The witness then went on with his testimony.—*Baltimore Sun*, Feb. 14, 1879.

THE other day a little "Hub," four years old, while playing in the nursery, came across an old doll, rather the worse for wear, and being in a generous mood he took it to his mother and said: "Mamma, I deem I better div' dis to the swill man when he tums wound, an' p'aps he will take it home to the swill lady and let her fix it up all nice for the little swill children to play wis,—wouldn't you, mamma?"

MOTHER (to daughter who has just given aims to a poor tramp).—"Now, what in the world did you do that for? Suppose he should buy rum with it?" POOR TRAMP (overhearing and making a low courtesy).—"But I promise I will not, my dear madame. I prefer gin."—*Old City Derrick.*

## Poetry.

[FOR THE INDEX.]

### THE WORLD'S LEADERS.

INSPIRED TO —.

The world has leaders, self-reliant, strong,  
And consecrated by a noble aim,  
Or Right would yield remorselessly to Wrong,  
To selfish ease, to greed, or love of fame.

The loftiest souls eschew the rabble's bays  
And the cheap homage of the passing hour;  
They read the prophecy of coming days,  
Through present failure reaching future power.

Only the bravest spirits dare to fail  
Rather than pander to the low and rude,  
Counting it joy, if but the right prevail,  
To bear the censures of the multitude.

Press bravely on! It is not ours to see  
The issues of thy work in life's brief span:  
'Twill broaden down the ages, making free  
From superstition's thrall the soul of man.

ANNA GARDNER.

NANTUCKET, Feb. 23, 1879.

### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING MARCH 8.

Marshall Pierce, \$3.50; Geo. W. McKenzie, \$2; G. D. Carpenter, 20 cents; G. Grove, \$4.37; D. F. Wilcox, 50 cents; E. Foxandlé, \$3.20; E. C. Hart, \$3.20; Charles Killshaw, \$3.20; Charles Collins, \$3.20; James Underhill, \$1.50; J. A. Winter, \$1.50; C. A. W. Crosby, \$10; J. C. Allen, \$1; Lewis Caspar, \$3.75; Elias Warbase, \$6.40; L. B. Farrar, \$4; Wm. A. Jenkins, \$3; M. R. Warren, \$6.40; J. E. Adams, \$1.50; B. F. Underwood, \$7.01; J. S. Shaller, \$3.20; F. E. Carr, \$1.50; J. C. DeLano, \$33.20; J. C. Moore, \$1.50.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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N.B.—Orders for Tracts or single numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N.B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.



# The Index.

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TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unsent Manuscripts not returned.

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## SPECIAL NOTICE.

The masterly, statesmanlike, and eloquent address of Judge Hurlbut on "The Liberty of Printing," proving unanswerably the constitutional right of Congress to prohibit the circulation of obscene literature through the mails, and demonstrating to the entire satisfaction of all who will listen to reason that the postal law of 1873 should be amended, but not repealed, has been printed for cheap distribution in the form of an eight-page tract, and can now be had at this office. No better service to the liberal cause at present can be rendered than by circulating everywhere this wise, weighty, and noble plea for private liberty and public morality combined. Price, single copies, 5 cents; five copies, 10 cents; fifteen copies, 25 cents; forty copies, 50 cents; one hundred copies, \$1.00.

*Erratum.*—On page 5, second column, twenty-fourth line, the words "authority is desired" should be corrected to read "authority is derived." This is the only typographical error noticed by the author, and it is of sufficient importance to the main argument to be thus publicly pointed out.

## A FINE CHANCE TO CLUB.

We have made arrangements with the respective publishers to club THE INDEX with the following first-class magazines, for a year, at the astonishingly low rates annexed:—

Fortnightly Review.....	\$5.50 instead of \$8.50
North American Review.....	5.75 " " "
Popular Science Monthly.....	6.00 " " "

To the subscriber, this is equivalent to getting one of these leading periodicals at the usual rate, \$5.00, and THE INDEX besides at only \$0.50, \$0.75, or \$1.00. The offer is necessarily confined to names not now on our mail list, and is made solely to increase the circulation of THE INDEX, whose friends will find it a great aid in kindly seconding our efforts to this end.

THE EDITOR of the Jeffersonville (Indiana) *Evening News* publishes, with such comments as it deserves, a threatening letter from a clergyman of that town which is worth reprinting here. Humboldt would have placed it, with others of like character, in his "museum of psychological curiosities." The letter is as follows:—

JEFFERSONVILLE, JAN. 22, 1879.

MR. REUBEN DAILEY:

Sir,—When it became known in this community that you had espoused infidelity, an assurance was given that your sentiments on that subject would not appear at any time in the columns of the *Evening News*, which, I believe, has been faithfully observed until your issue of to-day (22d), wherein you make a very unjust criticism upon the course Rev. C. Little, of New Albany, chooses to adopt, in perfect harmony with the views and feelings of the membership of his church, in promoting the cause of Christianity, which, to all thoughtful minds, is considered as a slur upon the Christian religion. Now, let me advise you as a friend not to repeat the like as long as you have a say in that paper. This community, or the better part of it, will not submit to it, and decided steps will be taken to supersede the *News* altogether. You may not be sensible to the fact that you have lost caste with very many, heretofore your warm friends, by suffering yourself to be led away with the vagaries of scepticism. You have crippled your usefulness, and lost in a great measure your power as an editor upon the minds of the people; and I say to you, in all candor, that it is the general impression among the citizens here that, if the Bible and Christianity were really vulnerable to the attacks of infidelity, you are not the man to attempt to make such attacks. I trust, for your own sake, for the sake of your own family, and that you may live to a purpose, and be a real benefit to your race, that you will become an active, devoted Christian.

Yours truly, JNO. W. SULLIVAN.

## REFORMED LIBERALISM.

Liberalism, as represented to-day before the people of the United States by several of its most prominent organizations, journals, and public advocates, needs to be reformed just as much as Christianity itself, as represented by the churches, in order to bring it into harmony with the demands of reason, morality, and civilization. Like everything else that attempts to change the established order of things in the name of social progress, it stands on trial before the world, and must either vindicate the propriety of its attempts at the bar of enlightened public opinion, or submit to be rejected as an impostor, if not a public enemy. The burden of proof does not rest upon its antagonists, who occupy the strong ground of prior possession and well know the enormous advantage of this position of presumptive truth, but rather upon itself. It can never make good its claims, however, if it suffers itself explicitly to approve, or even tacitly to accept, the principles, purposes, and tendencies manifested by these false representatives. So mischievous has their influence already proved, that nothing short of a radical reform of liberalism, as now too often represented, will save it from such an emphatically condemnatory popular verdict as will continue its enemies in power for generations. All the efforts of wiser and better representatives will be practically neutralized, if the people at large, seeing no effective protest of any sort made against the abuses of freedom, are permitted to retort to the liberal reformers of society: "Reform yourselves first of all! 'Physician, heal thyself.'"

It will be asked: "What reform or reforms does liberalism need?"

We answer that it needs two great reforms—distinct, yet closely affiliated.

I. *Liberalism needs a great reform in its philosophy.*

Seizing the principle of private judgment which Protestantism originally asserted against the ecclesiastical absolutism of Rome, and running this out to its extreme logical development in neglect of the other equally important principle of universal reason, liberalism has reaped both the advantages and the disadvantages of its extraordinary one-sidedness. This is especially true with regard to morals. Nothing could surpass the splendor of many of the characters which individualistic liberalism has produced. So long as the individual manifested a fine moral perception and felt a strong inner impulse to shape his life in accordance with it, he really recognized, albeit by a "glorious inconsistency," that universal moral law for which individualism can find no logical place in its philosophy, as binding on all individuals alike. However extreme, individualism can do no practical harm, provided all individuals are protected from it by the possession of a strong and beautiful personal nature; and it is the just boast of individualistic liberalism to have had multitudes of such representatives.

But the merit of these superb characters is far more their own than that of their philosophical principle, which in itself is morally indifferent. The essence of individualism is simply the negation of all outward restraints upon action which are imposed by man, and of all inward restraints upon it other than those which the individual freely chooses to impose upon himself. There is no room in such a philosophy of life for any moral obligation which the individual may choose to disown—no place for any moral law superior to his own choices or binding upon them. He himself is the absolute creator of all moral law for himself; and the same power which enacts may equally repeal. It cannot be claimed that he is in any sense bound by his own ideal; no other individual can even state such a claim, or presume so much as to mention the word obligation to him, without thereby violating the very first principle of individualism and constituting himself a tyrant over his equal and peer. Morally considered, therefore, individualism in all its self-consistent forms (and we have nothing to say of any others) is the absolute negation of the very idea of moral law, as that which possesses authority over the individual—the absolute negation of the very possibility of virtue or vice, in any other sense than that of mere agreeableness or disagreeableness in the eyes of others.

Now the anti-social tendencies of this self-consistent individualism would naturally lie hidden, until brought to light by teachings or characters that boldly attack the moral foundations on which society is built. To-day this denial is made in terms, and illustrated in deeds. For instance, one liberal publicly defends the "natural right to commit adultery"; another publishes to the world the fact that he habitually exercises this right, and his wife does the

same; and these men, at this very moment, occupy conspicuous positions before the liberal public as acceptable and accepted representatives of liberalism! Does any liberal object to such representatives? He cannot, without violating the individualistic philosophy on which liberalism, as commonly understood, is founded. The theoretical adulterer and the practical adulterer are both individuals; they both claim to be merely exercising the "right of private judgment" in repudiating the authority of the universal reason, as interpreted by that "Consensus of the Competent" which we explained last week; and one of them has confessed in print the commission of what the State punishes as crime, as the legitimate practical exercise of this "right of private judgment"—the sole essential principle of individualism. On the premises of that philosophy, no liberal has any right to object, either publicly or privately, to the sayings or to the doings of these men. THEY ARE ABSOLUTELY JUSTIFIED IN BOTH, IF THAT PHILOSOPHY IS TRUE.

Is any further proof needed to show that liberalism needs a great reform in its philosophy?

It is no answer to say that these are merely the "extravagances" of individualism—that they are not at all indicative of the real nature of individualistic liberalism. The fact is that individualism furnishes no criterion by which such monstrous results can be declared inconsistent with its essential principle or spirit. There is an unconscious recognition of a wholly different principle, whenever they are called "extravagances." Extravagances by what test of sanity and sobriety? Only by the test of that universal reason, represented by the laws of all civilized nations and the convictions of the wisest and best men, which sustains the institution of marriage and condemns gross infractions of it as crimes. Without invoking this universal reason, whose dicta are all founded on the universal experience of mankind, these abominations cannot be pronounced extravagances at all. Individualism contains absolutely no principle by which they could be classified as such. As individualists, or as liberals planting themselves on individualism as the common and accepted philosophy of liberalism, these men may snap their fingers in the face of all their fellows, and defy them to find any pretext for protest in the principle of "private judgment." If that principle alone is sufficient, why should it not be applied to morals as well as to theology, and to practical as well as to speculative morals too? Either the philosophy of individualistic liberalism must be reformed so radically as to become scientific liberalism, recognizing universal reason as a principle just as necessary as that of private judgment, or else all the "extravagances" of the crazy and the vicious must be treated with no less respect than the acts of the wisest and most virtuous, and equally defended before the world as sanctioned by the genius of liberalism. Brought to this crucial test, individualism, despite its often splendid record in literature and life, degenerates into contempt for human experience, defiance of universal reason, and insurrection against the moral law. As a socio-moral philosophy, it is a total and irremediable failure. And liberalism, if it is inseparable from this philosophy, will prove a failure too.

II. *Liberalism needs a great reform in its practical educational influence.*

The necessity of this reform is an immediate consequence of the defect in philosophy which has just been pointed out. Being unconscious of the principle of universal reason, which establishes the Consensus of the Competent as the final appeal in morals, and constitutes in itself the common bond uniting all individuals into a permanent society, individualism necessarily fails in educating even the individual aright. It contributes nothing to the culture of his individual conscience as subject to law outside of his own individuality, and especially as a factor of that "Corporate Conscience" which we dwelt upon at length a fortnight ago. It busies itself solely with individuals as such, and does not concern itself in the least with their mutual relations as partners in associated activity. Hence it may point to noble representative individuals (prudently omitting all mention of those who fall into the "extravagances" above alluded to); but it cannot point to noble representative citizens, fully alive to all their social relations and ready at all times to act accordingly. The tendency of individualism is all in the other direction. It educates men to be inensible of the moral quality of collective acts; it extinguishes the sense of responsibility in all but purely individual relations; it blunts and dulls the conscience in all that relates to society as a whole. If



those who are individualists in their general philosophy of life manifest (as they have sometimes done) a strong social as well as individual conscience, it is only by a "glorious inconsistency"; they never got it from their individualism, but from the fact that it is impossible for any man but an eremite to be a thoroughly consistent individualist. Just so far as liberalism remains in the individualistic stage, it tends to discourage the application of conscience to the management of collective affairs, whether in the nation or in minor organizations. National morality, corporate morality, social morality, public morality of any kind, are non-existent to individualism; it denies everything of the sort except individual morality, and if that chances to be individual immorality, it finds itself both logically and practically powerless to condemn it, since the individual's "right of private judgment" covers that case too. Hence liberalism of this type is utterly inefficient in its educational influence even over the individual, for it confines the scope of his moral life to the petty circle of his private relations. What would become of the modern world with the vast multiplication of its associated activities, were it not that the belittling effect of such an influence as this is largely counteracted by a correspondingly vast multiplication of "glorious inconsistencies"? The one crying need of the age is of *more conscience, both in private and public affairs*. Is the voice of liberalism to be indeed for less of it?

The question is a pertinent one. The whole movement for the repeal of the postal law of 1878 rests ultimately on the utter negation of all national morality. In the words of Mr. J. F. Pickering, one of Mr. Heywood's counsel: "We have no national or State morality, religion, or politics." That statement is the *reductio ad absurdum* of individualism, of all liberalism that builds upon it, and of the "repeal" movement that grew out of it. Is not good faith with the public creditors a matter of national morality? Is not the faithful observance of treaties with foreign nations a matter of national morality? Are not the administration of justice, the protection of rights, the redress of wrongs, the enactment of righteous laws, etc., matters of national morality? If the imprisonment of men by the United States courts for their opinions is not a case of national immorality, how is it a wrong at all, and for what are the "repeal" party so much exercised? Such questions need no answer. But they expose the utter imbecility of individualistic liberalism in dealing with public affairs, all of which demand public conscience in government and citizens alike,—the utter inefficiency of it as a practical educational influence.

We repeat that liberalism needs to be itself radically reformed, first of all in its philosophy, and consequently in its educational moral influence. As it now suffers itself to be represented to the world, it is behind the age. The next step in the process of its evolution is to pass from the individualistic to the scientific stage; and this step, supplementing the principle of private judgment with the principle of universal reason, will lead to a great elevation in its intellectual character and its moral influence and tone. These reforms in liberalism itself are so overshadowingly important that they crowd other things out of present consideration. They are not only possible, but inevitable, if the liberals themselves are not stolidly conservative. Their first interest to-day is a thoroughly REFORMED LIBERALISM.

#### RESURRECTION OF THE CATECHISM.

The Rev. Dorus Clarke, D.D., delivered on the 4th of Dec., 1878, before the New England Historical-Genealogical Society, a serio-comic address, under the title "Saying the Catechism," which is now published, and our readers will find it exceedingly amusing as well as instructive.

Said the Rev. Doctor, "I hold in my hand a very small book, which perhaps some of you, in all your researches through the large libraries in this country and in Europe, have never discovered. I know not who compiled it, but it has done more to form the New England character than any book except the Bible. Allow me, then, to introduce you to the *New England Primer*. Here we have, among many other things, this important information:—

"In Adam's fall  
We sinned all."  
"The cat doth play  
And after slay."  
"The dog doth bite  
The thief at night."

And so on."

The Rev. Doctor then goes on to describe the grim

old compend of theology drawn up by the "Westminster Assembly of Divines," who, he says, "sat more than five years, and held one thousand one hundred and sixty-three sessions," in forging the "confession of faith and the longer and shorter catechisms," the mental fetters which, in times that some of us can remember, were remorselessly applied to every infant mind, by the united power of Church and State and a vast amount of maternal spanking. He seems to think that the release of this generation from these fetters is the cause of all the troubles that now afflict or threaten the world, and the reader is left plainly to infer that the resurrection of the catechism and its compulsory infliction upon all children as it was inflicted upon those of his native town of Westhampton, in the days of his childhood, would harmonize "the unsettled relations of capital and labor," and save us from the "earthquake," "the initial heavings" of which, he says, "we feel beneath our feet." In all humility we would suggest to the reverend gentleman that it would be more effectual to that desirable end, if the churches would take their feet off the dangerous classes by honestly paying taxes on church property, and frowning a little on their rich members who take advantage of their riches to oppress the poor, and are false to their trusts. A rich pauper church cannot mend pauperism, atheism, or communism much by teaching a recalcitrant infant to say, "The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression." Nor could it do more to annihilate all foundation for morality than by teaching a child to repeat and believe the catechism's creed of fatalism, which the Rev. Dorus Clarke, D.D., quotes as a "rock of truth," against which "the waves of criticism have dashed for more than two centuries, and have made no impression."

This astounding interrogatory, with the answer, in flat contradiction of every child's consciousness of freedom, is as follows:—

"Q.—What are the decrees of God?"

"A.—The decrees of God are His eternal purpose, according to the counsel of His own will, whereby, for His own glory, He hath preordained whatsoever comes to pass."

It is lucky for human society that such a doctrine is credible only by fools. The Christian Church has taught it ever since a Christian Church existed. Here is a supremely selfish God, creating souls with a consciousness of choice which is a pure sham, inasmuch as their destiny, for an eternal heaven or an eternal hell, is foreordained from all eternity by an omnipotent and irrevocable will. If such an invention, in the hands of a powerful and privileged priesthood, cannot drive men into "atheistic and destructive communism," nothing can. It is one of the causes which have been all the while doing it for nearly two thousand years. Now since men have burst the shackles of that catechism to think for themselves, and have found out that men existed long before Adam, and too low to fall in him, and that the writers of the Bible were just as ignorant of the will and purposes of the Infinite God as themselves, human society, though far from pure and perfect, has been rising faster than ever before. Any old man who had his wits about him when a boy, and happens to have them still, must know that people are about as much less selfish now than they were sixty years ago as they are less ragged. Perhaps the high thieves steal more now, but it is because there is more to steal. The low ones certainly do not, even in the absence of locks.

If the straight-laced, cold, incomprehensible catechism, with hardly a particle of humanity in it, did so much for New England character, why did New England give it to the mice in the garret, till the book is the rarest curiosity of her antique literature?—hardly to be found perhaps in Westhampton.

In his "peroration" to this very amusing peep into the ancient history of New England, Doctor Clarke falls into a paroxysm of distress and sympathy with the endangered crowned heads of Europe which is quite touching. He also says, "In the United States 'universal suffrage' seems likely to be an universal danger. . . . The formation of secret communistic and socialistic societies all over Europe and the United States, all of them atheistic and destructive, and already claiming a membership of millions, and holding that they will soon have a majority of the voters in this country, and are now biding their time for their intended attack upon the government and social order and the rights of property—are all boding

more serious evils than have yet befallen our beloved land."

Well, there is too much truth in this, and it is deplorable. We have already hinted how the Church might go a little way towards a remedy, while making itself more useful. Against the threatened raids on property and social order, in this land of free speech and free press, nothing can be done by fine, imprisonment, or militia till actual violence occurs, though one sort of Christians are itching to try their hands at it. But the communists, socialists, atheists, are all men and women, and more or less susceptible of impression by logic. Of course the clergy, of the Orthodox and prevailing order, have all the logic and reason on their side. Let them then invite into their pulpits the atheistic, communist, and socialist champions, to state their arguments and have them refuted.

Science and literature have done a great deal more for Christianity than it ever did for them. All science that is worthy of the name believes in God. Not much of it, however, believes in His personality or in His special incarnation and providence. It believes in the eternity of God, as the mind side of matter; but it no more believes that God created matter out of nothing than that it created Him. In the pitiable slang of the Church this is atheistic. Corporate Christianity has very much improved in its morals since it gave the Westminster catechism to the mice, whether the mice have or not. It gives more room for justice and humanity than when it endeavored to choke female abolitionists in Massachusetts by a "Pastoral Letter." Still it might have a great deal more manhood and truthfulness. Its ministers, safe in their consecrated pulpits from all question or contradiction, still solemnly spout more or less fancy for fact, Sunday after Sunday, and too many of them either lie all unbelievers of a scientific cast into devils, as they or their fathers did the two great Thomases, Paine and Jefferson, or lie them into the Christian fold, as they have Franklin, Lincoln, Gerrit Smith, and Charles Sumner, and steal for Christianity all the credit of their virtues. E. W.

#### A HOPEFUL VIEW.

It was not difficult to foresee, months ago, that the protest of liberals against the imprisonment of E. H. Heywood—a protest which was most just and timely—would be unfairly construed into an indorsement by them of his social theories, and that their demand for the repeal or modification of the so-called Comstock postal-law would unjustly subject them to the charge of being in sympathy with the vendors of vile literature. It was quite as clear that zealous advocates of the free-love theory would be unusually active, and that, through the persecution of their leader, the circulation of their literature would be greatly increased; that the clergy and the religious press of the country would, to the extent of their ability, avail themselves of this state of things to identify in the public mind the cause of freethought with the theory of free love, and even with the crime of circulating obscene books and pictures to corrupt the morals of youth, and that they would not be wholly unsuccessful in causing this impression to obtain among their more ignorant and indiscriminating adherents. All this was evident months ago, and my statement of what would follow the imprisonment of Heywood and the attitude of liberals toward the Comstock law—in the last address I gave in Paine Hall last September—has been, so far, confirmed by events which have transpired,—to foresee which, however, required neither the "gift of prophecy" nor any extraordinary sagacity.

In the same address I expressed the opinion quite as confidently, that the special prominence into which the free-love movement—almost insignificant in itself—would be pushed by the imprisonment of its leader, and by the intimate affiliation of his adherents with freethinkers in protesting against that imprisonment and maintaining Heywood's right to publish his views, and by the effort of Orthodox preachers and papers to confound freethought with free love, was likely to be of short duration. I was satisfied that neither the position into which freethinkers were forced by the demands of justice and right, nor the attempts of the clergy and religious journals to make the public believe opposition to marriage a necessary or legitimate part of the liberal movement, would cause any deep or permanent impression that liberalism and free love are in any way related to each other. I entertain the same opinion now. The great mass of liberals have no sympathy whatever with the advocates of free love in the flimsy and foolish theory they present in regard to the relation of the sexes;



nor has the theory either the moral power in it, or the intellectual force behind it, to gain for it adherents among intelligent, well-balanced minds, or to command for it enough importance with thinkers to make it a matter of serious discussion.

"The lowest groups of primitive men, without political organization," says Herbert Spencer, "are also without anything worthy to be called domestic organization; the relations of the sexes and those of parents to offspring are scarcely above those of brutes. Contrariwise, all civilized nations, characterized by definite, coherent, orderly social arrangements, are also characterized by definite, coherent, orderly family arrangements. Hence we cannot doubt that, spite of irregularities, the developments of the two are associated in a general way."

And "it is manifest that monogamy has long been growing innate, in civilized man; all the ideas and sentiments that have become associated with marriage having, as their necessary implication, the singleness of the union."

The free-love theory is not likely to command much attention except when it is brought into prominence in connection with some other movement, or when its leaders—who have as much right to advocate their views as I have to criticize them—are treated in a manner to elicit the sympathy and call forth the protest of just and liberty-loving men and women. The more intelligent and candid Christians are beginning to see and to admit, because they are beginning to understand, that the protest against Heywood's unjust sentence involves no indorsement of, or sympathy with, his theories, and that the criticisms by liberals of the law under which he was convicted furnish no just ground for the charge that the freethinkers of this country are in favor of obscenity. And the position taken by the majority of the Liberal League at Syracuse, even though unwise, it will be seen and admitted by the intelligent and fair-minded, involves no reflection on the character of its adherents and no sympathy with either the writers or disseminators of lewd literature.

When differences among liberals on this subject shall be forgotten, and the falsehoods of "Cook the calumniator" with their author shall have passed from the memory of men, the great cause of liberalism will continue to advance, diffusing knowledge and happiness, and the principles of the Liberal League, adopted and embodied in our government, will secure equal and exact justice to all, even to the descendants of the zealots and demagogues who slander the men and women now working for their triumph. B. F. U.

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. E.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

Archbishop Purcell is in debt \$5,000,000.

Anthrax was first used for fuel in 1812.

Cuban planters are emancipating their slaves.

Man has the right to his own property, not to another's.

Three hundred papers and periodicals are published in Sweden.

A steamboat pilled in American waters for the first time in 1785.

Mr. Underwood will be in the West until some time in May.

Massachusetts has twenty-three thousand unemployed persons.

Paris ate eleven thousand three hundred and nineteen horses last year.

There are about six million five hundred thousand Jews in the entire world.

The screw for navigation purposes was invented in 1804 by Col. John Stevens.

England's first opera was performed in 1656. It was entitled the "Siege of Rhodes."

Six years ago there was but one Christian church in Japan. Now there are thirty-six.

Beecher says Blaine is all wrong on the Chinese question. The President has set him right.

Protestant lectures on Protestantism draw crowded and enthusiastic houses in all parts of France.

Scientific men think the bed of the Pacific was once partly above water, and was inhabited by men.

Spain has sixteen thousand eight hundred and eighty-nine students in her universities this year.

Col. Ingersoll is lecturing in the Middle States on his way out West. He speaks nearly every night.

In 1878 there were twenty-nine thousand one hundred and ninety-seven convicts in the United States.

Dr. Fabre, Bishop of Montreal, has prohibited female singers in the choir of his diocese after June 1st.

A dozen clergymen of San Francisco sent a request to the President to sign the Chinese bill, but he did not.

Cornell's "Baron de Fondrières" has the questionable honor of being the first play that ever was hissed.

The annual products of the mechanical industries of this country amount to five thousand million dollars.

It is estimated that it requires just twice the time to go to a prayer-meeting that it takes to return from it.

The government of Uri have given final orders for the demolition of Tell's Chapel on the Lake of the Four Cantons.

A project is on foot for constructing a line of telegraphic communication from end to end of the continent of Africa.

Ralph Waldo Emerson's lawn at Concord is said to be the favorite gathering place of the young people and children of that pleasant town.

The old Alexandrian library contained seven hundred thousand volumes, the largest ever brought together before the invention of printing.

The Duke of Sutherland, of England, owns one million three hundred and fifty-eight thousand four hundred and twenty-five acres of land.

A new sect of Mormons has sprung up in Southern Indiana. It is distinguished for all the superstition of Utah Mormonism, save Bible polygamy.

Dr. Schlemann exhumed in the royal palace at Troy a dagger believed to be made of meteoric steel. He has deposited it in the British Museum.

Near the site of Jacob's well in the city of Samaria, Palestine, there is a Baptist church with a congregation numbering about one hundred.

Because President Grévy did not appeal to any higher power than the people in his inaugural message, our Christian friends fear he is a free-religionist.

Prof. Barff has refused an offer of \$1,250,000 for the patent rights of his process for the permanent protection of iron from rust and atmospheric influences.

It is said that the census of 1880 will show such an increase of population as will give sixty-six more representatives in Congress, most of them to the North.

Insanity at the present time bears a higher ratio to the whole number of the population, both in Europe and this country, than at any former period of history.

The Christian Union calls the Oneida Community "an organized system of animalism." There are people who think some other Christian societies come under that head.

The Suez Canal is one hundred and two miles in length, and the port of Suez is becoming increasingly influential in consequence of the extensive traffic through the canal.

Mr. S. H. Hamilton, of Bushnell, Illinois, is said to produce successful imitations of hard wood lumber out of common wheat straw, with all the effect of polish and finish.

Dr. Charcot has shown that the abnormal nervous conditions known as catalepsy and somnambulism may be easily produced in predisposed persons, more particularly females.

There is noted an extraordinary decrease in the number of students of theology in the German universities. We hope the students have chosen to study some better subject.

In 1500 the popes possessed a theatre with decorations and machinery. The paintings in this edifice were by Balthazar Peruzzi, who may be said to be the father of scene painting.

Spanish nobility is divided up as follows: ninety-two dukes, eight hundred and sixty-six marquises, six hundred and thirty-two counts, ninety-two viscounts and ninety-eight barons.

In Calcutta there are one hundred and ninety-nine Hindu temples; one hundred and seventeen Mohammedan mosques; thirty-one Christian churches; and twenty-seven Jewish synagogues.

One of our colored orators, in speaking a few years

ago upon the then much-mooted question of negro emancipation, said: "Color is a mere matter of taste. They paint their devils white in Africa."

There are five thousand seven hundred and thirty public schools in this State. The number of pupils attending these schools, of all ages, is three hundred and ten thousand one hundred and eighty-one.

In the Kingdom of Great Britain there are published one thousand seven hundred and sixty-three papers and nine hundred and fifty-three magazines, of which latter publications two hundred and sixty-four are of a decidedly religious character.

A writer in one of our liberal papers says that Universalist meeting-houses stand in the State of Maine on a hundred hills, black, ghastly, seldom occupied, and many of them abandoned entirely and only occupied as habitations for the fowls of the air.

The Declaration of Independence says: "All men are created free and equal." Mr. Blaine says—all but the Chinamen. Gen. Sherman says—all but the red men. The Democratic party says—all but the black men. And the Republican party says—all but the Irishmen.

A committee of the New York Legislature has been directed to examine and report upon the expediency, equity, and justice of imposing a tax upon all property owned by churches and church corporations not absolutely used for religious, educational, and burial purposes.

Tyndall says fifty thousand typhus germs will thrive in the circumference of a pin-head or a visible globule. These germs may be desiccated and be borne, like thistle seeds, everywhere, but a water temperature of one hundred and twenty degrees boils them to death, and soap chemically poisons them.

A petition has been drawn up for presentation to the Legislature of Illinois, praying for an enactment which shall provide that in all localities in the State the sale of intoxicating drinks, including wine and beer, shall be determined by ballot, and that women, under the same conditions as men, shall be allowed to vote.

The number of religious houses suppressed in Italy from 1855 (Rome excepted) is four thousand two hundred and forty-four,—namely, three thousand and thirty-seven monasteries of friars and one thousand two hundred and seven convents for nuns. By this suppression the Italian government appropriated nearly 492,000,000 of lire.

The Liberal League of Milwaukee has issued a handsome circular, entitled "A Self-supporting Church," for distribution among the liberals of that city and members of the State Legislature at Madison. It contains the extract entire from the New York *Evening Post* which was recently published in THE INDEX, regarding the separation of Church and State, etc.

Dr. Vanderweyde defends Darwinism from the imputation that it leads to infidelity and atheism. He says the Darwinian theory touches only the manner of creation, and does not dispute creation itself. He also declares that Darwinism does not teach that man came from a monkey, but merely the possibility that the highest type of monkey may become developed into human form.

When Père Hyacinthe opened his new church in Paris, Feb. 9, three times as many people came as the church could hold. When the doors were opened the rush to get in was tremendous, many persons of both sexes being thrown down and walked over. Inside the chapel the scene was "scandalous, not to say sacrilegious." Women and men both used violence against the guardians of the reserved seats.

The Young Men's Christian Association of Milwaukee has arranged for a course of free popular medical lectures. The subjects announced are of an interesting and instructive character. This movement indicates that the attention of this body has at length been called to the question of physical morality. Pertinent lessons upon the laws of life and health will be a wholesome supplement to gospel readings and noon prayer-meetings.

Rev. M. J. Savage, on Sunday, March 2, preached a sensible sermon on "The Church and the Theatre." He thought "the church which harbors such men as Pond, Winslow, and Glasgow bank-robbers was not the one to attempt to reform the theatre, which honors such men as Booth and McCullough, and such women as Mrs. Barry and Mrs. Vincent. The stage cannot be raised by a church which points the finger of scorn at an impure actress, and gives her seducer a seat in the broad aisle, and accepts his money gratefully to send the gospel to the heathen."

Mr. B. F. Underwood dealt some good hard blows at spurious liberalism in Paine Hall, on Sunday, March 2. He protested against the dangerous and injurious liberalism which panders to vice and immorality, but bravely and eloquently defended true liberalism, which advocates freethought and equal rights, and which was moral in word and life. The discourse was peculiarly fitted to the times, and was delivered in the right place. Mr. Underwood also paid his honest compliments to Rev. J. Cook, in the afternoon of the same day, and showed that the Rev. Mr. Cook is not a trustworthy man, but mis-



represents and falsifies facts in regard to free religion, liberals, and everything which is not Christian.

A novel method of cloud measurement is proposed by J. F. Wilke in a letter to *Nature*. He suggests the employment of an electric lamp sending a beam of light to the clouds. The spot where the light meets the latter will be more or less visible, and it is obvious that by this method we would be able to determine trigonometrically the height of the cloud. He thinks that by using two lamps, or a lamp and two reflectors, one may easily find also the rate at which clouds travel, by bringing the plane passing through the axes of the beams of light parallel to the direction in which the clouds move, and by noting the time it takes a cloud to travel from one beam of light to the other, having, of course, determined also the actual distance between the two spots of light on the clouds. The above refers to observations during the night only, but by making use of colored light we might probably be able to work also during daytime.

One of the greatest obstacles to the reformation or right formation of the world has been the false estimate of human nature which has obtained in the past. The first step towards having a better man is to have a better idea of man. The prevailing sentiment in regard to humanity, that vices better represent its natural character than do virtues, is a slander on human capabilities. We do not believe that a good deed is a miracle. It is the natural blossom of the human heart, the legitimate fruit of human nature. The fact that man is capable of performing a good act points out the intention of his creation. The law of evolution reigns in the world of mind as well as in the world of matter. Natural selection will preserve the strongest, truest, and fittest ideas. Faith in human ability will succeed faith in human depravity, and with this faith will come a humanity sweeter, fairer, and higher. Let us quote good facts, not bad ones. We admit bad facts, but we do not propose to surrender the world to their authority. We must deny the old notions of depravity, yea, deny them, and assert man's superiority to them.

We believe that the large majority of workingmen are sincere in their desire to work; but there is a class in our country that is ready to overturn society and plunder the nation. This movement has already shown its intention. It is a movement of idle men against workingmen; of loafers against laborers; of lawlessness against order; of the desire for property against the possession of property. Man's right to life and property must be respected. Men who are willing to work can justly urge their claim to the consideration of the world, and have a right to protest against the present hard times. We are in sympathy with the laboring classes,—as they are called,—but believe that their grievances can find redress in order, not in riot; in law, not in license; in patience, not in blows. The laborer is opposed to the idler on the street as well as to the idler in the club or parlor. It is a mistake to suppose that every idle good-for-nothing who spends his time in saloons and other public lounging places is to be counted as an abused, down-trodden man. We do not believe that laziness is to be supported by industry; and the sooner the laboring man cuts adrift from the lazy element in society, the sooner will he stand where his complaints will deserve recognition.

## Communications.

### CARD FROM THE ITHACA LEAGUE.

ITHACA, N. Y., Feb. 23, 1879.

EDITOR OF THE INDEX:—

In your paper of the 20th inst. is a reference to the decision of the Ithaca League to retain its present affiliation with the old National League. Least our influence should count upon what we consider to be the wrong side of an important public question, I am instructed to ask for the courtesy of your columns to state to your readers the grounds of the position which we have held ever since the Syracuse Congress, as we have given them in our letters of reply to the officers of both National Leagues.

We are almost unanimously in favor of reforming, but not repealing, the Comstock postal law; and probably we shall not remain with the old League if it commits itself to repeal. But we think that it has not yet thus committed itself, and we hope that it will never do so; while it is distinctly committed to the suppression of obscene literature by all proper and constitutional means. So thinking, we cannot assent to the charges of bad faith made against the majority of the Syracuse Convention by the seceding body; and unless some action of the parent League, or of its Directors, shall tend to put us in a false position, we see no reason for leaving it, nor can we do so honorably.

By order of the Directors of the Liberal League of Tompkins County, N. Y.

W. R. LAZENBY, Sec'y.

[The local Leagues have an unquestioned and undoubted right to act for themselves independently, and to take whatever position they choose on all subjects. In order to avoid unnecessary and painful controversy, we have carefully forbore to criticise the action of any local League which has chosen to declare itself for "repeal"; and we very unwillingly find ourselves obliged to say anything now which the Ithaca League may consider criticism. For some of its leading members we have the strongest personal friendship of nearly twenty-five years' standing, and

shall not permit any difference of opinion to interfere with it in any degree. But we cannot conscientiously leave the above "Card" to stand wholly without comment in these columns. Fealty to principle must be paramount to all personal considerations.

The Ithaca League is to be congratulated on being "almost unanimously in favor of reforming, but not repealing, the Comstock postal law." We wish it could also be congratulated on not suffering its "influence" to "count" on what they "consider to be the wrong side of an important public question." Unfortunately this is not the case. Notwithstanding their evident and praiseworthy desire to throw their influence on the side of "reform," their position is such as to defeat this very desire, because they still lend their public sanction to the National Liberal League, which has most unequivocally committed itself to "repeal." The general public perfectly understand this last-mentioned fact; both the majority and the minority of the Syracuse Congress perfectly understand it; only a very small number of individuals fail to understand it, who thereby show themselves very unfamiliar with the system by which public questions are uniformly settled in this country. For instance, in an unsuccessful attempt to answer Judge Hurlbut's argument, T. B. Wakeman cunningly pretends that the effect of Judge Hurlbut's address at the Syracuse Congress "was to largely increase the vote of the majority," and impudently presumes "to thank the Judge for increasing the majority for 'repeal.'" That the majority vote was practically a vote for "repeal," however, is too clear for rational doubt. It threw the entire management of the National League into the hands of the "repeal" party, and deprived the "reform" party of all voice in its executive council. How the mere omission to pass a formal resolution on the question at issue can deceive anybody, passes our comprehension. So transparent a trick would be laughed at in politics. Take a Presidential election, for instance. The people of the United States never declare their will by a formal resolution; they declare it solely by a change of administration—by voting one party out of power and another party into power. If the Democrats elect the next President of the United States, the Republicans will be utterly unable to point to any formal resolution as proof of a national change of policy; but not a sane man in America or Europe will question the fact of the change. By this most decisive of all possible expressions of the will of the majority—a sweeping change of administration—the National Liberal League publicly pledged itself to "repeal"; and the leaders of the Syracuse majority must needs laugh in their sleeves at the simplicity of the few whom they have deceived by a trick so palpable.

The resolute protest of the minority at Syracuse, expressed by withdrawal and reorganization on the original principles of the National Liberal League adopted at Philadelphia in 1876, is valid for themselves alone. All the local Leagues who omit to ratify this protest by their own independent and unequivocal action are still making their "influence count on the wrong side" of this vital question; they practically join, and are understood by the public to join, in that utter negation of all "national morality" which is the foundation of the "repeal" movement; they lend their public influence exclusively to the old National League in its unequivocal "repeal" position, and are under a woful hallucination so long as they imagine the contrary. The old and the new National Leagues represent two incompatible principles; and all the old Local Leagues give their moral support publicly to the old, unless they explicitly sustain the protest of the new. This is the unchangeable fact of the case, and time will make it clear at last to the most reluctant.—ED.]

### REV. CHAS. BEECHER AND SPIRITUALISM.

I read weekly with much pleasure and profit "Notes and News," by L. K. Washburn; and, in my opinion, they are a valuable addition to THE INDEX. In the number for Feb. 20, I notice certain remarks by Mr. Washburn about Rev. Charles Beecher's new work on Spiritualism, that—unwittingly on the writer's part, no doubt—reflect somewhat unjustly upon Spiritualism and the mass of its adherents. Mr. Washburn says: "If Spiritualism is ashamed of its principles, let it abandon them, not try to disguise them with the mask of Christianity; but if it means anything distinct from the old dogmas, let it stand on its own faith honestly, or fall for lack of strength."

Were Mr. Beecher's views concerning Christian Spiritualism representative of those of Spiritualists generally, the above remarks would have full force; but such is far from the case. Mr. Beecher in his unique production, in all probability, voices the opinions of no one but himself; the views therein

expressed are the outcome of his personal excogitations, and, previous to his recent publication thereof, were unknown in the world. They do not represent the views of Christian Spiritualists even, who, be it remembered, constitute but an unimportant wing of the great spiritual army. I doubt if Mr. Beecher will be able to find a dozen pronounced Spiritualists who will indorse his peculiar and *outré* speculations concerning preëxistence, evil spirits, personal devil, or his unscientific and purely subjective biblical exegesis. Such ideas are repudiated by the great body of Spiritualists, and scarcely a dozen pages of his book would be received as embodying the truth by any well informed Spiritualist.

Spiritualism should not be held responsible for the vagaries of Mr. Beecher. His attempt to weld together Christianity and Spiritualism will never be consummated. The two are antithetical; their genius and spirit are antipodal. A few Spiritualists, not fully emancipated from the bondage of old-time traditions, may attempt to place Spiritualism upon a Christian basis; but such efforts always ultimate in signal failure. Spiritualism *does* mean something "distinct from the old dogmas"; in its highest expression, it plants itself firmly upon the platform of Free Religion. Character, not faith or belief, is the test of the life with it; it has no formulated creed, but freedom of thought, speech, and action it posits as the inalienable prerogative of all humanity.

When Mr. Beecher says, "Many, perhaps most, Spiritualists would be willing to add, that the Bible is substantially true as a history, and contains the best religion yet known, and a code of morals that cannot be shown to have any defects," he is decidedly in error. Very few, if any, Spiritualists would indorse so sweeping an assertion. As a class, Spiritualists do not regard the Bible religion as the best known, nor its code of morals an indefectible one; but, on the contrary, they are not slow in freely criticising both its religion and its ethical code.

Mr. Beecher's work, I am convinced, is capable of producing much harm in the world, owing to the large preponderance of irrational and unscientific dogma therein enunciated; while, as regards the good it may be capable of compassing, I consider it infinitesimal. WILLIAM EMMETTE COLEMAN.  
FORT LEAVENWORTH, Kan., Feb. 25, 1879.

### NADESCHDA.

NADESCHDA. A Poem in Nine Cantos, by Johan Ludvig Runeberg. Translated from the Swedish by Marie A. Brown.

Runeberg is by birth a Finn. He was born in 1804. About the year 1827, he began his first work, the *Elk-Hunters*, a poem illustrative of peasant life in Finland. After this followed at intervals lyrics, epics, and tragedies. He is called the "folk-bard" of the North, and is said to be "widely known and loved, not only in the North, but in a great part of cultivated Europe." His greatest works are written in Swedish, and the most of them have been translated into Finnish, Norwegian, Danish, and German, and separate poems have been rendered into French, English, and Russian.

The scene of *Nadeschda* is laid in Russia. The heroine of that name is a serf girl, living upon the banks of a brook that finally makes its way into the Volga. She comes before the vision in this wise:—

On the brooklet's flowing banks, alone,  
Strolled a maiden, but fifteen in years;  
She, a flower, other flowers sought,  
And with flowers, flowers intertwined.

Many hours had been thus sweetly spent;  
On her head already was a wreath  
Of stellaria and anemones,  
On her breast a freshly-opened rose,  
With a rosebud that had grown beside,  
And around her slender, pliant waist  
She a girdle wore of violets.

Yet withal she bound a rich festoon,  
This to edge her dress, and softly spoke:  
"If he came, the handsome, stranger youth;  
If I saw his dark eyes flash again,  
Just as I have seen him in my dreams,—  
Then with flowers would I cover me,  
Brightly hide the serf-girl's sombre garb,  
And, in hue like roses animate,  
Welcome him with fragrance and with bloom;  
But oh! Saint George, he cometh not,  
Dream unreal is Nadeschda's love."

This serves as the key-note of the poem, whose melody, amidst the lights and shades of changing fortune, with its happiness and anguish, is tenderly and beautifully wrought out.

In rendering into English this Scandinavian poem, and at the same time endeavoring to preserve the original form and measure, Miss Brown has accomplished a task which should be duly appreciated. It is published in Boston by herself. Her post-office address is Box 900, and she, undoubtedly, would promptly respond to any orders she might receive.

A. H.

TWO LADIES, both of them a little dull in the hearing, were in church one day, when the minister had for his text, "Except you repent ye shall all likewise perish." They listened patiently enough, but when they got out the one said to the other: "Jenet, wassa yon an awfu' text the minister had the day?"—"Except we pay our rent, we're a' to be putten out o' the parish."

"WHEN I MARRIED," said ex-Chancellor of the Exchequer Lowe, "I declared, 'With all my worldly goods I thee endow,' although I hadn't a shilling in the world." "But," chimed in the wife, "you had your splendid talents." "Yes, my dear; but you know I didn't endow you with them," was the right honorable gentleman's reply.



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of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

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Prof. MAX MUELLER, of Oxford, England, in a letter to the Editor published in THE INDEX for January 4, 1873, says: "That the want of a journal entirely devoted to Religion in the widest sense of the word should be felt in America—that such a journal should have been started and so powerfully supported by the best minds of your country,—is a good sign of the times. There is no such journal in England, France, or Germany; though the number of so-called religious or theological periodicals is, as you know, very large." And later "I read the numbers of your INDEX with increasing interest."

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WM. J. POTTER, Sec. F. R. A.

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FRANCIS ELLINGWOOD ABBOT.

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THE INDEX aims—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

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VOLUME 10.

BOSTON, MASS., THURSDAY, MARCH 20, 1879.

WHOLE NO. 462.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights; to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of "franchise, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

REAR-ADMIRAL MAXSE, for disinterested reasons, has withdrawn his candidature for the Tower Hamlets. But we yet hope to see him in Parliament. England has no braver or truer heart to represent her own highest interests.

THESE FORCIBLE WORDS are quoted from "a prominent Englishman": "The longer I live, the more I am certain that the difference between men, between the feeble and the powerful, the great and the insignificant, is *energy*—invincible determination—a purpose once fixed, and then death or victory. That quality will do anything that can be done in the world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

THE FUNERAL of the Rev. John Weiss, March 12, was very impressive. The occasion itself was eloquent beyond expression, with the noble, beautiful face now motionless forever, yet consecrated with the unutterable repose and dignity of death. Dr. Bartol spoke feelingly, fittingly, sincerely, and tenderly of the departed. Rev. Edward E. Hale also said good words; but we wished he could have spared us all those ancient texts about the "Lamb" and the "Spirit and the Bride" which seemed so heathenish beside the silent yet speaking form of one whose whole life was lived in a higher atmosphere of religious thought. A great soul has passed its fire to human eyes, and sunk below our narrow horizon; but long will linger in our memories its magnificent sunset glow.

REV. DR. BARTOL published this feeling tribute to John Weiss in the *Boston Advertiser*, on the day after his death: "In reference to no man of this generation could it seem more absurdly untrue than of John Weiss, to say he is no more. His spirit has been a flame which we can but conceive as asking for more fuel, and, in the mortal body or not, never going out. The personal continuance, to use his own frequent phrase, he was so curious about could be more appropriate to the *quality* of no other person. From a centre of original force proceeded all his expression of look and tone. The style of no writer of the time we live in is more individually marked, and the moral was as deep in him as the imaginative stamp. His heroic fidelity to his convictions never flinched. Truth to what he thought, in his theology and in the hard days when the Moloch of slavery demanded and secured so many sacrifices for its shrine,—he maintained every grain and at whatsoever cost. His genius was alike rare in its critical and in its creative form, although it was for wide popular appreciation both too subtle and too deep. No shade of meaning in his own mind was beyond his power to indicate, or in another's page too latent and lurking for his sentiment to detect. He will be mourned by the constituency of an intellectual and spiritual brotherhood and sisterhood as characteristic in its endowments as was the master who, with a man's and woman's temper, refined their fancies to the utmost purity and raised their ideas of God and Nature to the loftiest pitch. It is too soon either to estimate his abilities or utter the grief we feel that his so extraordinary traits now cease on earth to be shown. We can only, in this opportunity of the single moment allowed, note the passing into that mystery of the unseen, none brooded over more wistfully than he, of an intelligence which was itself the lustre of a loving soul, as the flashes of day issue from the heat of the sun. For he too 'was a burning and a shining light.'"

SUNDAY before last we had an opportunity to see the Sunday-school of the Free Religious Society at Providence in operation. The total number of children is eighty-six, with an average attendance of seventy-two. The school meets at Barney's Hall every Sunday at one o'clock, and continues an hour and a quarter, the Society holding their own meeting at half-past two. Once a month there is a joint

sociable of Society and School in the evening, and the children have also a sociable of their own every alternate Saturday afternoon. The "groups" and teachers in the school are as follows: on Comparative Religion, Messrs. F. A. Hinckley and George Adams; on Social Science, Mr. Eliza S. Aldrich; on Political Economy, Miss Fanny Palmer; on Physiology for adults, Dr. Harris (brother of Mr. W. T. Harris, of St. Louis); on Physiology for children, Miss Sarah Rarford and Miss Charlotte R. Howell; on Mineralogy, Mr. J. M. Southwick; on Botany, Mrs. J. J. Frye; on Design, Mr. Krantz; and a "little folks' group," Mrs. Elizabeth C. Hinckley. The busy hum of the room showed how much interest was taken in all these various studies, and the School was evidently prosperous, useful, and well-sustained. The Society flourishes finely under the charge of Mr. Hinckley, who is universally esteemed; the audience seemed to us larger than ever before, and a very hopeful, cheerful feeling was manifest respecting the Society's future. The present arrangement is that Mr. Hinckley lectures the first Sunday of each month, while lecturers from abroad are secured for the second and third Sundays; the fourth Sunday is devoted to a discussion meeting, with a paper by somebody, and the occasional fifth Sunday to public exercises of the School, each "group" making a report of progress orally or by a short paper, together with readings, recitations, singing, etc. The experiment of organization made by this excellent Society in 1874 seems to have resulted in a success as assured as it is well deserved; and the example thus set ought to encourage similar experiments elsewhere.

SAYS THE *Christian Union* of March 5: "How many of our readers realize the fact that the post-office is a Christian institution? There was never a true postal system prior to Christianity, and never has been one outside of nations that have felt the impulse of Christianity. Up to 1874, the only post in Persia was precisely that which Herodotus describes in the time of Xerxes. Royal orders were carried on horseback from the capital to the various cities of the realm, and people were allowed to send their letters in this post under limitation. An elaborate post-office system requires a larger measure of well-developed national honesty than is known in paganism. Mr. Riedener, an Austrian, was summoned into Persia by the Shah, after the latter's European tour, for the purpose of establishing a post-office system, and has achieved success so far that Persia has now obtained a regular and responsible postal establishment, and is reported to be ready to join the Postal Convention existing between other civilized nations." On this the *Boston Herald* of March 9 remarks: "How does THE INDEX like the claim of the *Christian Union* that 'the post-office is a Christian institution?' And that 'an elaborate post-office system requires a larger measure of well-developed national honesty than is known in paganism?' It is believed that there are a great many modern pagans, like those represented by THE INDEX and *Investigator*, with whom it would not be more unsafe to trust your letters than with the treasurer of a missionary society." A curious comment on this claim of the *Christian Union* is the following, taken from the same issue of the same paper, which explains the allusion in the *Herald's* closing words: "In the Religious News will be found a report of the final result of investigations in the case of Mr. Demond, the defuncting treasurer of the Home Missionary Society of Massachusetts. It is a sorrowful tale of flagrant fraud for a time concealed by falsehood. Nor can the Society, which allowed home missionaries to starve on the border while its treasurer was flogging from the funds contributed for their support, be adjudged wholly guiltless. The best way for a missionary society to invest is by paying the salaries of its missionaries."



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## Shylock, The Jew.

A LECTURE DELIVERED BEFORE THE PHILOSOPHICAL SOCIETY OF CHICAGO, ILL., ON SATURDAY EVENING, DEC. 7, 1878.

BY REV. DR. K. KOHLER.

Ignorance is the mother of prejudice. Night's darkness fills the air with spectres unto the trembling child. Thus did the mediæval ages swarm with errors and superstitions, so that modern enlightenment appears to many to be merely a great dispeller of prejudices and follies. What a gloomy chapter in history forms the belief in witchcraft and the burning of witches! Yet it rested on nothing but dread of those heathen deities which the Church had extirpated by fire and sword, but not by mental culture. Still darker and by far more appalling is the chapter treating of the persecution of the Jews, the deeper cause of which was, no doubt, fear and awe of the wonderful race whose mental superiority and wealth, whose commercial success and proficiency in science, was attributed by an ignorant populace to the practice of sorcery and astrology. Hence, when the black death and other epidemics ravaged entire Europe, the Jews were charged with having poisoned the wells with Christian blood or Christian hearts while exercising their black art. When Christian children were missing, the Jews were massacred by the hundreds for having slaughtered them to use their blood for their Passover rites. And this raving madness continued until it reached its climax in the Holy Inquisition, whose victims, redounding to the great glory of the Church, amounted to about half a million of Jewish lives. Thanks to the glorious discoveries of new terrestrial and celestial worlds, the stake ceased to reflect its lurid lustre upon humanity. The thunders of the French revolution and the chimes of the bell of liberty in the City of Brotherly Love brought the obnoxious barriers between man and man to fall. The long-suppressed Jewish race was gradually raised to one level with their Christian fellow-citizens, to enjoy the same rights and opportunities of manifesting their talents on every field of life. Modern society has flung its doors wide open to admit the Jew to the bar and to Congress, or to any office of public honor and trust. Still the day of his full recognition as Jew is but slowly dawning. Prejudice, a deep-rooted heritage of the past, still bedevils his position and mars his influence in society. Lord Beaconsfield's antagonists can with all their "liberal" views forgive him anything but the fact of his having been cradled in a Jewish home. Our inquisitive age has applied its historical research to all the neglected and despised races and tribes on the globe, to do them justice, but the Jews. And if writers of eminence, like George Eliot, in England, or Prof. Schleider, in Germany, once dare break the ban, and portray a Jewish character in captivating beauty and overawing splendor, to reflect credit on the cursed nation, they are near being ostracized by the leaders and mouth-pieces of public opinion. It is of no avail to argue that their favorable opinion about Jews is due to a careful study of their brilliant history and literature; for, as the patriarch in Lessing's *Nathan the Wise* says, "It matters not; the Jew must be burned!"—the long-cherished common notion of beholding in a Shylock or a Fagin not a miscreant and a human wretch, but a Jew; nay, the Jew must, at any rate, be adhered to. But impartial justice demands a fair examination of the charges brought against the Jews as a class. And to this end I will now undertake to inquire first after the sources from which Shakespeare derived his Shylock, and then afterwards the causes which produced in the Christian mind this typical character of a Jewish usurer.

Before all, we must bear in mind that Shylock is as little an invention of Shakespeare as are his Hamlet, King Lear, and Othello. History and folk-lore, popular plays and fables, offered him the large store of material for his wondrously manifold masterpieces. All the plots and principal features of his dramas, to the very names of their chief persons, were, beyond question, furnished him by English authors preceding him. His great genius, however, turned these objects of popular fancy from mere phantoms into grand, awe-inspiring realities, by endowing them with human souls, deep motives, and mighty passions. Calling heaven and earth to help him display the gigantic struggle of the human heart, his magic pen created characters of unparalleled psychological truth, typical figures of everlasting value and impressiveness, as he took recourse to well-known dramatic figures.

Now, when in the year 1594 Shylock first appeared on the stage, with a huge red nose, a red wig, and a scarlet hat, as the central figure of the comic play, "The Merchant of Venice," at first also entitled "The Jew of Venice," he was intended to represent the Jewish character as conceived by the English people or entire Christendom. About five or six years previous Marlowe's "Jew of Malta," a perfect monster of a man and father by the significant name of Barabbas, had won the applause of the public. He, like Shylock, is a usurer of enormous wealth, whose only daughter Abigail flees from him horror-stricken at his rascalties. Still, to judge from the fame he attained, he far better suited the taste of the age, by showing more of the blood-thirstiness of the tiger and the madness of the demon, than does his Shakespearian copy.

Having by fraud and theft and every stratagem of reckless cunning amassed a fortune outweighing the wealth of large cities, and for mere fun's sake poisoned wells, and in many ways brought death on Christians, he is by a decree of the governor and senate compelled to leave all his possessions to the

city for paying the exorbitant taxes imposed on her by the Turks, whereupon he commits a series of crimes of so horrible and revolting a nature that no fiend seems able thus to rage, until he is finally entrapped into the net-work of his own malice. "He from whom my most advantage comes, shall be my friend. This is the life we Jews are used to lead." He says:—

"We Jews can fawn like spaniels when we please;  
 And when we grin, we bite; yet are our looks  
 As innocent and harmless as a lamb's.  
 "I learned in Florence how to kiss my hand,  
 Heave up my shoulders when they call me dog,  
 And duck as low as any bare-foot friar."

Such being the notion prevailing about the Jew, Shylock could but cut a comic figure on the stage, and, instead of tears of compassion, elicit an "unceremonious laughter" from his spectators by his fate.

Most likely, however, "The Jew of Venice" had been put on the stage long before Shakespeare's muse endowed him with immortality; for already in 1679 a play entitled "The Jew" is highly spoken of as "representing the greediness of worldly choosers and bloody minds of usurers." Indeed, inquiring after the sources which Shakespeare used for his "Merchant of Venice," we are only referred to Pecorone, an Italian collection of novels, written in 1578, but not printed before 1654, where the story occurs of a rich man of Venice, by the name of Ansaldo, who pledged a pound of his flesh to a Jew of the city of Meistri for ten thousand ducats borrowed in behalf of a friend going to sea to try his fortune in winning the hand of the much-adored lady of Belmont, and who would have forfeited his life but for the interference of this wise lady under the disguise of a judge at court. Only, instead of the three caskets deciding the fate of the lovers of the fair lady, another and much coarser form of trial is given there, whereas the story of the three caskets is contained in the Latin collection of fables called *Gesta Romanorum*. Yet, as there is no trace whatsoever found, in our poet's time, of an English translation of the Italian novel,\* it seems much more probable that some author, before Shakespeare, acquainted with both the Italian and the Latin story, combined the two into a comic play, than that Shakespeare should first have done so. Even the curious name of Shylock, which can, I think, be only explained as a corruption of the German-Jewish name Selig, Selek, possessed, perhaps, by some hazardous Jew who crept into the city of London during Queen Elizabeth's reign, may have been derived by Shakespeare from that older play. That the story of "the Jew who would for his debt have a pound of flesh of a Christian" was then quite popular in England, can be learned from a ballad telling of the "cruelty of Gernutus the Jew," preserved in Percy's *Reliques of English Poetry*, and from a discourse alluding to the same story in *The Orator*, an English translation of French discourses, published in 1596.

Of course we are here only interested in the question whether the story is based on fiction or facts. Now, it is quite remarkable that from two different sides (the Italian historian Georgio Leti and the German anti-Jewish historian Schudt) we hear of a Jew by the name of Samson or Simon Ceneda (the name has a remarkable resemblance to the cruel Jew Gernutus!) having forfeited a pound of his flesh in a wager with a Christian merchant by the name of Paul Secchi, concerning the truthfulness of the report of the conquest of San Dominico by Admiral Francis Drake, in the year 1585, the Christian insisting on his bond, until Pope Sixtus V. decided the case in the following manner: The Christian is to pay two thousand scudi to the papal fisco for having attempted manslaughter, and so has the Jew for having hazarded his life, which, as a taxable property, belongs to the Pope. Here the Shylock was a Christian, and the wise judge anything but a Portia. Could not Shakespeare, nine years afterward, have learned the news and exchanged the roles of the Jew and the Christian, better to adapt the play to the taste of his audiences? It would be unfair to let the inquiry rest there. As has been mentioned before, the play which most likely served Shakespeare as a prototype is of a much older date than the event of that wager. In fact, the story has been told everywhere in different forms, and, therefore, is assumed to have occurred nowhere. The old Latin collection of novels, *Gesta Romanorum*, has also been found to contain the same story, but without mentioning a Jew as the cruel money-lender. And whereas several Oriental stories put a Moslem in the place of the unhappy Christian, and a Mohammedan judge in place of the fair Portia, we are told in an old Latin manuscript, written in England in the fourteenth century, of a man in Denmark, who, having by his great hospitality lost all his fortune, at last borrowed bread and wine in behalf of his guests from his brother, while pledging to him a pound of his flesh, and would have lost his life but for the contrivance of the royal prince to become the owner of the defendant's blood, and thus to forbid, under the penalty of death, the shedding of a single drop. But the pound-of-flesh story has also been detected in a series of questions of juridical casuistry among the Hindus and Romans, to leave no doubt about its original relation to the great problem of law and equity.

For, to start from the basis, primitive law built the right of possession upon might, without providing for the poor and weak ones. Hence the debtor who failed to repay the goods borrowed was, like the thief, committed, by the old Roman, Hindu, and German law, into the hands of his creditors, who could dispose of him as their property, unless he could compensate their losses. They were allowed to sell him as a slave, or to kill him; and, in case two

\* According to Rolfe and Staunton, a translation of Pecorone in English was extant in Shakespeare's time.—*Ed. Advance.*



parties laid claim on him, they could cut him into pieces to take their respective parts of his flesh, and, as the Roman twelve tables expressly state, without being held responsible for taking a larger or a smaller piece. Of course such cruelty could no longer be tolerated by an advanced culture, and the consideration of the human blood offered perhaps the best expedient to readjust an obsolete and rude law. Yet popular tradition could, in the course of time, ascribe such merciless dealings only to exceptional stipulations of single individuals. Yet who but money-lenders and usurers could be accused of such awful devices? Who but the rich Jews Selig or Shylock could be as pitiless as all that? Nothing could be easier than to lay the blame of such blood-thirstiness at the door of the Jew, whom Christian prejudice actually charged with searching after Christian blood for the sake of curing therewith leprosy and other maladies.

Having thus disposed of the pound-of-flesh story, it becomes my task to offer a historical explanation of Shylock, as the incarnation of Jewish usurers, before examining his case before a court of justice. To cast the responsibility for crimes committed by individuals upon the society which educated them, is certainly preposterous. It would disarm justice, and deprive law and morality of their soul. Still the fact remains indisputable that the Jewish usurer is the creation of the Christian Church and State. The Jewish people are from home an industrious race. Their God Himself is, unlike the ever-dreaming Brahma of the Hindus and the pleasure-seeking Olympian gods, the pattern of a great worker; and so is man made in his likeness to cultivate and improve the earth, not to roam about in idleness. It has been said usury is a kind of national propensity of the Jewish race, a hereditary sin; yet where did Abraham, whose maxim was to bless others, but to owe his own blessings only to God, betray any trace of the usurer? If Jacob's thrift, to which Shylock refers as being a "blessing if men steal it not," was far from being creditable to him, his life rather reflects the transjordanic Bedouin life of the Hebrews than that of the Israelitish nation settled in Canaan as agriculturists. There were no doubt some who might have, by the large Phœnician vessels, fraught with a world's merchandise, and the Arabian caravans trading to Egypt and Babylonia passing close by them, felt inclined to embark in commercial enterprise and financial speculations. But behold the holy wrath of the prophets, those fire-tongued advocates of mercy, against the wealthy tyrants who fed on the blood of the poor, and built their gardens and palaces of splendor upon the ruin of the needy. And so did the Mosaic law restrain commerce by forbidding usury among the Israelites and instituting Sabbatical years of release for those indebted and enslaved in consequence of poverty. Only agricultural and other really productive labor was encouraged by the Israelitish institutions. The disregard of the merchant's business led even so far as to render it one of the features of the Messianic time not to have any trader "enter the house of God." And this Hebrew love for the cultivation of the soil outlasted the State. The Jews became peace-loving agriculturists in Babylonia; and when Alexander the Great and Ptolemy, his successor, offered them large tracts of land in Africa, in reward for their military services, they proved excellent husbandmen and colonizers; and no less when they, under Roman and West Gothic rule, settled in the still uncultivated lands of Spain and Southern France.

Being, however, by the storm of destiny scattered over the wide globe, they could, of course, not attend to farming. The great centres of ancient commerce, as Babylon and Alexandria, Sidon and Antioch, offered them many inducements to turn into merchants, and to become heirs and successors to the large Phœnician and Babylonian trade, and woollen, silk, and linen manufacture. Their wide dispersion and connection with many lands and languages encouraged their endeavor and secured their success. Naturally enough, they were thenceforth, by continued persecutions and expulsions, urged along to commercial industry and financial enterprise. Thus from peaceable farmers and workmen they gradually became plucky and successful speculators in goods and money, commencing as peddlers and sutlers, and closing their career as princely merchants and envied rulers of the money market. They encompassed the world's traffic during the Middle Ages, until the rise of the great centres of European commerce. Everywhere in Spain, France, Italy, Germany, and Poland, kings and emperors, bishops and barons, offered them every possible inducement to transfer their trade and their woollen manufactures from the East to the barren West, and to import, partly on their own ships, the spices, the sugar, and other products of the far-off Orient, as well as the slaves, then quite indispensable to European industry. By their Mohammedan rulers, and also by their Christian successors in Spain, Jews were exclusively used as ministers of finance and commissioners of trade, they being found the ablest and the most trustworthy for these as well as for diplomatic and other charges of honor and responsibility. Consequently the entire medieval legislation preceding the rule of the canonical law treated and respected the Jew as the representative of traffic, local trade, and money exchange. In Charlemagne's capitularies he figures as the negotiator, *par excellence*, and as such he is in almost every European State held to pay his taxes, tolls, and fines in the shape of spices, sugar, and the like. Even all the personal taxes exacted from him were originally imposed on him only as a travelling business man.

As such, his services for society found recognition by every liberal and statesmanlike ruler in Christendom. The change was brought about by the rising power of a fanatic Church, and the increasing envy

of an uncultured, yet extravagant, people. The Church, from the moment Arianism was successfully suppressed, directed with unerring purpose her whole zeal against the Jews as the only monotheists left in Europe. Prompted, not by love for humanity, but by policy, she first forbade them, as infidels, to hold slaves, while Christians still did; then she disputed and denied them the right to land-ownership, not resting until she had deprived them of all the civil rights once vouchsafed to them everywhere by the Romans. Being put outside of the pale of law, they were thrust at the mercy of some ruler who would for a certain stipulated sum offer them protection, to be thus degraded into a mere property owned by the State, or rather by its temporary ruler, like any other piece of goods. Nor is this all. Having thus been cheated and robbed of their old title to citizenship within the holy Roman Empire, they should be also dispossessed of the last prospect to heaven. Usury being, according to the Mosaic law, adopted by the Church for her own members, forbidden to Christians, was allowed to the Jews, money-lending and small trade being the only means left to them to provide for their lives. Thus greediness of gain was forced upon the Jew. Continued oppression and seclusion made him a cautious trader, a shrewd money dealer. Being liable at every moment to be expelled from the land he dwelt in, or to be divested of his fortune, he became, of course, anxious to transform all his wealth into transportable goods, into ducats and turquoises. These were the only weapons with which he sustained himself against the destructive plans of his persecutors; yea, the only means by which he could command the respect of his scorners and abusers. Shylock is the outgrowth, not of the Jewish character, but of Christian hatred. For, in fact, the value of money being not yet understood, economy and thrift were neither attained to by the State nor by private households, except by the Jews. They knew how to save by leading a sober and frugal life; the rest were spend-thrifts. Incessant warfare exhausted the wealth of the State; passion for tournaments, courtesies, and carousals, all the private fortune. What does the prodigal care for to-morrow? He willingly sacrifices his next year's income for an enjoyment of the hour. Kings and princes gave unto the Jewish capitalists their swords and diadems; bishops, the most sacred vessels and vestments of the Church, in pledge for a certain sum of money, to be squandered in revels and luxuries. Yet was the Jewish lender sure of ever recovering his money? The chance of having his fortune doubled in the course of two or three years induced him to run the risk. Yet his success made him, after all, so loathsome to his Christian fellow-man as to expose him to every abuse and outrage. A dozen times, warned by direful experiences, would the Jews of Spain and Portugal hesitate to lend money on interest, but had to give way to the entreaties of the people and their rulers. No sooner were they driven out of France, after having shortly before held almost the whole capital in bond, than they were solicited, and by the most favorable stipulations invited, to return and revive the trade and the money market. What they did for the rising industry and wealth of England we have as yet not ascertained, but we do know that Westminster Abbey was built by Jewish capital. The Inquisition and expulsion of the Jews from Spain and Portugal transplanted Jewish money and enterprise partly to Turkey, partly to the cities of Amsterdam and Hamburg, there to start large banking institutions, and greatly to help Holland in her East India trade and her South American colonies. Every State and commercial city in Italy, the papal dominion not excluded, granted, at least for some time, privileges to the Jews to flush the market with their capital, expelling them only when and where they expected to outdo them in taking usury, asking two hundred and sixty per cent. instead of forty-five, as asked by the Jews. The people of England alone had, since the close of the thirteenth century, no Jews on her island, and the memory of her own ungratefulness toward them upon her soil rendered them the more loathsome to her, and caused her, perhaps, the more to abuse single Jewish fugitives happening to land on her shore. It is a notorious fact that, in order to find an expedient to seize upon the great wealth once possessed by the Jews in England, charges of forgery were invented against them, which were afterwards proved to be unfounded. Nevertheless, the money and goods robbed of them remained in the hands of the mob, and the blemish and abuse unabated upon the Jewish name. The only excuse offered by King Henry III. for bringing the Jews almost to starvation, by the system of taxation imposed on them, was his own want of money. Only in consideration of their wealth or of their ability for providing State and people with money, were they tolerated or compelled to stay in the land, and then driven away like dogs. Of course, it is possible that some were unmindful enough sometimes to yield to the temptation of overcharging borrowers, and give thereby public offence. But then, as the German jurist Stobbe says, must we not rather pity the poor, who, being deprived of every wholesome food, indulges in eating the bad one which alone is offered to him? On the whole, the Jewish trader and money-lender was a social necessity. His wise economy furnished the large reservoirs of goods and capital for the nascent European commerce, and, when once superseded by the large German, Italian, Dutch, and English banking and commercial houses, still benefited the country by building smaller channels and outlets for trade and exchange.

Nevertheless, the unfortunate Jew became the laughing-stock of Christendom. Unequaled suffering bent and cowed his once noble stature. Yellow badges of infamy and red-horned caps exposed him, like hangmen and prostitutes, to public abuse. Thus

he also appeared on the stage, like unhappy Samson, to make sport for merry England. The lot attributed to him could in no way, nor should it, ever elicit tears, but mirth; whether he was thrown into a boiling caldron to end there the life of a desperado, as Marlowe's "Jew of Malta" or as Shakespeare's Shylock, compelled by Christian love and mercy to renounce his daughter, his fortune, and at last his ancestral faith. By no means could he expect a favorable turn of his fate, unless popular sentiment might clip the poet's fame and influence.

Now, whereas Marlowe instils all the poisons and gall of Christian prejudice and antipathy into the soul of his Barabbas, to render him, as Jew, an unexampled monster, Shakespeare's masterly genius seized upon the popular notion to hold the Jewish usurer up as a type of, and mirror to, the vampires of society. Moreover, his Shylock is pervaded with a deeper human motive. He lent him a nation's soul. He makes him appeal to Christian sympathy by picturing the manner the Jew is treated by the populace. A prejudiced audience might laugh at his words; yet we to-day hear humanity's voice ringing through the Jew's breast, as he, in the third act, exclaims: "I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? and if you wrong us, shall we not revenge?" And likewise as he, when first meeting Antonio, says:—

"Hath a dog money? Is it possible  
A cur can lend thee three thousand ducats; or  
Shall I bend low, and in a bondsman's key,  
With bated breath and whispering humbleness, say this:  
Fair sir, you spit on me on Wednesday last;  
You spurned me such a day; another time  
You called me dog; and for these courtesies  
I'll lend you thus much monies?"

Shakespeare, willingly or unconsciously, made Judaism appear as the spirit of revenge, the law retaliating an eye for an eye and a tooth for a tooth, as if the teachings of mercy and love were not first offered to mankind by Jewish teachers, before they were coined into Christian ones, when heralded by Jesus and St. John. In one very essential trait, Jewish life was certainly misrepresented by the English poet, and this is the in-door life. If cunning and shrewdness were applied by the Jews, as by all feeble and subdued beings in the wide realm of Nature, to shield their lives against hostile attacks from without, their souls never lacked sympathy and compassion. If the world around them appeared to them like a hell full of demons, their homes were gardens in bloom, rich with sentiment and joy. Behind their armory of defence and their schemes for gain, there beat a heart with love for wife and children, for the poor and those groaning under the yoke of servitude. Jewish home-life abounded with sweetness and bliss for all taking shelter there; it resounded with song and music; it was the most virtuous, the sweetest and holiest, ever found and cherished. To describe the Jewish father as a tyrant and a devil in his own house, is simply absurd. To call the Jewish home a gloomy hell, is to paint light in black. Yet this is done by Shakespeare, when he lets Jessica elope with her lover, without ever feeling remorse by thinking of a father's bleeding heart and recalling a dear mother's memory, or when he makes Launcelot Gobbo complain of his Jewish master's shabby way of feeding him.

Still greater is the injustice done by the poet to the Jew in the judgment scene. That English lady, who, with tears in her eyes, in Heinrich Heine's hearing, exclaimed: "Alas! the poor Jew is wronged," certainly reflected the voice of a higher justice than that felt even by the best and most enlightened interpreters of Shakespeare. One of the most eminent lawyers of our age, Dr. Rudolph von Jhering, in his pamphlet, *The Struggle for Right*, agrees with Shylock in the declaration that "there is no justice in Venice," if Shylock's bond is merely recognized by the judge as valid for the purpose of cheating the Jew out of his possession by the charge of an attempt at manslaughter. There was only one alternative before the court, and this was either to recognize the bond, with all its consequences, or to annul it. In both cases, Antonio's debt remains a moral obligation, and the court can either offer or refuse Shylock its help. Only a medieval Christian court of justice could defy the law and the rule of sound logic to rob the Jew of his whole fortune. Furthermore, the Jew is compelled to renounce his religion. Alas! the spectres of the Holy Inquisition rise before my mind, as I hear "the good and royal merchant" Antonio suggest this device, approved by the president of the court. Nor would I mind this, but for the ease and composure with which the Jew yields to this request, saying, "I am content." Aye, these three words might have spared unto millions of Jews their lives and saved them those fearful agonies, the description of which stuns the pulse of our heart as we read it in the bloody annals of Jewish history. No, and a thousand times no! Shylock has no Jewish blood in his veins, or else he would have spilled it to the last on the spot, using that very knife with which he had intended to ransom the pound of flesh pledged and sealed to him by Antonio. But let us not forget this would have spoiled the fun of "merry England." As to our age, Shylock is an anachronism and a nonentity. Our refined sense fails to enjoy the comic situation of the Jew as demanded by the Elizabethan age. The tragic lot of the medieval Jew too strongly pleads for our compassion with the usurer's fate to let us exult with Lorenzo over his fall. We are at a loss whether to laugh at the comical figure of Shylock the usurer being baptized and thereby saved, or to feel deeply sorry for an age which, having



created a Shylock, finally condemned him to the gallows.

We hope and long for the conversion of sinners and criminals, but not of the Jews, and therefore behold in Jewish usurers—if there be still some left here and there—usurers, but no longer Jews. In fact, usury is by modern law and social science no longer regarded as a crime. I, from the standpoint of morality and religion, do not share these views. Human justice resents usury when and where it becomes a scourge and a torture to the poor instead of helping him. But we do not hold Christianity responsible for its Shylocks, Barabbases, and other sorts of criminals, nor ought we Judaism. As in one of Berthold Auerbach's novels, the Jew responds to the prejudiced Christian: "Why, you did not take an exclusive lease on penitentiaries, did you?" Jacob, having during the whole night wrestled with his foe until he had won the victory, would not loose hold of him before he had bestowed a blessing on him, recognizing him as the Lord's champion. Nor will humanity's great day of triumph have arisen in true splendor, unless the Christian and the Jew will have learned to bless each other and respect the man, God's image, in each.—*Jewish Advance, Chicago.*

#### JOHN WEISS.

The Rev. John Weiss died at his home in this city yesterday noon. He had been confined to his house since last June with a pulmonary trouble, but it was not until within a few weeks that it was feared that it would prove fatal, and only about a week ago that the symptoms became alarming. Since that time, however, the disease has made rapid progress, and his death will come as a painful surprise even to many of his friends who were aware of his illness. He was in full possession of his mental faculties up to the last, but for the last few days was unable to speak so as to make himself understood.

Mr. Weiss was born in Boston, June 28, 1818, and consequently lacked three months of sixty-one years of age at the time of his death. In boyhood he was a pupil of the Chauncy hall School, and afterward attended school at the Framingham Academy. He graduated at Harvard College in 1837; was subsequently employed in teaching in the Chauncy-hall School and at Jamaica Plain; and in 1840 entered the Cambridge Divinity School, from which he graduated in 1843. The winter of 1842-43 was spent by him in study at the Heidelberg University. On his graduation from the Divinity School he was ordained as pastor of the Unitarian church at Watertown, this State, as the successor of the Rev. Converse Francis, D.D. This was in 1843, and two years later he resigned his charge in consequence of his strong anti-slavery convictions. He was recalled, however, in April, 1846, but, again resigning his position, the next year he was installed as pastor of the First Congregational Society in New Bedford. Ill-health obliged him to surrender his new trust in the year 1850, and removing to Milton he engaged in lecturing, and also preached for the Hollis-street Church in this city. In June, 1862, he was once more invited back to the Watertown church, but declined the call that he might devote himself mainly to literary pursuits. In 1873 he removed to Boston, where he has since lived.

Among Mr. Weiss's lectures are several on Greek Religious Ideas; twelve lectures on *Humor in Shakespeare and Shakespeare's Women*; others on *Topics of Free Religion*. In 1845 he published an American and also an English edition of the *Philosophical and Aesthetic Letters and Essays of Schiller*, translated, with an introduction. The next year appeared a preface to an American edition of *Smith's memoir of Fichte*. In 1864 he published the *Life and Correspondence of Theodore Parker*, and in 1871, *American Religion*. From 1845 to 1874 he published forty sermons and lectures. Among these were notable utterances in relation to the free-soil movement, the rendition of Anthony Burns, and the general subject of slavery and the war. The list of Mr. Weiss's published magazine articles, essays, and poems include eleven in the *Christian Examiner*, from 1846 to 1860, the principal ones being two upon the German Catholic movement of John Ronge and the "Friend of Light," one upon Motley's *Dutch Republic*, one upon Thoreau, and one upon White's *Shakespeare*; sixteen in the *Atlantic Monthly*, among which are: "Some Soldier Poetry" and the "Horror of San Domingo," the latter being continued through several numbers; three poems in the *Galaxy*; an article on Hayti in *Old and New*; fourteen in the *Radical*, the most important being "Dangers of our Political Machinery," "Principles," "Religion and Science," "George Washington," "Man the Temple," "The Essential Jesus," "Natural Warnings," and "Woman Suffrage." Beside these there have been several other poems and various book reviews. These productions are marked by a striking originality and brilliancy of thought and expression, by an intense intellectual power and earnestness of conviction, and by an evidence of scholarly and literary attainments which gave to this radical preacher and author a leading position in the school to which he belonged. The last course of lectures delivered by Mr. Weiss in Boston was on "Implied Landscapes in Shakespeare," given in the spring of 1877; and these were marked by all his best literary characteristics, and attracted a wide attention among literary people. It is understood that Mr. Weiss has been of late engaged on a new book on the immortal life, and that an examination of his papers will disclose the manuscript of it; but it is not yet known how nearly completed it may be, or whether he left any directions for its publication after his death.—*Boston Daily Advertiser, March 10.*

The funeral of the Rev. John Weiss took place

yesterday morning from his late residence, No. 82 East Brookline Street, and was largely attended by personal friends. The services were very simple and impressive. The Rev. C. A. Bartol made a brief address, after which the Rev. E. E. Hale read selections from the Scriptures and offered a prayer. Mr. Hale, in speaking of the religious convictions of Mr. Weiss, said, among other things: "If we could bring together a hundred of his epigrammatic sentences about the New Testament, the book would be more valuable than all the commentaries that had ever been published." When Mr. Hale had concluded, the Rev. Dr. Bartol offered a benediction, and the company slowly dispersed. In accordance with the wishes of the family, there was no display of floral tributes. A few roses, calla lilies, and violets,—that was all. The following were among those present: the Rev. George L. Chaney, Dr. W. E. Channing of Newport, the Rev. Dr. Dwight, the Rev. Dr. Dudley, the Rev. W. J. Potter of New Bedford, the Rev. A. A. Abbott, A. Bronson Alcott, the Rev. Minot J. Savage, Dr. C. C. Holmes, Dr. D. G. Haskins, Mr. C. P. Crouch, Mr. John Owen, Mr. Francis E. Abbot, Mr. T. W. Higginson, Mr. Julius Eichberg, Mr. J. H. Adams, and others. The remains were taken to Worcester for interment in the family lot.—*Ibid., March 13.*

#### THE PLAGUE IN RUSSIA.

The condition of things in South-eastern Russia is unmistakably alarming. There have been several local outbreaks of plague in Turkey and in North Africa during recent years; and during the past year the movement of Turkish levies, the herding together of homeless refugees, the massing of Russian troops in unhealthy districts, and the return of troops from infected places have furnished conditions extremely favorable for the development and spread of epidemic diseases. Whatever the cause, it is certain that an epidemic of a peculiarly malignant character began in the low country north of the Caspian Sea early in the fall, and has since steadily spread northward and eastward, in spite of the unfavorable season and the most energetic attempts to isolate the infected regions.

At first the disease was described as a malignant typhus fever, a disease which has prevailed very largely among Russian troops in Turkey. Later reports from Russian physicians give as the characteristics of the existing epidemic the well-known symptoms of the true plague, but describe them as extremely rapid in their development, the victims generally dying within ten hours of the first attack, sometimes within four hours. Ninety per cent. of those taken with the disease die, and naturally the wildest alarm prevails in the districts menaced. A large number of Cossacks who fled from one of the first infected villages were lately found frozen to death on the banks of the Volga. The dead lie unburied in the streets, and as soon as warmer weather returns the festering corpses must materially aggravate the pestilence.

Leibermelster describes the true oriental plague—whose excursions into Europe during former centuries proved so terribly fatal—as a fever of a most acute and violent type, accompanied by buboes or carbuncles, and often followed by a long train of disorders. Four stages of the disease are recognized: 1. The stage of invasion. 2. The stage of intense fever. 3. The stage of fully developed buboes. 4. The stage of convalescence.

The first stage begins suddenly, sometimes with fever. The general health is seriously disturbed. There is great bodily and mental weakness, headache, dizziness; face pale and flabby, features distorted, eyes languid, speech awkward, gait staggering; nausea, vomiting, and diarrhoea occur. This stage lasts from a few hours to one or more days. The change from this to the second stage is marked by fever, usually beginning with a chill, and followed by extreme lassitude and fever, with its attendant consequences. Soon the patient passes into a well-formed typhus condition, with delirium, passing on to stupor. The tongue becomes dry, cracked, hard; the tongue, teeth, lips, and nostrils are covered with a dark mucus or with soot-black crusts; cardiac weakness or paralysis follows. After two or three days buboes appear, and the third stage begins. The fever diminishes, and a sticky, offensive perspiration covers the body. The pulse becomes fuller and less rapid, and the mind grows clearer. Buboes now appear on the groin, with carbuncles on the back of the neck and other parts of the body, and gangrene.

Convalescence begins between the sixth and tenth days, and is often protracted by continued suppuration of the buboes. Among the sequelae of the disease are enumerated parotitis, furuncle, abscesses of the skin and muscles, pneumonia, protracted fever with continued typhus condition, droopy, partial paralysis, mental disturbance, etc. Genuine relapses also take place. Death may occur during any stage of the disease, though generally between the third and fifth days. The mortality is greater than that of any other epidemic disease. At first almost all of the sick die; and for long periods the mortality may range between seventy and ninety per cent.

The manner in which the disease spreads is not clear. It is certain, however, that no efficient protection is known for those who cannot isolate themselves absolutely from infected districts. The only successful treatment hitherto found has been rigid quarantine, with the most pitiless isolation of the sick or exposed. The disease must be stamped out as soon as it begins, if need be with the utter extermination of infected communities and the burning of their villages and effects. Leibermelster, writing when there was no probability of a recurrence of the plague in Europe, said, after describing the murderous measures which had been successfully employed

to prevent the spread of the disease: "If we should ever again be threatened with an outbreak of the plague in Europe, we should know exactly what measures to adopt to ward off the danger. . . . It is scarcely necessary to mention that, owing to our imperfect knowledge of the nature of the plague and the mode of its development, as well as of the manner in which the contagion is carried, etc., it would be advisable rather to do too much than too little; and when there is any doubt it is better to follow the same way."

The black death, which carried off so large a portion of the human race about the middle of the fourteenth century, presented all the essential characteristics of the ordinary bubo plague, to which were added lung complications with expectoration of blood. Some have thought it a distinct disease; it is more probable, however, that it was the same pest, aggravated by other maladies,—the natural result of so vast an accumulation of unburied corpses. Most of the recent epidemics of the plague in the East and in North Africa have occurred during the warm damp weather of spring and early summer.—*Scientific American.*

THE CHINESE probably illustrate in the most extreme manner the length to which loose views concerning currency can be carried. The history of their currency presents that mingling of the grotesque with the tragic which most of their actions have when viewed through Western eyes. Coined money was known among them as early as the eleventh century before Christ, but their inability to comprehend the principles upon which a currency should be based has led them into all sorts of extravagances, which have been attended by disorder, famine, and bloodshed. Coins came at last to be made so thin that one thousand of them piled together were only three inches high; then gold and silver were abandoned, and copper, tin, shells, skins, stones, and paper were given a fixed value, and used until, by abuse, all the advantages to be derived from the use of money were lost, and there was nothing left for the people to do but to go back to barter; and this they did more than once. They cannot be said now to have a coinage; two thousand nine hundred years ago they made round coins with a square hole in the middle, and they have made no advance beyond that since. The well-known cash is a cast brass coin of that description, and, although it is valued at about one mill and a half of our money, and has to be strung in lots of one thousand to be computed with any ease, it is the sole measure of value and legal tender of the country. Spanish, Mexican, and our new trade dollars are employed in China; they pass because they are necessary for larger operations, and because faith in their standard value has become established; but they are current simply as stamped ingots, with their weight and fineness indicated.—*Popular Science Monthly.*

#### NOTES AND NEWS.

BY L. E. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. E. Washburn, 231 Washington Street, Boston.

The first envelope was used in 1839.

Charles Sumner has been dead five years.

Japan has tea plants one hundred and fifty years old.

Mr. Edison says the electric light is "just as sure as sunrise."

It is said that many Chinamen are now found in South America.

Mr. Darwin, the celebrated naturalist, has recently celebrated his seventieth birth-day.

The capital invested in all the railroads of the globe exceeds \$15,500,000,000.

There are seventy-three thousand two hundred and sixty-five Jews in the United States.

The first newspaper advertisement appeared in England about 1658, in the latter days of Cromwell.

One million dollars in gold coin weighs three thousand six hundred and eighty-five pounds avoirdupois.

The Crystal Palace, London, is over sixteen hundred feet long, and on an average three hundred feet wide.

Seventeen-twentieths of the indebtedness of Archbishop Purcell, of Cincinnati, is owed to German Catholics.

Professor Stockbridge tells us that dew rises instead of falls; that it comes from the earth, not from the atmosphere.

As long as the property of the Church is exempt from taxation, Christianity has its hand in every man's pocket.

Señor Castelar is to deliver three lectures at Oxford University on "Spanish Literature in the Nineteenth Century," in June.

A new way to walk into wealth—become a pedestrian. Boston will pay a woman more for walking a week than for working five years.

The laws of Athens decreed that one day should



be set apart in every year for the public exhibition of cock-fighting at the expense of the State.

"Financialization" is what the Springfield Republican wittily calls the Kimball method of extorting money from people to pay debts on churches.

The word "republican" over the doors of club houses in Italy has been prohibited by the royal government, since the fall of the Cavour Cabinet.

Before the confiscation of church property some forty years ago, the revenue of the Spanish Church greatly exceeded the entire national revenues.

True civilization is growing away from vices as true religion is growing away from idols. We must make men upon modern principles, not upon modern habits.

In the death of Rev. John Weiss, Free Religion loses one of the ablest preachers of the new faith, and American literature one of its most brilliant authors.

France has eighty-two thousand eight hundred and seventy-three persons of unsound mind, forty-two thousand nine hundred and eighty-six of whom are in asylums.

Col. T. W. Higginson's *Young Folks' History of the United States* has been translated into three foreign languages, and is now printing in raised letters for the blind.

The United States has one hundred and seventy-nine thousand two hundred and four miles of telegraph wire, nearly as much as all the rest of the world combined.

Would it not be a good thing to divide the Lenten season into four equal periods, and take it oftener and less at a time? To be good so long at once is bad for average humanity.

The Householders' Association of Berlin, Germany, a cooperative society, employs a chemist of eminence in its laboratory to analyze the articles it sells, so that their quality may be guaranteed.

During the late Sunday session of Congress, an enthusiastic revivalist attempted to address the Sabbath-breaking Heave from the visitor's gallery upon the sinfulness of its ways. No conversions reported.

Mr. J. Payne Collier thinks he has found another tragedy by Shakespeare. The title of it is "A Warning to Fair Women." It was printed in 1599 anonymously, and is a story of matrimonial infidelity, murder, and remorse.

Mrs. General Sherman, who headed the Catholic movement by which a million and a half of dollars were raised for Pope Pius IX., thinks that the Catholic ladies of the Union should raise a fund for the relief of Archbishop Purcell.

"Gentlemanhood as a Vocation" is the subject of a good editorial in the Springfield Weekly Republican. It thinks "nothing is more needed just now in American society from top to bottom than the sense of gentlemanhood as a vocation."

If Jefferson Davis is to have a pension from the government he sought to destroy, Congress ought to order a statue of Benedict Arnold erected at Washington in honor of his services in the war for American independence. A Congress may live too long, as well as a man.

A tree grows in the island of Ferro, whose branches are covered with a cloud which is never dispelled, but, resolving itself into a moisture, causes to fall from its leaves a very clear water, in such abundance that cisterns placed at its foot to receive it are daily supplied.

Rev. Dr. Talmage is to be tried on charges of deceit and falsehood. He was present when the report of the committee that has had under consideration the accusations against him was made, and he demanded an open trial and an immediate one. He threatens to try the Presbytery.

If Mr. Blaine has so foully misrepresented the Chinese in California as Mr. Beecher shows, then he is a demagogue of the worst kind. We shall wait to see what Gail Hamilton has to say in answer to Mr. Beecher with some curiosity. We believe she corrects all of Mr. Blaine's errors.

Pope Pius IX. never allowed a woman to kiss his toe at his audiences, but always presented his hand instead. Rome has gone downward since his death, as Leo XIII. offers his foot to the gentler sex. After having a gentleman in the papal chair for so many years, it is lamentable to see it occupied by a brute.

Prof. Petros, in a recent lecture before the Lowell Institute, broached the theory that around the entire solar system is a spherical shell of matter, from which fall the meteors which supply the heat of the sun, and to which return the comets and meteors that pass around the sun. This theory is soon to be propounded to the scientific world.

"The post-office is a Christian institution," says the *Christian Union*. Why not claim the steam railroad and electric telegraph as Christian institutions? There would be just as much sense in it. We shall yet see some over-pious dealers advertise Christian

hats and Christian coats, and perhaps the earth may in time be converted so that it will grow Christian turnips and Christian beets.

A vice is a bad action multiplied into a bad habit. Vices, like their vegetable prototypes, will grow in any soil. Mankind has ever forgiven more to those who ride than to those who walk. Splendor has put out the eyes of justice. We believe in charity, and when it says, "I do not condemn thee," it reveals a greatness of soul before which the world stands in reverence. But the virtue which sees no vice in human actions is itself a vice.

Our ideas of right and wrong are mostly right. We can all agree as to what is best for man. No one will assert that a lie adds to a man's character; that dishonesty inspires confidence; that expensive, injurious habits are to be commended; or that vices that shorten and brutalize human life are fit for men and women to practice. Sins may have made saints, but we do not believe that they have made a great many. You will be a better man to-morrow by being a good man to-day.

Germany, the mother of Protestantism, is disowning her offspring. The Christian religion has but little hold upon the German mind. It is said that in the Liberal Faculty of Theology at Heidelberg there are as many professors as students. Very little is done for the Christian education of the rising generation. All of these facts are encouraging. The first step towards a good religion is to get rid of a bad one. Germany was the first to throw off Catholicism. She is the first to throw off Protestantism.

Miss Mary Eastman, of Massachusetts, recently preached in the pulpit of Rev. Robert Collyer, at Chicago. At the conclusion of her sermon, which was on "Immortality," Rev. Mr. Collyer addressed the congregation as follows: "Hawthorne said many years ago that the coming preacher would be a woman. We shall all believe now that it was a prophecy, and, after listening to-night, we preachers of the other sex are glad we got our chance to speak in first. When a woman can speak such sweet and helpful words as Miss Eastman has given us to-night, this pulpit will always welcome her, and I believe all other Christian pulpits of other sects than our own will gladly welcome such women."

The *Christian Register* tries to make out that Unitarianism is still needed, and urges Unitarians "not to repeat the folly of Protestantism by transferring the emphasis of their testimony from life to doctrine." We hope the warning does not come too late, but we fear that in the Unitarian denomination there is more love of dogma than of truth, and in many Unitarian pulpits more emphasis of what will help Unitarianism than of what will help humanity. There is a very thin rim of theology around the Unitarian wheel, but it is there, and it is considered more necessary to preserve it than it is to make men better by righteousness. Still it is well enough to urge Unitarians in the right direction.

We shall have no morality worth the name until women are as independent as men. When one sex is made dependent upon the other for support, it is foolish to expect to dictate what the relation shall be between them. Necessity will dictate that. Women must be taught to support themselves, not to get a man to support them. We hold marriage as high as any one. It is the holiest institution on earth, and a happy, united family is about as near the kingdom of heaven as a human being can get. We do not believe in any substitute for marriage. The harem can never be a home. But marriage is not the bond, made by the lips of a priest, which can be broken by the lips of a court. It is a union of love for life. We need a higher respect between the sexes, and an education respecting their mutual relations which shall end in virtue instead of vice.

There is a good deal of talk, for and against, about theatres. The subject will bear talking and writing about. The stage needs defence, and in some instances deserves it. We do not believe in wholesale approbation or wholesale condemnation of the theatre, but a fair percentage of the latter is earned to-day. The stage may be made moral; but "Is it?" is the question. We mean, are the plays upon the stage to-day calculated to make the men and women better who see them? Boston has had McCullough and Barrett this winter, and the stage under the acting of these men was fairly on a level with the best pulpits in the city; but there has been a terrible falling off since their departure. It cannot be denied; the public likes to be amused, and it is amused with very poor exhibitions. We do not hesitate to say that there have been but few plays in Boston the past season worthy of the patronage of sensible, respectable people. Trash has held the boards longest, and drawn audiences the largest. The eye has been entertained, not the mind. The theatre, instead of being "facilis decessus avari," ought to be a way upward. Pleasure is legitimate, what leads to vice is not; and there is much upon the stage, the tendency of which is to lower the moral taste and blunt the moral faculties. When a standard drama is offered to the public, let the people fill the theatre, and show their approval of what is high and elevating; then will their criticism upon what is low and debasing have a wholesome effect. We believe in supporting a good theatre; we do not believe in attending a bad one. The sensational stuff that has fed the public taste until it is well-nigh vitiated furnishes a strong argument against the usefulness of the theatre, and makes the task of defending it not only hard, but unpleasant. We shall gladly welcome a reform of the stage, and in the character of the pieces performed.

## Poetry.

[FOR THE INDEX.]

### WHAT IS RIGHT?

"What is Right? and what is Wrong?"  
These have troubled mortals long;  
None have ever looked to see  
Whether any such things be.

Men have fought, and men have died,  
How the questions to decide—  
"What is Wrong? and what is Right?"  
And we still are void of light.

All the wranglings of the ages,  
The disputes of saints and sages,  
Have produced no flower nor fruit;  
Still we wrangle and dispute.

Strange that neither sage nor priest  
Ask if Right or Wrong exist—  
Strange they never seek the root  
Of the questions they dispute.

Strange mankind have never thought  
Right and Wrong, perchance, are naught  
But the fancies of the hour!  
Such they are, and nothing more.

That is Right whose aim Success  
With her laurels deigns to bless;  
That is ever Wrong which fails  
So learn we from History's tales.

What the Past hath praised as Right  
Now wears Error's damning blight;  
What the Past hath cursed as crime  
Now is worshipped as sublime.

As the seasons in their course  
Thoughts and beliefs of men reverse,  
As the bees 'mong blossoms range,  
Right and Wrong their places change.

When Success's laurel lies  
On a heap of infamies,  
Men of all succeeding times  
With the laurel praise the crimes.

When the sunshine of Success  
Honest labor fails to bless,  
Men who Justice deify  
Pass the honest laborer by.

What is Right? What'er to-day  
Fools or cowards choose to say;  
What is Wrong? To break the rules  
Framed by cowards, backed by fools.

Men of heart and men of mind  
Ask no favors of their kind;  
Unsupported and alone,  
They feel equal to their own.

Men with neither mind nor heart  
Beg the world to take their part,  
And their hosts, together joined,  
Frame the laws that rule mankind.

Courage no law leans upon;  
Genius too can stand alone;  
Holding naught in dread or awe,  
They are to themselves a law.

Fools and cowards from the mass  
Of mortals, as the ages pass,  
And to hide their sins from sight,  
Guard by law and call them Right.

All the curses of the past  
At the brave and wise were cast;  
Praises were but breathed aloud  
For the servile, brainless crowd.

How those ages we look o'er,  
And their wickedness deplore!  
"They were very bad," we say;  
But are we less bad than they?

Years have flown and Thought has ranged,  
Right and Wrong have places changed,  
But the world still bends to rules  
Framed by cowards, backed by fools.

Not more deep the curses hurled  
At the Saviors of the world,  
Than to-day are freely thrown  
At the soul which stands alone.

They who beliefs and creeds deify,  
They who man-made laws defy,—  
They are bad, and only they;  
Good men do as others say.

Right and Wrong! The heedless dreams  
Of feeble minds! The coward's whims!  
Symbols of the weak and strong,  
This is Right, and that is Wrong.

As the ages come and go  
Men, perchance, will wiser grow;  
But while fools and cowards throng,  
Men will prate of Right and Wrong.

CHARLES G. RIVERS.

ROCK ISLAND, ILL., Feb. 14, 1879.

### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING MARCH 15.

Jno. S. McColl, \$3; Wm. Hanford, \$3.50; C. W. Pierce, \$3.50; E. Patterson, \$1.50; S. W. Strong, 50 cents; E. R. Wick, \$3; Robert M. Gough, \$10.50; Geo. E. Jewett, \$3.50; Clara F. Bourland, \$10.14; J. W. Glaeser, \$5; C. Palmer, \$1.25; D. A. Butler, \$1.50; Samuel Wells, \$1.50; E. W. Hart, \$1.50; T. T. Phillips, \$1.50; R. Patterson, \$1.50; E. S. Barker, \$3.50; Hon. S. Campbell, \$3.50; F. H. Magill, \$3.50; H. M. Cross, \$3.50; J. E. Clark, \$3.50; J. H. O. Hayes, \$3.50; F. A. Morgan, \$1.50; S. K. Parkhurst, \$1.50; Dr. C. A. Barriol, \$3.50; Geo. H. Woodcock, \$4.40; A. Folsom, \$3.50; Lewis Hunt, \$3.50; Z. S. Wallingford, \$3.50; Edw. H. Adams, \$3; B. T. Yerrington, \$3.50; F. S. Bennett, \$1.50; Benj. F. Fisher, \$3; Dr. J. Church, \$3.50; Geo. F. Woods, \$3; James Shaw, \$3.50; T. B. Skinner, 10 cents; J. E. Richie, \$3; J. S. Richardson, \$1.50; T. B. Jones, \$1.50; Henry Robinson, \$1.50; Charles Brown, \$1.50; Lucy A. Waters, \$1.50; E. H. King, \$3.50; M. M. Waterman, \$3.50; Ralph Davidson, \$3.50; Isaac Bonham, \$3.50; James Eddy, \$3.50; Edwin Brown, \$3.50; Dennis Murphy, \$3; Charles H. Webb, \$3.50; New England News Co., \$3.50; H. Raymond, \$1.50; Mrs. A. O. Spooner, \$3.50; J. F. Bradley, \$3.50.



# The Index.

BOSTON, MARCH 20, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLEDO Office, No. 26 Monroe Street: J. T. FRY, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonise it with the Bible. It recognises no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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## SPECIAL NOTICE.

The masterly, statesmanlike, and eloquent address of Judge Hurlbut on "The Liberty of Printing," proving unanswerably the constitutional right of Congress to prohibit the circulation of obscene literature through the mails, and demonstrating to the entire satisfaction of all who will listen to reason that the postal law of 1873 should be amended, but not repealed, has been printed for cheap distribution in the form of an eight-page tract, and can now be had at this office. No better service to the liberal cause at present can be rendered than by circulating everywhere this wise, weighty, and noble plea for private liberty and public morality combined. Price, single copies, 5 cents; five copies, 10 cents; fifteen copies, 25 cents; forty copies, 50 cents; one hundred copies, \$1.00.

Erratum.—On page 5, second column, twenty-fourth line, the words "authority is desired" should be corrected to read "authority is derived." This is the only typographical error noticed by the author, and it is of sufficient importance to the main argument to be thus publicly pointed out.

## A FINE CHANCE TO CLUB.

We have made arrangements with the respective publishers to club THE INDEX with the following first-class magazines, for a year, at the astonishingly low rates annexed:—

Fortnightly Review.....	\$5.50 instead of \$8.20
North American Review.....	5.75 " " "
Popular Science Monthly.....	6.00 " " "

To the subscriber, this is equivalent to getting one of these leading periodicals at the usual rate, \$5.00, and THE INDEX besides at only \$0.50, \$0.75, or \$1.00. The offer is necessarily confined to names not now on our mail list, and is made solely to increase the circulation of THE INDEX, whose friends will find it a great aid in kindly seconding our efforts to this end.

THE MANAGERS of the New England Hospital for Women and Children, Boston Highlands, have issued the following appeal to the friends of that admirable institution, and we commend it most cordially to the attention of our wealthy subscribers: "The net proceeds of the late fair for the hospital were about \$13,000. Part of this is at once needed for running expenses; part (\$3000) must be reserved to pay for improved heating of the hospital; \$8000 it is proposed to use toward reducing our debt. Since the fair we have received a liberal gift of \$5000 toward paying our mortgage. This gift and the wish of the giver have seemed a reason for an effort now to set the hospital at least free from debt. In 1874 several persons promised to pay \$1000 each toward cancelling our mortgage debt, on condition the whole could be raised. Of those persons, two now renew their promises, and some have already contributed to a sinking fund, which now amounts to \$2700. Other income has been gradually accumulated for the same end, and now stands at about \$2300. In order to free the hospital from debt, certain funds which have been temporarily invested in our own mortgages must be invested apart. To free the hospital in this way the sum of \$7000 is needed, and aid is now asked of its friends. The hospital has till lately been always burdened, and now, being already so near to a sound financial condition, we come before the public with a statement of what is still needed to enable us finally to be freed from our mortgages, hoping the institution may thereby do better than ever."

## THE MORAL FAILURE OF INDIVIDUALISM.

Before perusing this article, the reader should peruse Mr. Wright's article on "Individualism," published on the next page, to which this is a response. His views are most heartily welcomed here, for Individualism has no representative who is entitled to a more respectful hearing or whose personal character sheds more lustre on the cause he defends. All the more is it incumbent upon us to sustain the truth as we see it, which we shall do with the utmost deference for our generous critic, yet with that loyalty to conviction which he, of all men, will understand and approve.

First of all, we must correct his evident impression that we have made a new departure in our late article on "The Final Appeal in Morals." This is by no means the case. If Mr. Wright will take the trouble to refer to THE INDEX for the year 1875, he will find an extended discussion on this subject between Mr. Sidney H. Morse and ourselves, in which we took precisely the same ground as now. Mr. Morse contributed papers with these headings: "Physician, Heal Thyself" (Feb. 11, 1875); "A Conscience for Liberty" (Feb. 25); and "Private Interpretation and 'Liberty'" (Mar. 18). Our own contributions were entitled: "The Conflict of Consciences" (Jan. 21, 1875); "The Appeal to Facts" (Feb. 11); "A Conscience for Liberty" (Feb. 25); "The Four Authorities" (Mar. 4); "Liberty in Church and State" (Mar. 18); and "Private Judgment and Universal Reason" (Mar. 25). We refer to these various articles because they cover substantially the whole ground, particularly those on "The Four Authorities" and "Private Judgment and Universal Reason"; and we heartily wish that the subject itself should receive the attention which its superlative importance in religious and ethical thought demands. Ever since March, 1866, when we published an article on "Positivism in Theology" in the venerable and now deceased *Christian Examiner*, we have insisted on the SCIENTIFIC METHOD as the only guide to truth in ethics and religion, as well as in physical science. Our article of two weeks ago simply set forth in fresh clearness the central principle which has dominated our private thinking and public speech for now thirteen years, and which THE INDEX was originally founded to illustrate, explain, and recommend. It would therefore be a total misapprehension of the spirit and drift of THE INDEX from its very commencement to suppose that we have taken a new departure, merely because recent events have called for a fresh declaration of the necessity of substituting the scientific method in morals for the worn-out methods of Catholicism and Protestantism.

To-day, whether in social science, ethics, or religion, thoughtful men are confronted with the fact that Individualism is nothing but Protestantism gone to seed, and that it is utterly incompetent to settle a single one of the great questions which shake the modern world. Hitherto the work of religious radicals has been to push Protestantism farther and farther towards its logical extreme and ultimate, Individualism; now their work is to push Protestantism and Individualism alike aside, to make way for Science and her all-conquering method. Let us all clearly comprehend the meaning of this wonderful nineteenth century, and the relations it bears to the past and the future. The whole tendency of the age is towards unity in politics and universality in thought. The amazing growth of great cities all over the globe, the consolidation of a few great nationalities on the basis of race-affinities, the unheeded dawn of cosmopolitan politics as indicated by international postal, commercial, and monetary unions, etc., show how all things in the world of affairs are working together for the social integration of humanity—an integration vaguely and unscientifically shadowed forth in the crude popular movements called Socialism and Communism. None the less is the same impressive fact evident in the intellectual tendencies of the epoch. Philosophy, science, and religion throughout the world are steadily taking on a character of increasing universality. Darwinism and Evolution are wiping out ancient distinctions which were believed to be eternally fixed in Nature, proving beyond dispute that the universe is a unit and that human thought cannot master the secret of this unity except by recognizing the essential universality of reason and its laws. Individualism has served a most useful purpose in shattering the antiquated tyrannies which, after serving a useful purpose in their own time by establishing a temporary and provisional unity among half-civilized mankind, had become at last obstructions to progress.

But now Individualism is itself an obstruction, and, like all other forms of conservatism, is chiefly useful as preventing the dangerous friction and heat of too rapid change. These facts stand out very evident to penetrating thought: that to-day Individualism is thoroughly conservative in character and influence, simply perpetuating and obeying an impulse which originated centuries ago in the Protestant Reformation,—and that uncompromising insistence on the universal authority and scope of the SCIENTIFIC METHOD is the newest, boldest, profoundest, and most characteristic Radicalism of the nineteenth century.

Now we propose to demonstrate the moral failure of Individualism in a brief but conclusive way.

The principle that every individual has a right to do as he pleases, until he invades the equal rights of others, is accepted by all liberals as the fundamental law of liberalism. Individualists imagine it also to be the fundamental law of Individualism; but this is a mistake. Not only is this principle not derived from, but it even flatly contradicts, Individualism; for the essential principle of Individualism is the supreme authority of the individual's private judgment both in thought and action, and this imposes absolutely no restriction on the individual's right to do as he pleases—not even the restriction "until he invades the equal rights of others." If anybody desires to see a statement of Individualism in its rigorous and consistent form, let him read the extraordinary poem by Mr. Charles G. Rivers, published on a preceding page of this issue and entitled "What is Right?" Beginning (logically) with the premise that—

"Courage no law leans upon;  
Genius, too, can stand alone;  
Holding naught in dread or awe,  
They are to themselves a law."

Mr. Rivers ends with the conclusion which inevitably follows from his strictly individualistic philosophy:—

"Right and Wrong! The baseless dreams  
Of feeble minds! The coward's whims!  
Symbols of the weak and strong,  
This is Right, and that is Wrong."

In other words, *Might is Right, and Weakness is Wrong*. That is the only consistent ethics of Individualism; it denies all authority superior to that of the individual's private judgment, and thereby denies the authority of the moral law as binding on the individual. Whoever, therefore, presumes to say that the individual's right to do as he pleases is limited by the obligation to respect the rights of others, must say it on the warrant of some other philosophy than Individualism. We respectfully challenge any and all Individualists to find a warrant for that limitation in their own principle of private judgment alone, or without surreptitiously introducing a principle of moral obligation altogether superior to private judgment, and thereby contradicting themselves.

But all this is abstract. To make our demonstration of the moral failure of Individualism complete, take a concrete illustration.

Let us suppose that a thoroughly consistent Individualist,—say Mr. Rivers, for example, who is utterly unknown to us personally,—believing that might is right, and practising what he believes, robs Mr. Smith of his watch on the highway. Scientific liberalism declares that Mr. Rivers has overpassed the limit of his own individual rights, and invaded the rights of Mr. Smith,—that he has committed that which is pronounced a crime by the Consensus of the Competent, as represented by the moral sense of all good men and the laws of the State,—and that he is justly subject to such penalties as the laws impose. But what must Individualism, or individualistic liberalism, say, if it is fearlessly faithful to its own principle of private judgment? That nobody is entitled to censure Mr. Rivers' opinion that might is right, or to punish his act of robbery performed in accordance with that opinion,—that his individual private judgment is supreme authority for him both in belief and conduct, and should be accepted as ample justification of both by society; that Mr. Smith was unfortunate in not being stronger than Mr. Rivers, but cannot, if a good Individualist, blame anybody but himself, or complain of anything but being weaker than his despoiler. That is Individualism, consistent, honest, and fearless. If the reader does not like it, he does not really like Individualism, but at heart embraces some better philosophy of morals and life.

These considerations we believe to be overwhelming and conclusive, demonstrating the moral failure of Individualism. But take one other case, still more pertinent at this time.

On what grounds could the imprisonment of Mr.



Heywood for circulating his *social* opinions be condemned by any consistent Individualist? Mr. Heywood was only an individual, with only an individual's rights. But the men who imprisoned him, including Mr. Comstock, were also individuals, with just the same rights. They of course, acted through the government; but the government was established by the votes of individuals who created it on the warrant of their own private judgment, and bequeathed it to other individuals to be administered on the same warrant. Whatever Mr. Heywood's prosecutors did, they did on the same warrant also; they are just as much entitled as Mr. Heywood to absolute immunity from censure on the part of all consistent Individualists. Private judgment is just as good a plea for Comstock as for Heywood. The "Indignation Meeting" at Faneuil Hall last August would have been a sheer absurdity, if it had had no foundation but Individualism; its protest, however, against the violation of individual rights in Mr. Heywood's case was really based on the affirmation of a universal law of justice which is binding on all individuals alike, and therefore stands superior to their mere private judgment. Whoever makes such a protest declares by that very act that he is no Individualist; he tacitly confesses a "final appeal in morals" which supersedes private judgment by the higher authority of universal reason,—by the higher authority of a universal law of justice, to which every individual has an indubitable right to hold every other individual accountable, despite the plea of private judgment.

This is the theory on which the United States government was itself founded. Mr. Wright says: "The Declaration of American Independence was a sturdy protest against Mrs. Grundy in favor of the individual; and the Constitution of the United States was a solemn agreement of the people to let the individual entirely alone as to his religious opinions, and consequently as to his moral conduct, till he should invade the rights of other individuals. The whole structure of this free government is built on pure individualism, and ignores everything like 'consensus of the competent,' whether religious, moral, or scientific." Let us see how this is:

"The Declaration of Independence, in its very first sentence, recognizes with astonishing clearness the principles of scientific liberalism, and repudiates the principles of Individualism. We italicise the important words:—

"When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them together, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation."

Here are affirmed principles which amount to an explicit repudiation of Individualism: namely—

1. That the people of the United States are entitled to their independence by "the laws of nature and of nature's God," not by that private judgment of the individual which denies all moral responsibility except to itself.

2. That "the laws of nature and of nature's God," not the laws of Christ and of the Christian's God,—in other words, the laws of natural morality alone,—constitute the ground of America's claim to be free, and the solid bed-rock of her secular government.

3. That "decent respect to the opinions of mankind" requires the people of the United States to justify their course before the universal reason,—that they are bound to submit their case respectfully to the supreme tribunal of the Consensus of the Competent. It is very easy to caricature this tribunal as "Mrs. Grundy"; but we ask—was it to Mrs. Grundy that the people of this mighty nation made their respectful and solemn appeal in the most critical hour of their history?

The Declaration of Independence thus recognizes natural morality as the basis of secular government, and the Consensus of the Competent as the supreme tribunal before which both individuals and nations must respectfully plead their causes. How is it with the Constitution?

The preamble of the Constitution of the United States enumerates six paramount objects to be secured by the government it creates, and the second of these is to "establish justice." In order to give effect to this purpose, the Constitution itself creates a Judicial Power as one of the three great coordinate departments of the government. What does all this mean? It means—

1. That justice (in other words, that natural morality of which justice is the central, all-compre-

hensive, and all-dominating principle) is the prime concern of secular government; and that the NATIONAL MORALITY of the United States is NATURAL MORALITY.

2. That the proper interpreter of natural morality is the private judgment of the individual in all cases in which he alone is concerned, but, in all cases where two or more individuals are concerned, the proper interpreter of it is the universal reason of mankind.

3. That, in order to render practicable the appeal to this universal reason of mankind in disputes between individuals involving justice (i.e., natural morality), the Judicial Power shall be by mutual consent accepted as voicing that Consensus of the Competent which, in all cases requiring national or associated action, supersedes the private judgment of any individual.

Could anything be plainer than that both the Declaration of Independence and the Constitution of the United States (we might add, the Constitutions of all the separate States) unite in making natural morality the basis of secular government, and in making the Consensus of the Competent the "final appeal in morals" whenever individuals cannot come to agreement betwixt themselves? If these things are not true, then the Constitution of the National Liberal League, of which Mr. Wright is the justly honored President, is woefully at fault, for it makes these explicit declarations:—

"ARTICLE II.—The general object of the National Liberal League shall be to accomplish the Total Separation of Church and State: to the end that equal rights in religion, genuine morality in politics, and freedom, virtue, and brotherhood in all human life, may be established, protected, and perpetuated.

"ARTICLE III.—...  
"6. In all other and practicable ways, to promote the final emancipation of the State from the control of the Church, and to foster the development of that natural intelligence and morality which constitute the necessary and all-sufficient basis of secular government."

All such passages must be expurgated from the Constitution of the National Liberal League, in order to adapt it to the philosophy of Individualism and "repeal"; and when this expurgation is accomplished, the necessity will remain of making equally sweeping and radical changes in the Declaration of Independence and the Constitution of the United States, in order to adapt these also to the same philosophy.

A few words, we see, are still necessary to render clear the position which is taken by scientific liberalism respecting the right of private judgment. The right of the individual to decide finally for himself, on the sole warrant of his own private judgment, all moral questions which involve nobody's welfare but his own, is unconditionally conceded by scientific liberalism, which in fact affirms it just as emphatically as Individualism does. But in all moral questions which involve the welfare of other individuals, considered singly as such or collectively as society, scientific liberalism maintains that the individual's private judgment is not the "final appeal," but is subordinate to the higher authority of the Consensus of the Competent, represented by the law of the land, the decision of the courts, the vote of the majority, the preponderance of public opinion, etc., etc., according to the nature of the case. Scientific liberalism imposes no restriction on private judgment when the individual alone is concerned; but it refuses to him supreme jurisdiction when others are concerned. The great defect of Individualism is that it cannot, in consistency with its own sole principle of private judgment, forbid the individual to invade the rights of others, if he chooses to plead the sanction of his own private judgment in defence of such invasion. These considerations give a complete answer, we think, to the difficulties raised on this point.

In conclusion, the question "Who are the Competent?" needs a brief additional statement. That there has always been, and is still, a great degree of "consensus in morals," among all nations and in all ages, is the testimony of thorough scholarship. For instance, Rev. Samuel Longfellow, in one of the best papers he ever published, says:—

"We ought not to be surprised to find that the idea of right and wrong has been universal among men. That is but saying that men have always been men,—have always had consciences, as they have always had senses, language, society. We ought not to be surprised that the great moral virtues of justice, honesty, veracity, purity, have been inculcated and practised under all forms of religion. Yet there are those who, on account of superficial diversities and differences of development, deny any universality in the moral ideas. . . . With all the differences, then,

in the culture of the moral sentiments, and in the application of moral judgments, we are justified in declaring the universality of the moral idea. In no age or people has anything been approved because it was unjust, or that was seen at the time to be unjust. And we find in widely different nations and times the continual recurrence of the same moral injunctions, the inculcation of the same virtues." [The Radical, March, 1888: "The Unity and Universality of the Religious Ideas."]

That a "consensus in morals" exists, and that it is entitled to a respect from the individual which Individualism denies to it, seem to us points equally clear. Even in matters that touch himself alone, he disregards it at his own peril and cost. But in matters that touch others he has no right whatever to disregard it, or to determine his conduct towards them by a private judgment which defies it. If he does, he deserves such penalties as he usually receives. The question of "competency" is not one that makes much practical trouble, if any. Who are the competent in geology, in physics, in physiology? Those who by their manifest attainments and achievements have compelled the whole world to listen respectfully to their opinions on all questions involving their specialty. No one of them is infallible, or imagined to be such; but their unanimous consent closes any question in the judgment of all except those who are densely ignorant, insufferably conceited—or wiser than all mankind! There is no arbitrary test of competency; but incompetency soon betrays itself in the presence of knowledge that quacks and charlatans have no chance whatever. All this is true in morals. The competent are those who prove themselves to be such to the satisfaction of mankind by their combined intelligence and virtue. Quacks in morals are numerous enough, but they carry influence only with the ignorant and the immoral; they never succeed with others in palming themselves off as competent. It is a very uncomfortable doctrine for the quacks, doubtless—this doctrine of the Consensus of the Competent; but it forebodes mischief to no one else. Nobody ever made a "consensus in morals" by "attempt"—but neither can it be averted by attempts: it is inevitable just so long as all men possess substantially an identical moral nature. It is precisely because elevation to the dignity of fellow-membership with "the competent" in any branch can neither be won nor lost by anything but a competency or incompetency which proves itself before all eyes, and which is therefore beyond dispute, that it is impossible to lay down any arbitrary rule for determining who "the competent" are. Nevertheless, with regard to any particular individual, it is seldom a difficult question to answer whether he belongs in that category. Individualism must count the private judgment of the fool or the knave just as valuable as that of the sage or the saint, for it has no criterion whatever of their relative value. But scientific liberalism demands of every individual the credentials of proved intelligence or virtue or both, as a condition of admitting his vote on any question of morals. Known attainment and achievement—these are the tests of competency; and they are abundantly sufficient.

#### INDIVIDUALISM.

After meditating on the editor's elaborate discussion of the question, "What is the final appeal in morals?" my "individualism" impels me to question—in fact to reject—his conclusion:

If I understand him, the ultimate authority to which every individual will must bow, or ought to bow, both in opinion and conduct, in morals, is the "Consensus of the Competent." And yet he says the question who the competent are needs no answer, or rather answers itself. Perhaps so, to him. To me, it does not. Quite the contrary. The problem of finding any consensus in morals seems to me more difficult than that of finding what is right and what is wrong. But vastly more difficult still is the problem of finding out whether the consenters are competent. And, after all, it is the poor individual ego that must decide for itself, and at its own individual peril, the question, either of morals, consensus, or competence!

To me, those who have ever made anything approaching a consensus seem clearly incompetent. And those who seem to me competent have not even attempted a consensus. Those who, by establishing a consensus, have made themselves competent to punish, if they have a mind to punish, will of course govern my conduct more or less; but their competency to punish does not prove either their competence or disposition to decide righteously, or give them any rightful authority over my opinions. All



we can say of such a consensus is that it is a necessity of society—it may or may not be a necessary evil.

The competency of others to know and teach what is right and wrong can be of no possible authority to me till I know, or think I know, that they are competent, and why they are competent. Their competence must grow out of their knowledge of the nature of things—including men and women—and their sense of justice. Hence it is the real nature of things which is the authority, and not the consensus of any number of persons, competent or incompetent. I regard the attraction of gravitation with respect and reverence, not because Newton was competent to discover its laws, or others have consented to them, but out of regard to its nature and power. I respect the rule of doing as I would be done by, not because Confucius or Socrates or Jesus approved of it, but because I see the happy effect of its application. I judge by the nature of things that it is a good rule, whether others consent to it or not. After all, in regard to that and every other rule of conduct, the final appeal is to my individual conscious self. It may be a very miserable tribunal. All the competent or incompetent can do is to plead before it, or testify,—only lawyers at most. Neither one nor all, consent how they may, can take its place. And the really competent will not try to, unless it comes to self-defence. Till then, they may teach by precept and example, but will leave me to judge for myself.

If there is any "final appeal in morals," beyond and above the individual judgment, by all means let us know both the court and the code. Is the court Mrs. Grundy? Is the code the favorite fashionable volume of somebody's moral reflections which she happens to carry in her pocket? The Declaration of American Independence was a sturdy protest against Mrs. Grundy in favor of the individual; and the Constitution of the United States was a solemn agreement of the people to let the individual entirely alone as to his religious opinions, and consequently as to his moral conduct, till he should invade the rights of other individuals. The whole structure of this free government is built on pure individualism, and ignores everything like "Consensus of the Competent," whether religious, moral, or scientific. Peace and charity among the multitudinous people of all sorts and from all nations, high and low, rich and poor, cultured and uncultured, seem attainable on no other conditions.

More than two thousand years of Christianity—for Christianity is older than Jesus of Nazareth, and in its own showing is in direct antagonism with his life and teaching, as see John viii., 11; Matt. xiii., 29, 30, etc.—have been spent in suppressing vice, or something assumed to be vice, by pains and penalties, as if that were the way to cultivate virtue and save souls. The results are well known to the readers of history,—plenty of bloody ashes, plenty of Sodom in every city, hypocrisy and lies all over the surface, if not in the heart of society. And now comes THE INDEX,—I am inexpressibly pained to say it,—and, while it admits Christianity, both Catholic and Protestant, to be a failure, intimates that there is a "consensus" of somebodies somewhere, which has a right, as a final court of appeal, to keep and control my individual conscience, and every other man's, or about half of it!

So much for pure abstraction. In a practical sense, it goes on to say: "Civil society justly claims the right to enact such laws for its own protection as the common conscience demands; it cannot wait for absolute unanimity, but has to make its moral decisions according to the vote of the majority, the best representative of universal reason which the nature of the case permits."

"Civil society" is a grand figure of speech, and has undoubtedly a right to protect itself, if assaulted as such, by other figures of speech. In point of fact, it is a pure creature of the imagination. In reality, there is nothing but Tom, Dick, and Harry, each with more or less conscience of his own, but none whatever in common. A common conscience, forsooth! Did anybody ever discover such a thing in a corporation? Any two of the trio may join to protect each other from injury by the third; but on the principle of American Liberty, no law of the two or three can touch either one till he commits an injury. When we come down from the abstract, society is nothing but individuals, and has nothing to do worth speaking of but to protect individuals from injury by each other. In doing this it protects itself. In doing anything more, especially in a moral sense, whatever consensus it obeys, it imperils itself.

That individuals have a right to join in protecting

each other or enriching each other, is true enough without assigning as a reason for it what is not necessarily true,—that "the vote of the majority is the best representative of universal reason which the nature of the case permits." All that can be said in favor of having laws made by the majority—which they never are, for one-half, and morally the best half, of all the individuals is excluded—is that the chance of getting into them the wisdom of the most competent individual is a little greater than if they were to be made by one or a few individuals who happened to be the luckiest or strongest. The will of the majority, supposing that it makes the law, which it almost never does, even in a republic, is often the most unreasonable thing that can be thought of; and this comes of choking down individual judgment as the final appeal in morals. Every unjust and cruel law, whether by king, kaiser, pope, consensus, caucus, or majority, has always been enacted on the plea that society must protect itself; and so it must, but that brings us to the question, How? What are the limits of the necessity? Some limits there must be. Individuals must have some rights which the majority is bound to respect. I hold that they have an absolute inalienable right morally to govern themselves—not other people—so long as their bad self-government hurts only themselves. To deny this, is to make the individual a machine, and virtue impossible.

Total abstinence from coercive moral legislation by no means indicates or induces demoralization. On the contrary, if statistics prove anything, they prove that in all countries the greater the liberty, the less the abuse of it. The more the individual is appealed to as sovereign of himself and the less as slave of statutes, the firmer is the standing of society, and the more abundant that righteousness which exalts a nation. If these are views to which bad and immoral citizens assent, all the better for them and none the worse for the rest. It is only when we find bigots, who think freedom itself a vice, clamoring for laws against vice, to be administered by liars, upheld by the consensus of the churches, that we have reason to tremble for the safety of society. M. W.

#### LETTER FROM MR. WRIGHT.

EDITOR OF THE INDEX:—

I am sorry to feel obliged to protest against anything said by one of my best friends, and one of the sincerest friends of truth and mankind. I may be mistaken; so may he. I do not suppose that there is in the National Liberal League any person more thoroughly convinced than I am that the "Comstock postal law," so-called, is flatly unconstitutional, and incapable of securing its alleged object without the commission of worse iniquity than that which it aims to suppress, and that it ought therefore to be repealed. Yet if a majority of the League should vote for amendment and against repeal, I should not deem that a reason for seceding from the League. Believing others may think as I do, I must, most earnestly, protest against the editorial statement in the last INDEX, that the National League has "most unequivocally committed itself to repeal." It may be true that those who left the League at Syracuse committed themselves against repeal, but it is not true that the election of officers in favor of repeal committed the original organization to a conclusion contrary to its unanimous vote on the question itself, postponing it for further consideration. I do not believe any good can come of making an assertion which no man could possibly know to be true, even if it were true. For my own part, I believe at the next Congress of the League, the delegates of every Auxiliary League, without regard to any act of secession, will be welcome; and if a majority should vote against repeal, I do not think a single member would leave the League on that account. I am sure I should not. It is a very important question on which I have very decided opinions, which I mean to ventilate; but it is not the question which lies at the basis of the League.

It is not true that a change of administration commits the United States to a change of policy on any vital question. Some people made that mistake once, and had cause to be sorry. A nation does not ordinarily go to pieces by a change of public servants; neither should a League that has any good common cause for existence.

ELIZUR WRIGHT.

[If any personal consideration could make us recall what we think a true statement, respect for Mr. Wright would make us unsay what we said last week. But we think it true still, and the words must stand unmodified.—Ed.]

## Communications.

### FREE THOUGHT IN SWEDEN.

[Miss Marie A. Brown, the Swedish translator, has kindly furnished us with the following translation of an article from the *Sanningssökaren* (*The Truth-Seeker*), a monthly magazine edited in Upsala by Messrs. K. P. Arnoldson and A. F. Akerberg, and sent to us as an exchange. The article is entitled, "The 'Truth-Seeker' and the Unitarians."—Ed.]

In the spring of 1871, the editor of this magazine, Herr K. P. Arnoldson, succeeded in forming a little union of persons of the same way of thinking, with the object of working unaimlessly here in the North for religious tolerance, and also to try to form a free religious organization that should be erected on such a broad basis that it could not only contain those who had got their eyes open to both the evanescent and permanent in Christianity, but all others, of whatever name and belief, whose religious needs were not satisfied with any sort of image or letter-worship. This organization, of which some information was given in the first numbers of the *Truth-Seeker*, was called "The Truth-Seekers' Union." The difficulty of forming it has been exceeded by the difficulty of keeping it up. But it is not incumbent upon us to speak of the obstacles, how these have been overcome, how a constantly growing resistance has not been able, even if it appeared so, completely to subdue small but vigorous forces, or how the good resolve has held itself unimpaired through the frosty night of indifference. Neither have we cared to excite empty curiosity, as we desired to go to our work without commotion.

In the meantime we have, as the reader will here find, obtained sufficient cause for communicating a brief account of the Union.

During the years 1871-74, the members of the Union (men of science, authors and editors, artists, officials, merchants and mechanics, also some women, in all about fifty) had often met together in Stockholm and Göteborg. At these meetings, the aims and manner of working of the society were discussed, and lectures were delivered for the edification of the members.

On the 26th of December, 1874, some of the members addressed themselves in writing to an influential American Unitarian, Mr. Robert Collyer, soliciting advice and support. Mr. Collyer replied in a letter of the 1st of February, 1875, that we ought to present our wishes through a delegate to the next great May-meeting at Music Hall in Boston, and that our friends in America might possibly be willing in a short time to send to the North some one to proclaim Unitarian Christianity. Mr. Collyer concluded his letter with these words: "When I happen to hear of any one who intends to cross the ocean to see the midnight sun, I will let him know that he also ought to see this morning star, the *Truth-Seekers' Union*." According to Mr. Collyer's advice, a delegate was chosen from among the members. The latter went to America at the end of April, 1875, and returned in the beginning of 1876, with tidings that were scarcely encouraging.

But the *Truth-Seeker* appeared in 1877, and tried to clear a path for the ideas that had lain at the base of the *Truth-Seekers' Union*. From the outset, it has had to struggle with pecuniary difficulties. But in the measure that the number of its readers increases, these difficulties naturally diminish. The public generally have not a suspicion of the stumbling-blocks that lie in the way of a new literary undertaking, and it is quite natural that such an one as ours, with the design to blast rocks, more than any other requires time to get into operation. So much the more gratifying is it that the exceedingly irregular publication of the first year's numbers did not, as far as we know, affect the circulation of the magazine to any extent worth mentioning. This fact ought in a certain respect to constitute one of the proofs that the *Truth-Seeker* did not come too soon, and it bodes good to the cause we serve.

That religious tolerance at last has gained a foothold even in the Northern lands, people abroad, especially in England, may not as yet be willing to believe. It is, however, well-nigh twenty years since Buckle could say that in Sweden "prevails, not accidentally, but according to custom, an intolerance and a spirit of persecution which would be derogatory to a Catholic country, but which, when they come from a people who profess to found their religion upon the right of investigation, of private judgment, are doubly degrading." But that a conception disparaging to us may still exist there, one can conclude, partly from foreign journals, and partly from the utterances of private strangers, when the religious conditions in the North are touched upon. It was therefore with glad surprise that we a few days since read an article—"Scandinavian Theology"—in the Unitarian journal published in London, the *Christian Life*, of Dec. 14th; and we hope to show our standpoint to the reader, by giving the beginning and end of the article, which is written by a Unitarian minister, Mr. Ephraim Turand. The writer begins thus:

"For a long time back some of our friends have believed that in the Scandinavian country there was a powerful movement against the stiff Lutheran Orthodoxy, and in a direction akin to Unitarian Christianity. Some of our American brothers, three or four years ago, had received sure intelligence regarding this liberal Christian movement. This intelligence led the author of this article to study the Swedish language. Time passed, and the matter was scarcely heard of further. It was extraordinarily difficult to obtain any Swedish writings of a liberal-minded religious stamp. A number of Unitarians concluded com-



sequently that the whole thing was a mistake, and thought that, while the conflicting questions of a State Church and religious freedom had undoubtedly flamed up in the North, there was no liberal religious literature there in the sense we attach to the term. Influential newspapers have expressed themselves with contempt about the opinion I alluded to in the beginning of these remarks, and Lutheran clergymen have either underestimated the movement or positively denied its existence. But it is very clear that, if there really is any respectable and solid opposition to Scandinavian theology, this opposition cannot permanently be left without notice. Persistently to close one's eyes to danger, is not calculated to frighten the enemy who is already in sight. It ought to be of great importance to all to know the reality, however disagreeable it may be. To the Unitarian Christian who wishes to cooperate in the work of remodelling Christianity and practically realizing Christ's own ideal, it would certainly be a cause for joy and thankfulness, if it could be shown that adherents of liberal Christianity could be found, not only in England, America, France, Germany, Hungary, and Holland, but also (and this in large numbers) in Sweden, Norway, and Denmark.

"Under these circumstances it was with the liveliest interest that the author, in the *Christian Life* of the 21st of September, read an extract from a letter by M. Jochumson of Iceland, in which the writer mentioned the Swedish magazine, the *Truth Seeker*. He finds the articles in that periodical 'brilliant,' says that they are all entirely Unitarian, and informs us that it now has more than six thousand subscribers."

"After some difficulties had been cleared away, and through the kindness of the editor of the *Christian Life*, copies have been obtained of the five numbers of the second annual set, which have already come out."

Here follow some remarks concerning the appearance of the periodical, about its editors, the favorable opinions of the press, and its circulation in Norway, Denmark, and Finland, as well as in Sweden, which is possible through the similarity of the Scandinavian languages. †

The writer now passes over to a review of the contents of the above-named issues, in which he dwells long on his chief article: "The Religion of Christ and the Christian Religion." In passing, Mr. Turland makes a little friendly remark against the strong expressions Magnus Eriksson in sheer indignation sometimes uses in the name of violated truth; but for the rest, he sets forth the worthy investigator's merits with evident satisfaction. After this review, Mr. Turland writes the following words, with which he concludes his article:—

"We venture to maintain our conviction that this reformatory movement among the Scandinavian people is of the greatest significance. It deserves to be followed with sympathetic attention by all liberal Christians in this country. Its literature—the reader can judge in some measure from the extract given above—will certainly recompense each and all who take close cognizance of it. There is always danger that such movements, in their youthful zeal, will run into extremes. But in the new Scandinavian reform, so much culture and wise moderation, earnestness and religious fervor, are revealed that we can believe and hope that it will keep within the bounds which, according to the testimony of experience, define the only sure road between extreme fanaticism and extreme unbelief. The reform movement, of which the *Truth-Seeker* is a worthy advocate in literature, has for its object to work for a purer faith, to restore the simple, undisguised teachings of Christ. So far, so good. The British Unitarians will with warm congratulations attend our Scandinavian friends in their arduous but noble work."

#### "JESUS AND THE WINE-CUP."

Mr. Ingersoll Lockwood, of New York, has lately attacked the Bible as the "stronghold of moderate drinkers."

Rev. Wm. H. Boole, of Norwalk, Conn., was one of the clergymen who attempted to break the force of Mr. Lockwood's arguments. In the latter's reply to Mr. Boole's review, "Jesus and the Wine-cup" are thus discussed:—

"Of all the names in the world which any consequential thinker would, we think, hesitate to connect with the inculcation of the principles of total abstinence, that of the young Hebrew prophet is the last. For him the wine-cup had no terror. Not only spake he no word of condemnation at the scene of revelry which met his gaze at Cana, but he saw no wrong in pledging out the mirth and jollity to its fullest length by filling their drained goblets with a delicious draught. But more than this, in his discourses, in his teachings, he thought wine, he talked wine, just as in his daily intercourse with the people he drank wine, and called down upon himself the murmurings of the unsympathetic crowd which afterwards bayed for his life-blood! (Vide Luke vii., 34, and elsewhere.) Had Brother Boole and I, with our unyielding total-abstinence principles, been Israelites of that day, a sneer of contempt would have overspread his thoughtful face as, with an impatient wave of the hand, the young Hebrew master dismissed our

\*This assertion is based on some easily explained misunderstanding. The number of subscribers does not as yet rise above two thousand; but probably the magazine may have double as many readers.

†That E. P. Arnoldson is alleged to be the translator of "Parker" seems to have been caused by a compounding of names. For the Swedish edition of Theodor Parker's writings we have to thank the publisher, Dr. Eneas Edqvist. The work of translation was done by Baron Victor Pfeiff and Dr. A. F. Akerberg.

‡The writer speaks of sixteen newspapers and periodicals that have recommended the *Truth-Seeker*. He will probably hear with pleasure that this number has since gone up to seventy.

plea for totalism with: 'Oh, poor, anxious hearts, what is this that ye urge? Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.'

"I have said he talked wine. It would not be too strong to say that the mysterious ferment came ever and anon bubbling up in the metaphor of his parables and illustrations. 'And behold a certain householder planted a vineyard and hedged it round about and digged a wine-press in it.' (Matthew xxi., 33.) Again, a striking image of the power of the new wine to rend the leathern bottles by the gathering of its alcoholic strength is found in Matthew ix., 17: 'What foolish man would put new wine into old bottles? Doth he not know that the strength of the new wine would rend the bottles, and the wine be lost?' Again, in the most beautiful of his parables, 'The Good Samaritan,' see how well he knows the healing properties of a ferment. You're lost this time, Brother Boole; there can be no question of a 'fruit syrup' here. Spirit alone can cut the oil and produce a liniment. So then into the wounds of the assaulted traveller, the good Samaritan pours 'oil and wine.' (Luke x., 34.) Again, he rebukes the fault-finders: 'Behold John came neither drinking wine nor strong drink, and yet ye were not satisfied, and said that he had a devil; and now I came eating and drinking with the people, and ye call me a glutton and a wine-bibber.' (Matthew xi., 19.) Again, in Luke xii., 45, is a remarkable passage,—one that shadows forth in distinct outline the intelligent *connoisseur* who drinks only wine that has become softened by age, that has lost its rasy nature and earthly flavor; he will not touch the new wine. For him, the cup-bearer must set forth an old vintage that exhales a perfume as it glides into the goblet, or, as the young Jewish master puts it, 'No man having drunk old wine straightway desireth new; for he saith the old is better.'

"But let it not be said that Jesus never had in mind the fact that this mysterious ferment could, if used to excess, leave a curse instead of a blessing. St. Luke xii., 45, proves that he well knew how 'at the last' it could become a mocker. What, then, must be our conclusion? If we be honest, truth-loving, and logical men, what can be our conclusion, save that the Jewish teacher, whose heart beat so warm for poor, suffering humanity, who was so slow to accuse and so quick to excuse, saw no harm in the wine-cup when good judgment filled it and moderation bore it to the mouth! In all earnestness and kindness I ask, then, may he preside at meetings where men strike hands and join hearts against the 'curse of the vine'?"

"In Persia, where drunkenness has increased with the influx of Christian traders and missionaries, the finger of scorn and reproach is levelled at the intoxicated Mussulman, with the words: 'He has left Mohammed and gone over to Jesus!' In those oriental lands, missionaries have even found it necessary to give over entirely the observance of the Lord's Supper, that the charge of corrupting the people might not be brought against them."

#### BOOK NOTICE.

FROM THE CRADLE TO THE SCHOOL; OR, THE ART OF TRAINING CHILDREN. By Mrs. Bertha Meyer.

This is the title of an excellent little book on home education, written by a German lady and translated by Dr. M. L. Holbrook.

It gives me great pleasure to recommend this book to our liberal friends, as it breathes the beautiful spirit of enlightenment and broad culture which the art of education seldom receives. To bring science, philosophy, and common-sense to bear upon the simplest questions of Kindergarten education and child nurture is such a rare thing in our country that we take great delight in recommending this book to all earnest and thoughtful parents.

Education is a science and an art; but, alas, it is not yet so considered. Impulses, whims, instinct, notions, stand in the place of thoughtful consideration. How to unfold, how to rear and develop, the tender plants of humanity intrusted to the mother's care, is a problem which only the searching eye of a true woman and true mother could solve.

Mrs. Meyer has done it; she speaks from experience and observation, to which she adds a thorough culture, extensive reading, and familiarity with the newest systems of education.

The realization of our ideals and reforms belongs to the future; they depend on the mental and physical improvement of our children. The impressions the child receives in the first years of its existence, the care and attention we bestow upon its growing body and developing faculties, make the future man or woman.

There are good books on the education of children that go to school, and of adults; but the training of the new-born babe is scarcely thought worthy of attention. The first years of the child's life pass by unheeded, and the germs of physical, mental, and moral deterioration are recklessly sown. The thoughtless parent is not aware of the crime he commits in exposing his darling to the dangers and ills which await those whose early training is neglected or falsely directed.

Jean Paul says, in his *Lebens*: "The first three years of life are the academic triennium, after which the gate of the soul, language, is first opened. A right training within these three years would render an after period of unlearning, or the corrections of errors, unnecessary."

Mrs. Bertha Meyer gives a detailed exposition how the little baby has to be treated and nursed from the first moment of its entrance into the outer world, and what cares mothers must take before that time. The chapters on Mental and Moral Culture are as beautiful as they are instructive; they show how the conscience can be educated by simple precepts, and

how the moral nature of the child becomes developed and firm without theological training. The general remarks are stimulating, and no one will lay the book aside without being enriched in thought, and without feeling anew the sacredness of motherhood.

Just at present, when the duty of devotion, the virtue and sacredness of home life, find so little expression in the writings of liberals, such a book is thrice welcome, and ought to find a ready ear with those who believe in the purity of home life.

Pure homes and a rational education are the foundation of a nation's greatness and success. Without them all reform work is null and void.

CLARA NEYMANN.

#### FIRST LIBERAL LEAGUE OF BOSTON.

The regular meeting for March was held at No. 4 Park Street, Sunday, March 16, at 3 P.M. A brief record of the previous meeting was followed by a German song, after which an essay was read by Mr. F. E. Abbot on the question, "What is Truth?" A statement was made of the three chief meanings of the word truth; namely, the truth of things, the truth of thought, and the truth of knowledge, or the agreement of thought with things; also of experience and logic combined as the test of truth. Hamilton's definitions of knowledge, belief, and opinion were quoted, and the paper closed with a recognition of the value and grandeur of absolute truth, in whose search and attainment the human soul must ever find its highest glory and joy. Mr. Abbot then read a fine poem entitled "The Nuptials: or the Marriage of Truth and Beauty."

While the audience were collecting their thoughts for the pending discussion, the singer launched again upon the waiting air the snatches of melody, this time applied to Longfellow's "Day is Done."

A momentary pause followed the president's invitation to the listeners to take their turn at being heard; but the tongues, whose opening efforts were moderate and brief, soon waxed eager and rapid, and the jealous clock counted off its too frequent half-hours in spiteful disregard of the jolly tournament of sentiment and brain. There were conservative opposers enough to make it ploy; yet the talk was waged in the kindest spirit on both sides,—accusations and explanations, demand and retort, all having the sugar-coat of courtesy, and above all the fresh glow of genuine sincerity. The next meeting of this society will occur on the third Sunday of April, and the essayist will be duly announced.

J. P. T.

#### A QUESTION FOR MATERIALISTS.

No question so frequently arises in the thinking mind as that which relates to the "Cause" of life. It may be that this is one of the everlasting mysteries,—that man can never know anything more of this great secret of Nature than he did when he first felt its presence far back in the twilight of human consciousness. Without even presuming to say that there is any conceivable "Cause" behind the phenomena of life, I will offer one objection to what I understand as the materialistic theory of evolution.

The materialist argues vigorously against the possibility of the smallest conceivable amount of something being created from the greatest conceivable quantity of nothing. This axiom of materialism I accept, and ask the followers of this school of philosophy to harmonize it with their own theory of life.

The elements of matter from which materialists claim all forms of life have been evolved are unconscious of their existence,—know neither thought nor design. Some degrees of life have consciousness, realize their identity, think, design, and execute. If unconscious matter has produced life, then it has evolved something more than itself,—something that was not in itself; which if not supernatural is yet supermaterial. Between the stone which a mason dresses for a place in a building and the mind of the designing architect, there is an impassable chasm, to the instinctive thought of the latter, which no "promise and potency" in the blind, unconscious action of the elements composing the former can ever bridge over.

If any disciple of materialism should think this objection of sufficient weight to be considered, I shall be glad to see it answered.

H. CLAY NEVILLE.

OZARK, Mo., Jan. 27, 1879.

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S. M. WHISTLER, M.D.

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For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N. Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## GLIMPSES.

SADLER'S CATHOLIC DIRECTORY for 1879 reports a total Catholic population in the United States of 6,375,000.

MR. B. F. UNDERWOOD lectures at Arcadia, Wisconsin, March 26, 27, and 28; and at Escanaba, Michigan, March 29 and 30.

MR. BEECHER declares that "the old Ten Commandments belong to a barbaric state." The same is true of much that he accepts in the New Testament. The world has moved in two thousand years.

LORD BEACONSFIELD has a biting tongue. After a recent division in the House of Lords, he was asked how long he thought the Conservative Government would last. He replied coolly: "As long as it pleases Providence to spare Mr. Gladstone to the country."

IN A LECTURE before the Buffalo Society of Natural Sciences, Professor A. R. Grote recently stated that it was "wrong" to teach the "fairy tale" of a "miraculous creation, out of nothing, of the ancestors of existing plants and animals, since all the facts of science are against it." This drew down upon him the wrath of Rev. Dr. Van Bokkelen and Rev. A. Bigelow, who attacked him in the papers. Professor Grote replied in an admirable letter which we republish on another page of this issue. A Buffalo correspondent, who kindly enclosed copies of the papers in the case, writes: "Professor Grote stands deservedly high as a scientist, and Rev. Dr. Van Bokkelen is pastor of one of the oldest and strongest Episcopal churches here (Trinity)."

THE FOLLOWING resolution has, we believe, been formally adopted by the last general convention of the (Trinitarian) Congregational churches and ministers of Vermont, nor do we see that any objection to it is valid on the part of any believer in creeds: "Resolved, That the general convention of Congregational churches of Vermont understand that to be a pastor of a Congregational church indicates and requires the acceptance of the historic belief of these churches as it has been, from time to time, expressed by their representative assemblies; and that to remain pastor of a Congregational church, and to claim denominational fellowship with our churches and ministers after any substantial part of this historic belief has been repudiated, is considered by us a breach of faith and inconsistent with honor and Christian character."

WALT WHITMAN has this to say touching a recently executed criminal: "This crime seems to be connected in a respect with our state of society. The age has grown to disbelieve in its old religion, but, having nothing else to substitute for it, keeps up the form of belief. This man was a hypocrite; he had no principle, but was outwardly circumspect and proper. It seems to me that our society gives the highest development to everything but honor. Hunter thinks he was right to cheat the insurance companies and to recover his money from Armstrong by murdering him. Take his crime from that standpoint of his own profit, and you can see that we are surrounded by men who think the whole reward of life is measured by prosperity. America is full of intellect and energy and good habits, but, I am afraid, has too little principle."

THE *Christian Union* said several weeks ago: "We have received a lengthy letter from 'A Deist,' aimed to show that Christianity is not historically true, and that, especially, Christ did not rise from the dead. He has mistaken, again, the position of the *Christian Union*. Some truths we assume, as, for example, that the world revolves around the sun; our columns are not open to discuss the question. Among these truths is the divine origin and nature of the Christian religion. We are always ready to answer questions, and afford what aid we can in the solution of doubts;

but we are not ready to afford an arena for a debate on that point. In our judgment it is no more debatable than the Copernican system in astronomy. The *Christian Union* was established to teach the truths of the Christian religion, not to discuss the question whether it is true or not." Very well; but how much weight does the *Christian Union* expect will be attached to its opinion on a point it refuses to discuss?

TESTIMONY such as this from the *Scientific American* may be quoted with pride by all friends to the elevation of woman's condition: "The question is often asked us: Do the inventions of women ever amount to anything? From our long experience with inventors of both sexes, we conclude that a larger proportion of inventions patented by women prove useful and profitable than those of the sterner sex. We see by the New York *Sun* that the Metropolitan Elevated Railway Company has selected a device, from the many that have been under consideration, for lessening the noise of the trains, and that it is the invention of a Mrs. Walton of this city. The plan consists of boxing the rails in a mixture of sand, tar, and cotton, and has been under test for two months on several blocks of the road in Sixth Avenue. The ringing of the wheels on the rails, which makes a large part of the objectionable sound, is considerably deadened. She gets, according to the *Sun*, \$10,000 for the use of the invention on the Metropolitan line, and the company is to control its adoption on other roads, paying her a royalty."

ONE OF THE RUSSIAN correspondents of the *Cologne Gazette* tells the following story illustrative of the relations of priest and people in rural Russia. A young peasant, being about to marry into another village, demands the necessary certificate from his pope. Says the pope,—"Very well, dear child; but I must first settle my little account with you. You leave the village, but this means a loss to me. There would be—for your marriage fee, ten roubles; the average of children seven—seven baptisms, towels, and prayers, six roubles fifty copeks; the average of deaths of children four—four burials, four roubles. You may have to give a daughter in marriage—certificate, one rouble; a son to enter as recruit for the army—well, we won't mind him; but we still come to twenty-one roubles fifty copeks; let us say roundly twenty roubles." The young peasant says, after much consideration: "But, pope, you may die before all this occurs." "Dear child," replies the pope, "it is unfortunately true that we all must die, and therefore we will square accounts for ten roubles." The peasant paid the ten roubles for the certificate, and left the pope, not quite contentedly.

THE *Boston Traveller* gives some interesting statistics on the Chinese question: "During the past six years the total immigration of all nationalities into this country was one million six hundred thousand three hundred and six, of which there were but ninety-one thousand seven hundred and thirty-three from China, or a little less in proportion than one to seven-hundredths. For the last fiscal year the total number of immigrants from all lands was one hundred and thirty-eight thousand four hundred and sixty-nine, of whom eight thousand nine hundred and ninety-two were from China, or about one to sixteen. It would seem as if fifty millions of people, reinforced at the rate of seventeen from other Christian nations to one from a heathen country, were not likely to succumb to 'the civilization of Confucius,' on compulsion. As to our trade with China, statistics show that our domestic exports for the past year were \$20,051,856, which was over fifty-eight and one-half per cent. of all our exports to Asia and Oceania, and nearly three per cent. of all our exports to all countries. Our exports of foreign goods for the same time were \$3,027,974. The total value of our imports was \$18,128,042, and our total trade foots up \$41,207,872."

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.



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## LOCAL AUXILIARY LIBERAL LEAGUES

Chartered by the National Liberal League of America.

FLORENCE, Mass.—President, Setu Hunt; Secretary, Clarence E. Brown. Issued to the President and Secretary on behalf of the Florence Liberal League.	
SYRACUSE, N. Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell. Issued to the President and Secretary on behalf of the Onondaga County Liberal League.	
ALBANY, N. Y.—President, Thomas J. Hennessy; Secretary, Thomas Dugan. Issued to the President and Secretary on behalf of the Albany Liberal Association.	
BOSTON, Mass.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb. Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.	
PASSAIC CITY, N. J.—President, J. H. Adamson; Secretary, F. W. Orvis. Issued to the President and Secretary on behalf of the Passaic City Liberal League.	
JACKSONVILLE, Ill.—President, David Prince; Secretary, Miss J. M. Meek. Issued to the President and Secretary on behalf of the Jacksonville Liberal League.	
ROCHESTER, N. Y.—President, Anson C. Allen; Secretary, Emma H. Oale. Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.	
CHILMARK, Mass.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon. Issued to the President and Secretary on behalf of the Chelsea Liberal League.	

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS.

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MORRIS HAYS, Rochester, N. Y.  
FRANCIS E. ABBOT, Boston, Mass. E. B. URBINO, West Newton, Mass.  
Z. T. WATKINS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.  
NETTIE C. TRUESDELL, Syracuse, N. Y. FRANCIS E. ABBOT, Cambridge, Mass.  
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T. C. GARD, Fayetteville, N. Y. D. G. CRANDON, Chelsea, Mass.  
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(FOR THE INDEX.)

## "Creation" and "Creator."

BY L. B. FARRAR, M.D.,  
OF PAXTON, ILLINOIS.

No being can bring itself into existence.  
No being eternally existing can withdraw itself from existence.

Something must exist without beginning.  
Is that something infinite or finite?

Is it all or some?

If infinite, nothing else could be brought into being, even by the infinite. If the eternal something is infinite, it must be so in all possible regards. Nothing can be added in entity or attribute, in extent, number, complexity, relation, form, or motion. It must include all collocations, all successions, all antecedents, all consequents, all causes, and all effects, the actual and the potential. The infinite can neither be increased nor diminished, perfected nor completed.

The infinite must not only include universal factors, but also their synthetic product,—the All in one and the One in all. It must be the good and the evil, their antagonism and their reconciliation. Is creation possible, when the eternally existing comprehends all actualities and all possibilities? To say that the something which has always existed is infinite, and then affirm that the something has created somewhat that is not included within itself, or is included within itself, is equally to deny the infiniteness of the something, and to utter nonsense. Or shall we say that the eternal something is finite? Then by what is it limited? Creation is as impossible to the finite as to the infinite. If something is brought into existence by the finite, it must be that which is not included in itself. But all its powers, potential and active, are a part of itself, and their exercise must be confined within itself; and this may eventuate in evolution, but never in creation. If the creation be from the operation of powers not included in the finite, the proposition is contradictory; for by the hypothesis the eternally existing is the finite. Suppose we name the beginningless something God or Deity, and predicate of this God or Deity infiniteness. Can we then say that mind, matter, motion, force, space, and time exist outside of, are different from, and have been created by, the infinite God, without at the same time denying to God the attribute of infiniteness? If the universe did not always exist, but was at some time brought into being by the infinite God, is not the universe so much added to what was before infinite?

The first and specific signification of the word create is, to bring into being, to cause to exist, to form out of nothing.

But this meaning it is impossible to realize in thought, when a rigorous attempt to do so is made; as also its antithesis,—the extinction of any substance

that has existed. So says Sir William Hamilton. And to avoid the antagonism of his philosophy with what he holds to be true (namely, the Christian Revelation), he denies this signification to the word create, and says: "It is not the springing of nothing into something. Far from it. It is conceived and is conceivable by us merely as an evolution of a new form of existence out of Deity. All there is now actually of existence in the universe, we conceive as having virtually existed prior to creation in the Creator."

But this definition of create is in violation of the recognized use of the word in Genesis and elsewhere in the Bible, and denies to Deity the power really to create, and confounds the universe with the Deity.

The mind cannot escape the conviction that something has always existed. The affirmation of eternal existence is equivalent to the denial of creation. To say something has forever existed, is to say all things have forever existed; for we have seen that the infinite could not be a creator, from its all-comprehensiveness. It is *The All*. And the finite could not be a creator, because if something is created it must be that which is different from, and not an evolution of, itself; and this is the same as self-creation, which is absurd.

We are brought to the inevitable conclusion that a creation must be discarded; and if creation, then a Creator: for the latter is merely the counterpart, the correlative, of the former. The notion of creation is the product of unscientific thought. Scientific thought and procedure are the most developed tests of truth. The highest-cultured scientific thought of to-day could not possibly evolve the symbolic conception of creation. It is bequeathed to us from the uncritical past, has been incorporated in our education, and sanctioned by the religion of Christendom. In that religion which claims so persistently but unjustly to have evolved modern material and moral civilization, it is a first and indispensable dogma. But falsehood and absurdity stand not in the way of religious dogma. They are the staple of dogma.

In the second of a series of school readers by William McGuffey, LL.D., entered according to the Act of Congress in 1853, and published by Winthrop B. Smith & Co., of Cincinnati, and having an extensive introduction into the schools of the West, I read: "Six thousand years ago there was no pleasant earth; and then the bright sun was not made. But the great God lived then, and there never was a time when he did not live. When the time came that the Creator was pleased to make this world, he made it all out of nothing."

Such is the falsehood that the Christian Church has taught the people for centuries, and continues to teach. If the fountains of learning are thus poisoned; if lisping childhood has forced upon its attention and acceptance such theological fables for veritable facts, what better can be expected than that superstition and not truth will continue to rule the world? It is almost as difficult for a mature man to be born into the Church as into the world.

The physical sciences are displacing and subverting all definite and defensible forms of religion.

Creation is not an intuition. As a rational postulate it cannot be defended, and it has been abandoned by the physicist and the philosopher. The notion persists, however, in a few, as a surviving religious dogma, whose scientific attainments are respectable but who have inherited a strong religious diathesis, or whose position or calling render the unprejudiced results of recent physical learning difficult of reception. Few are able to perceive all the incompatibilities of the different articles of their creeds, or independent enough to cast away the defenceless conclusions arrived at during early life.

The infinite existent includes the potential and successive, as well as the actual and the present. Form and motion are successive and continuous. Form is more or less of this or that, or of this and that.

Quality is quantity, collocation, or combination. All substance is eternal and perhaps identical. The idea of *first cause*, in the sense of the partial, is illusive. There is no intelligible meaning of *cause* other than antecedent or concomitant condition. Cause cannot be a producer out of nothing. All things exist only as they exist in mutual relation and dependence. There is no absolute being that exists out of all relations. The only absolute being is the entirety of being. Substance existing as the basis of attributes, qualities, and modes is a hypothetical entity of no definite conception. Changing states in the Kosmos are but varying relations of its parts. At any given moment, they are what they are because necessitated by those relations.

It seems more agreeable to reason when we assume the eternal existence of anything (and it is impossible not to make the assumption), that it should be *all* rather than *some*. The eternal something is *all*, or it is not. No third term is conceivable, or can be verbally stated. If we say it is *some*, other assumptions as violent as this are needed to connect the part which is taken to be eternal with that which is not eternal. We are driven to inquire what this is which is eternal and that which is not eternal, and the extent and character of each. And assuming that part only exists without beginning, the rest must have begun to be. Then we are forced to assent to the verbal but self-destructive statement of a *creation* by the part eternally existing of all that did not so exist.

The authors of the *Unseen Universe* say: "They assume, as *self-evident*, the existence of a Deity who is the Creator of all things."

It matters little what name we give to what we assume to be without beginning, providing it commits us to nothing we cannot assent to. But that to the assumption of something eternally existing there is necessarily associated the predicate *Creator*, is not



only not true, so far as my own consciousness is concerned, but I cannot by any mental effort associate them as subject and predicate, with the feeling that there is any cohesion between them.

Create, in the accepted verbal meaning, is not only not self-evident to me, but its negation is self-evident. When I assume eternal existence, I deny creation, by implication, as contradictory. And these authors, like Sir William Hamilton, abandon the idea of a Creator, in the sense that any actual creation has ever taken place. For, speaking of the principle of continuity, they say: "We are led by it not only to regard the invisible universe as having existed before the present one, but the same principle drives us to acknowledge its existence, in some form, as a universe from all eternity. The visible universe—the universe of worlds—is not eternal; while the invisible universe, or that we associate with the ethereal medium, is necessarily eternal. The visible universe must have had its origin in time, no doubt from a nebulous condition. In fine, our hypothesis, in which the material as well as the life of the visible universe is regarded as having been developed from the unseen, in which it had existed from eternity, appears to us to present the only available method of avoiding a break of continuity."

If the material and the life of our world come to us from the unseen universe, as they say, and the unseen universe be eternal, what becomes of their creation and consequently of the Creator? At most, he enjoys only the empty title of this honor. There has never been a corresponding function attaching to it. He is merely a developer of the visible out of the invisible universe, which was not created but existed eternally.

"Two great laws or principles come before us," say they,—"the Conservation of Energy—the conservation of the objective element of the universe—and the law of Biogenesis, in virtue of which the appearance of a living Being in the universe denotes the existence of an antecedent possessing life. We are led from these two great principles to regard as at least the most probable solution, that there is an intelligent Agent operating in the universe, whose function is to develop energy; and also that there is a similar Agent, whose function is to develop life." And they piously inform us that the third person of the Trinity is the Agent who is distributing and developing the life of the universe, and the second person of the Trinity is engaged in the matter of developing the energy of the universe.

Such is the abortive attempt to supplement science by theology, or to trace any kinship between them. They are as distinct from each other as fact from falsehood. They abide in everlasting antagonism. To call theology in aid of science, is like calling a wild Indian to calculate an eclipse or to construct a telescope. It is invoking the Mumbo-jumbo of the medicine man to determine how life came to be manifested on our globe.

Energy, which is motion or tendency to motion due to position, and its conservation, or transmutability from one mode to another without loss, belong, according to these authors, to the unseen universe. No doubt the complete history of the Kosmos, as also that of any of its parts, must trace, not only the visible backward and forward from the visible to the invisible, but likewise its changes while in the invisible state. If anything exists, it is impossible that it should exist without law. Its mode of being and acting is law. The absolute non-action of any being, elemental, inorganic, or organized, is not recognized in science. Motion is not conceived as impressed upon matter from without, but is involved in its nature. Eternal being must exist and act by eternal law. Its modes are coeternal with itself. Life is one of its modes, and these authors assert it never absolutely began to be. Consequently it was never created.

Then we have a Creator who, according to the confession of scientific Christians, turns out to be no Creator, but like a man; yet in vastly superior degree, and in ways beyond our present knowledge. Their Creator is merely a manipulator of things and forces he finds ready to hand. He does not originate energy, for it is eternal. Nor is he needed to conserve it, for what had no beginning can have no end. Like a human being, the Creator at most is only a director of energy and life.

The skilful mechanic may direct the moving force of water or steam so that it shall run a factory, a railway train, or grinding-stones, and thereby develop varied products. The nursery-man transplants his bulbs from one place to another, and, by directing the food of his plants and their fertilization (anterior and transmutative energy), may vary the species. In all this he imitates God, who is only a superintendent of energy and a planter of germs of life from the unseen universe to the seen. Having, by deliberate consideration of the evidence of the case, abrogated the function of their Creator which at first they had conferred upon him, they have done for him what they aver he is constantly doing,—developed him into an anthropomorphic God, inadequate to account for the origin of things, and not much better than the common article manufactured wholly out of the phantasies of theology, humorously called a science! Or, as the priest Jean Meslier calls it, "Ignorance of natural causes reduced to a system; a long tissue of chimeras and contradictions."

And perhaps this half-scientific, half-theological Creator can as well be dispensed with without detriment as the prior and more legitimate one. They constantly appeal to the Christian Scriptures to bridge over the gaps in, or to sanction, their theory, thus taking upon themselves the impossible task of proving these Scriptures contain any more reliable information upon the subject than the sacred writings of Egypt, India, or Greece, or even of a last year's almanac; or else with pious effrontery, charac-

teristic of all forms of religion, ask their readers to take them for granted, with their interpretation. But the old title which was conferred in ignorance on an imagined Creator, and had a verbal meaning in function, is retained after a better knowledge has abolished the function, and even rendered its conception impossible. The most they make of their Creator, the intelligent Agent residing in the universe, is that he is immanent in matter, perhaps arranging the collocations of its atoms and molecules from which result the wonderful phenomena of the Kosmos, and laying up molecules into the various orders of crystals, vegetables, and animals, and quite as likely also, the distinguished ranks of superior intelligences which it is very gratifying to the childish and poetic imagination to picture as peopling space and riding on sunbeams. But man himself may fulfil a part of these conditions, and thereby compel—by means of that energy and life which the Creator is not master of against the puny efforts of man, but which oblige him as they oblige us—the Agent to do his part in the way man shall choose, even to the degradation and reversal of that which is his peculiar function, the development of the lower into the higher. For invariable antecedents are followed by invariable consequents, and man may supply the antecedents.

But the physicist dispenses with the services of the Creator, this intelligent Agent residing in the universe, and avers that "Nature," that is, the universe with the scientific and theologic God eliminated, "is seen to do all things herself, without the help of the gods"; avers that crystallization and organization are brought about necessarily by the modes of action of matter which are as eternal as matter itself. Says Professor Tyndall: "Incipient life, as it were, manifests itself throughout the whole of what we call inorganic Nature. The particles of matter of which crystals are built up are self-positing, being fixed in their places by their polar or molecular forces. The molecules composing a grain of corn are self-positing by the forces with which they act upon each other. In the eyes of science, an animal is just as much the product of molecular force as is the stock of corn or the crystal of salt." And again: "Vapor coalesces to stars of snow. These crystals are matter. A formative power has obviously here come into play, which did not manifest itself in either the liquid or the vapor. Was not the power potential in both of them, requiring only the proper conditions of temperature to bring it into action? If the hypothesis should be espoused that an imponderable formative soul unites itself with the substance after it escapes from the liquid, I should ask, At what moment did the soul come in? Did it enter at once, or by degrees; perfect from the first, or growing and perfecting itself contemporaneously with its own handwork? Is it located or diffused? Does it move about as a lonely builder, putting the bits of solid water in their places as soon as the proper temperature has set in? or is it distributed through the entire mass of the crystal? If the latter, then the soul has the shape of the crystal; if the former, then what is the soul's shape? Has it eyes or arms? If not, I would ask it to be made clear to me how a thing without these appliances can act so perfectly the part of a builder! What were the condition and residence of the soul before it joined the crystal? What becomes of it when the crystal is dissolved?" The same questions are pertinent in regard to the separate entity of the human soul from the human body.

Modern scientific thought has rendered the concept of creation impossible to be entertained. It is a disturbing and not a harmonizing element. If we say the material and mental universe is the product of a creative act, we are forced to postulate eternal existence in some imaginary thing outside the universe called its Creator. And what has thereby been gained to philosophy? The questions that arise about the eternity of the Kosmos are pushed back to its Creator. Does the mind better comprehend the problem of existence and change by regarding the Kosmos as a skilfully contrived machine, with the most wonderful adaptations among its parts for varied work, but as dead and motionless as a cotton-factory before the moving force is let on the great wheel, the builder and repairer, the engineer and the driving power, residing outside the machine? Or if we say the builder and energy of the machine are immanent therein, yet they are held to be no part of the machine and must be distinguished from it.

And what is the great objection, philosophically, to posit the eternity of the Kosmos? We have seen that the notion of a creation is not self-evident, nor can it be proven, neither is it probable; but it stands opposed to the law of continuity and to the law of evolution; and that it is impossible not to postulate the eternity of something, and the something must be either infinite or finite, and that it must be infinite; and, finally, that creation is equally impossible to the infinite and to the finite, and that it is a restraint upon the progress of science and philosophy, intruding itself as a finality wherever man's ignorance shuts down upon his vision, lulling to sleep and not rousing to thought. It is a native of the abyss of darkness, not of the light.

But the chief reason urged against the assumption of the eternity of the sum of things is not philosophical, but theological. It is true theology could hardly survive in any tenable or respectable condition with the foundation removed. But it is already so shattered and riddled that most of her occupants have moved out except wise owls and simple doves.

But, after all, it is not certain that much shock would be felt or damage sustained to religion by having its foundations in theology removed. For religion is one of those queer structures that stand as well, perhaps even better, without than upon a foundation. It is built from the ridge downwards. Its frame is desires and fears; its finish, poetry and song. And grave doctors carry about this airy castle,

setting it down here and there, sometimes on the revelation of a book; and when this is proved to be a fiction, then with great wisdom and saintly piety they set it down on the intuitions of God and immortality and transcendental ideas. But Mill and Lewes and Spencer, and many others, come along and show that axioms and *a priori* notions are all products of the invariable experiences of the race, fixed in organization with individual increment, and passed along the line by inheritance; that all human knowledge is experiential; and if there be a God, he is the Unknown and the Unknowable. (Knowledge of the Unknown and the Unknowable,—this is *theology*!) And as for immortality, there is but a poor outlook for it, if man is a developed animal, and may trace his ancestry back through the Anthropoid apes, the Amphioxius, the Ascidian, to the homogeneous bit of Protoplasm, and then lose himself in diffused and general physics. It will require more than doctors of divinity to rescue him from this awful plunge, and fix him on the pedestal of personal immortality. Man has emerged from oblivion; and however painful may be the thought, there seems at this present time no valid evidence but that he must return thither. Our personal consciousness was lost a few years back in some unconscious mode or function of the Infinite Unknown. It is difficult to conceive how an immortal state can begin to be, unless the clairvoyant philosopher, Andrew Jackson Davis, has solved the problem. He says that the peculiar function of the human body is to secrete or deposit within itself its perfect fac simile, a spiritual body composed of all the different kinds of elements of Nature, held together by attractions superior to those that hold together or dissolve any other compounds. By this means a spiritual body is organized and its permanence secured, and death is the emergence of this spiritual and immortal body from the gross material body.

Perhaps all is not lost, though the Creator be. There are stronger evidences that man, with his intellect, emotions, and will, has come up out of what was not man, through natural agencies, than that he was created at first as we now find him, or that he was superior to what he now is. If our desires furnish evidence that the means of their gratification are probable, and reasonably within our reach, it is because they have been developed through their fruition in our ancestors, and passed to us through inheritance. But our ancestors had no experience of survival after death, and therefore did not know that the Christian God and individual immortality are veritable facts. The yearning for the perpetuity of self, though it were universal (but it is not), cannot be interpreted as the mute prophecy of its fulfilment; as an intuitive, God-given idea, and intimation of his purpose to realize it to man. All such notions are most thoroughly exploded,—I mean from the domain of evidence and reason.

Prophets, whether within or without, and the rest of supernaturalism, have gone down in naturalism, and the incoming tide of evolution has swept over and submerged their basement of superstitions, founded as it was in the uncriticized experiences of man as he emerged from the brute animal to the rational animal. But church councils and synods take little notice of what is going on below the clouds. Why should they? They are occupied, not with provable facts, but with provable fiction. Religion is not much hurt by conflicting facts. It is all the same whether it admits the facts or denies them. Christianity marches on, as does Mohammedanism and Buddhism and its other kindred delusions, addressing itself to man's wishes and fears, and multiplying his intellect, unless the intellect subverts his superstition. In the language of Luther, it says: "Let natural science alone. It is enough that thou knowest that fire is hot, water cold and moist,—knowest how thou oughtest to treat thy field, thy cow, thy horse and child; that is enough natural science for thee. Think how thou mayest learn Christ. Thus wilt thou find out God and thyself, which no natural master or natural science ever taught. Faith is stronger than heaven and earth and all creatures: it turns stones into water, and brings water out of fire."

It emphasizes the importance of faith without evidence of the existence of its object, and ignores truth manifested by evidence.

The vast prerogatives of the Pope are said by Hallam to have been built upon what are called the False Decretals. But after these were proven and acknowledged by the Catholic clergy to be base fabrications, the superstructure that was raised upon them stood just as securely.

By many, chiefly through early education and deference to what is called revealed religion, there is felt to be a philosophical difficulty in dispensing with a Creator for the universe of matter, mind, and force. And the difficulty is generally embodied in the feeling that so many evidences of design should exist without a designer, and that there should be law, physical and moral, without a law-giver; that so vast and complicated a concern as the universe should exist eternally and without an architect. They ask triumphantly, "Is your watch a self-existent thing, or had it a contriver and manufacturer? And if so simple a thing as a watch needs a builder, how much more the universe." The real gist of the objection is that what is so immense and complicated as the Kosmos could not eternally exist, but must needs have an architect. But when we have thus comfortably satisfied ourselves that the universe is not and cannot be eternal, but is the product of the power and skill of an artificer and Creator, the same questions as to the eternity of the universe arise to plague us about the eternity of its Creator, and even more and more difficult to answer. For must not the Creator be still greater and a more wonderful Being than the universe which he has brought forth out of nothing? Is not the watch-maker a more complex



and wonderful thing than the watch? The design notion underlies all dissertations on natural theology. Butler, Paley, Fergus, and the authors of the Bridge-water Treatises, have developed this idea. But their mode of reasoning—"The simplest forms of mechanism with which man is acquainted not being self-existent, therefore, for a stronger reason the most complicated, as the universe, cannot be self-existent"—is not carried out by them to its legitimate consequences. For, on this principle, how can the Creator be self-existent, who must greatly transcend the universe? The conception and evidence of the principle of continuity and of evolution have quite removed all philosophical necessity for the work of a Creator and Designer. Indeed, the former are irreconcilable with the latter. And it is not likely that any one will write "On the Power, Wisdom, and Goodness of God, as Manifested in the Creation," who has studied Darwin, Huxley, and Haeckel.

We are told that Deity is omnipresent. How can a being be everywhere without being everything? If God is everywhere, what need is there for anything further? Must he not be instrument as well as operator? Is it possible to know everything without being everything that knows? Are space and time products of creative act? I never asked a person this question who thought they were. But these, at least, are conditions; and can we avoid assenting to the averment that all beings and all gods are conditioned by these uncreated conditions? No worlds of matter could have been created, had there not been already the conditions of place and time for them to be in and to move in. Can we conceive, or does any one believe, that matter can move from place to place without the lapse of time? If the Creator ordained that the earth should revolve around the sun, and fixed its period, were not these conditioned by the before and uncreated conditions of time and space, to which the Creator, no less than man, must conform all the motions he originates and directs? Then there are two conditions, time and space, confessedly uncreated and eternal, and which yet are not the Creator, and yet condition him as well as us. Can God be infinite and not be these? Can it be thought that the axiom, "the shortest distance between two points is a straight line," depends on divine enactment? Does not this follow necessarily from the properties of space?

"Arithmetic, the science of discrete quantity, creates its numbers; and geometry, the science of continuous quantity, creates its figures; and both operate upon these their objects in absolute independence of all external actuality. The two mathematical sciences are dependent only on the two notions of time and space, notions under which alone matter can be conceived as possible; for all matter supposes space, and all matter is moved in space and time. If matter had no existence, mathematics would be true." As space and time are uncreated, so are mathematics. If matter was created and motion given it, the eternally existing properties of space and time must needs have been considered by the Creator, and their behests obeyed by him. The mathematics are the great instruments by the aid of which men have investigated and comprehended the problems of matter and force. By regressive acts the mind goes behind all the mind avers to be created, and the uncreated becomes the master and expounder of the Creator.

Creator and creation are a correlative couple; neither can exist without the other. Each alone, and both in relation, are positively unthinkable (therefore these notions cannot be self-evident), and antagonistic to the symbolic concept of the great whole we call Nature. And in the solution of the problems that arise within the sphere of human experience and thought, they are ignored, and are a brake upon the progress of intelligence. But beyond the limits of knowledge, and beyond the dim light of rational conjecture and guess which knowledge casts outside its boundary, the words linger; but they express nothing intelligible. They are called up to help us conceive how things came to be, and to satisfy our questioning. But they afford no explanation; rather they stand as deniers of thought where we most earnestly desire thought. As man has slowly and painfully penetrated into the arcana of Nature, he has had to oppose at every step the pretensions of these two talismanic words, which are ever ready to present themselves as the reason of things at the border-line where the light of man's knowledge shades off into the darkness of ignorance. We may beguile ourselves with the phantasy that we have in the notion of a Creator an explanation of things. But the word has only a verbal meaning. We can neither conceive of a Being who can bring existence out of no-existence, nor of the process of nothing becoming something. Therefore Creator can be no explanation of things. These two words have always operated to stupefy inquiry. For fifteen hundred years the highest capacitated portion of the race for the investigation of the physical facts of Nature, were kept in reference to Nature in the unadvancing treadmill of what these words had to teach. "Mystery, mystery! As one in an unknown place, in pitchy darkness, puts forth his hands to grasp some object where no object is, so Creator and creation are felt neither by sense, thought, nor emotion.

Creator, by the endearing name of Father, is summoned up from the vasty deep to help us in our extremities. But he can do nothing with matter and force, said to be the products of his wisdom and skill. A grain's weight and a mountain are alike beyond his power, or beyond his kindly will. The silent dew gathers on the flower, the cold sweat upon the face of the dying, and the remorseless ocean-wave marches on to engulf two hundred and fifty thousand human beings, alike in accordance with uncreated law, and alike indifferent to Creator and created.

In the reconciliation to the inevitable that is possible and that comes to all with few exceptions, as its

advancing shadow falls upon us,—a reconciliation that sometimes passes the bounds of complacent indifference and becomes the great joy that the anticipation of great gain brings with it,—we have been taught to recognize a Creator's and a Father's kindly will and office. But this joy depends upon expectation, and bears a direct relation to its strength and the absence of any conflicting emotion, as of doubt; and none whatever as to whether the expectation is founded in truth. A false speculative or historical opinion adapted to affect strongly the emotions is just as influential upon feeling and conduct as if the opinion had its basis in fact; and the strength of its influence is directly as the thing is desired and believed in. Our emotions may be likened to a complex and unstable compound; many and varied causes may precipitate them. And these are often so subtle as to elude our search after their antecedents. Then fancy starts off without rein or tether, its only guide being what is pleasing and is thought to be advantageous to us. But in the joy and under the circumstances alluded to, the discriminating mind, not under hallucination and that does not suffer the feelings to usurp the office of the intellect and determine what is objectively true, no such cause as the interference of Creator or God will be recognized.

This joy comes alike to those who desire a personal, discrete immortality and those who desire to have their individual, distinctive immortality dissolved in the impersonal and diffused; to those who want to be men and women in heaven, and to those who expect to lose themselves in Nirvana; alike to believers in the Christian's, the Brahman's, and the Indian's God. These gods have similar powers and attributes ascribed to them by their respective followers; have similar evidences of their existence, and equal power over their devotees. But none of them have any real manifested power over matter. The Creator can bring forth the world out of nothing; but he cannot build a meeting-house out of materials, or keep it from being burned, or blown down, or struck by lightning (except it have a lightning-rod upon it). The same may be said of all the temples of all the gods.

No voice of the Creator and Father comes to warn us of approaching danger. He does not save us from physical calamity. The good and the bad, his lover and his hater, are alike wrecked in railway trains, and consumed in burning churches. Unseaworthy ships go to the bottom of the sea with missionaries on board. Stanch ships safely carry their piratical and murderous crews and infidels. Cities are buried in the ashes and lava of volcanoes, and engulfed in the opening earth. He comforts his enemies and torments his friends. Relentless disease makes no discrimination at his command between oppressor and oppressed. Insanity bewilders the most promising and healthful intellects. Man has been left for thousands of years with no divinely revealed intimation of the properties of matter, poisonous or healthful, or how to combine or use it for the amelioration of his condition; of what secret agents lurk in the atmosphere, in the water, and in the soil, ready to attack and extinguish his life amid appalling distress. If there be a wise and all-powerful Creator, our ignorance, our calamities, and our crimes are as much purposed as our pleasures and well-being. This God and Father has been a silent spectator of man's cruelty to man in wars and tortures carried on in his name. And if we may believe those who profess to be his lord-lieutenants and familiar with his ways and his accredited records, he has aided and abetted the oppressor and the torturer, and commanded to be slain for his honor men, women, and sucklings at the breast. He has ordained and approbated conception, and slain in the birth. He has given appetites that would not be appeased, and then damned their gratification. This All-Father has given support to a limited number of human beings, and an unlimited (but deceiving and unpurposed) desire to initiate their beginning. He has ordained an all-absorbing and all-conquering love of parent for child, and then with an unrelenting blow has killed the child, and then offered through his fiduciary ambassadors the selfish and weak excuse for it, of a greater love for child than for him. A class of comforters, who make it a calling for profit and praise, come to us with the soothing lullaby that this Creator (their own creation) is infinite in power and in goodness, and of tenderness surpassing that of mother; that he does not afflict any willingly for his own pleasure, but for their good. And by this silly twaddle are we lulled when we bury our loved ones. If such acts should be ascribed to the devil they would be held as perfectly harmonious with the character man has given him. This Governor has no power to prevent, but he is an all-powerful soothing-poultice to apply to the hurt. This clergyman's Creator has great suavity, and, being of the male sex and having much more influence with women than with men, I had almost said gallantry. But then this has been the character of most of the distinguished gods. He never takes sword and lance for woman's defence as many of the class of gods have done, but insinuates into and works on her emotions, taking advantage of the emotions which he has given her in excess and the disquisitive intellect which he has given her sparingly. He has been careful in all his communications to exalt the masculine gender as superior to, and as rightful master over, the feminine; telling the woman if she would learn anything she may ask her husband (this Father has made no provision for the instruction of spinsters); that man is his glory, but she is only the glory of the man. She must not aspire to say anything in the Church, but must be shamefaced and submissive to her husband in all things. And she must wear her hair long and keep her bonnet on. He has degraded her to the painful and dangerous office of child-bearing, because she picked some fruit off a tree and ate it.

This God has so discriminated against woman that, when he was in full power, before the wicked infidel, rationalist, and liberal arose to dispute his claims, he mulcted her in a fine for bearing children, and put a law upon his statute book that she should be unclean and stay at home from meeting twice as long if she bore a girl as if she bore a boy. And, to add poignancy to her pains and her degradation, some of the ancient Christian saints, in full communion and fellowship with him, have told her that, had she had less fancy for beautiful things, less gustatory propensity, and less desire to be wise about gods, this God would have provided some harmless vegetable process by which to people the earth. And still women are everywhere great admirers of the gods, and a large majority of those who visit their temples for consolation and confessional in every land are women. And this is found to be in the direct ratio to the degradation and hardship imposed upon her by man. There are no atheistic women in non-Christian countries. But here, where Nature and man are beginning to be elevated to the first rank, and gods are degraded and rejected, the Annie Besants, the Almira D. Slenkers, and the Anna Knoopes are coming forward as lovers and champions of humanity. Intelligence, and not the saliva of a God, has opened their eyes, and they see the wrong and debasement which superstition, i.e., every form of a pretended revealed religion, has brought upon the race, and especially upon woman. She has little reason to thank Christianity for her present elevation. It has come to her through scientific and moral enlightenment, in denial and subversion of many principles and practices taught in the Christian's sacred books. Has any advocate of woman's right to an equality with man before the law, her right to use her abilities of mind and body in any useful employment, demanded it because the Jewish and Christian Scriptures teach it? On the contrary, woman's best friends and most efficient helpers are infidels and those who acknowledge but a slight allegiance to these divine oracles.

#### THE "FAIRY TALE" OF GENESIS.

PROF. GROTE AND DR. VAN BOKKELLEN JOIN ISSUE—EVIDENCE VS. THE MOSAIC ACCOUNT OF THE CREATION.

TO THE EDITOR OF THE BUFFALO COURIER:—

There are two principal and conflicting theories on the origin of things. These two theories are known under the names of *special creation* and *evolution*. The former is the one usually taught us in childhood, and is that sustained in Genesis. It explains that things were suddenly and miraculously made about six thousand years ago. The latter has been brought to light by those men who, as naturalists, have given continuous attention to the facts in the case, and is at this time sustained more or less completely in the best scientific publications of the day. It explains that things were brought to their existing condition, plants and animals included, by laws of gradual development and modification, acting through immeasurable ages. It traces a blood relationship between all animals, including man, from the fact that they pass through stages in which they resemble each other in the growth of the individual from the embryo to the adult stage. Astronomers, geologists, biologists, and philologists have all come to very general agreement as to the truth of evolution. According to what is sufficient testimony, it is impossible for scientific men to adopt any other conclusion.

All leading biologists in America or Europe are agreed that, in one way or the other, existing plants and animals have developed from pre-existing forms, and all deny that they could have been suddenly, separately, or miraculously made; so that an adverse criticism of the particular observations of any one biologist with regard to any smaller group of facts is not a valid criticism of evolution, nor can it be held in reason to defend the old idea of creation. What both theories need is a reasoning upon the facts presented in the case. Freedom from bias is certainly to be desired, but knowledge is simply indispensable. Prof. Huxley says that he has found criticism and denunciation showered about by persons who not only have not attempted to go through the discipline necessary to enable them to be judges, but have not reached that stage of emergence from ignorance in which a knowledge that such a discipline is necessary dawns upon them. A great deal of confusion is brought about by loose pulpit eloquence; and the Rev. Henry Martineau advises that theology should not enter into a discussion of the genesis of things, because it does not understand how to deal with the problem which must be left to science to solve.

In the present controversy I have called the story of miraculous creation a "fairy-tale," because it is, like all fairy tales, both pleasing and improbable; and, like all fairy-tales, some facts that we have noticed on the surface of things enter into its composition. I referred also to Dean Stanley's opinion upon the story of Genesis, because in his public sermon delivered in Westminster Abbey, on the occasion of the funeral of the scientist and evolutionist, Sir Charles Lyell, the Dean discussed the matter. Dean Stanley said that there was no longer room to doubt that the book of Genesis contained two distinct and differing accounts of creation; and in the course of his sermon, the perusal of which I recommend to Dr. Van Bokkelen, he invalidated the authenticity of the story as being a solid inspired statement. From internal evidence, Genesis is not homogeneous in its composition. It has been divided by philologists into the Elohist and Jahvist portions, so named from the different titles given to the Deity. This first portion terminates with the third verse of the second chapter, and it is quite evident that in dividing the text into chapters a mistake has been made in this instance. With the second portion a



new account of creation really begins, in important respects at variance with the statements preceding it. The first account affirms that when God created man, "Male and female created he them." The second account as positively declares that man was created a solitary animal, and that his female companion was made afterwards, not, like man and other animals, out of the ground, but as an after-thought, out of a bone of man himself. The events of creation are given in a new order. The Garden of Eden is also described and the locality indicated, and this, although now possessing none of the perfections attributed to it, has been lately identified with the mythological centre of the Chaldean pantheon.

The first account, in the first chapter of Genesis, may be now compared with the facts ascertained by science. I am of opinion that the text should be understood literally when it speaks of "day" and "night," because it agrees with the context. From the alternation of light and darkness sprang "day" and "night," and which were then and there so called. "And the evening and the morning were the first day." But grant that the term "day" as here used meant any conceivable measurement of time. It is only on the fourth of these "days" that the sun appears. This to the astronomer is absurd, for he knows that the sun is much older than the earth. Light is conceived of as independent of the sun, as Gen. Pleasanton probably conceives of it. Plants bearing "seed and fruit after their kind" are regarded as being created before the sun, whose rays alone now give them vigor. Again, whole groups of animals, of whose remains great cliffs and mountains are made, such as corals and rhizopods, are omitted from the account. The record in the rocks tells us that plants and animals have flourished side by side, new forms succeeding old ones. But in Genesis the creation of trees and plants took place in a period perfectly distinct from animals. The paleontologist must, then, reject the account of Genesis as perfectly incredible. Again, the distinction between the "beast of the earth after his kind and cattle after their kind" shows a belief that domestic animals were created in a state of domestication. The biologist knows that such a belief is erroneous, and that all our domestic animals have been derived from wild stock. Again, a vegetable diet is assigned at first to beasts and man. But the physiologist knows that carnivorous animals have always existed, and that the instincts of animals are true to their teeth. Lastly, the natural philosopher knows that at no time can it be true to say, "Thus the heavens and earth were finished, and all the hosts of them," for they are not finished yet, but are perpetually changing. New stars are yet appearing from time to time in the heavens. With regard to later events, I need not say that the discoveries of America and Australia and Africa, each with its horde of different animals, have made the measurements of Scripture too small, and increased the difficulty of believing in an ark big enough to hold a representative pair of each animal; while there is no account of how the plants stood the flood. All sensible men have dismissed the story of Noah as inconsistent with ascertained facts, and as paralleled by just such myths among different races of men.

Yes, we are all waking from these and similar fairy-tales, hereditary mental chains of our race. The history of our mental development is no longer a secret which the individual could not of himself discover. It is recorded in many books and by many different pens, and there is no longer any excuse for our want of information on this subject. With regard to the account of special creation as given in Genesis, Herbert Spencer says, "Early ideas are not usually true ideas. Undeveloped intellect, be it that of an individual or that of a race, forms conclusions which require to be revised and re-revised, before they reach a tolerable correspondence with realities. What we call the progress of knowledge, is the bringing of thoughts into harmony with things; and it implies that the first thoughts are either out of harmony with things, or in very incomplete harmony with them. If illustrations be needed, the history of every science furnishes them. The primitive notions of mankind as to the structure of the heavens were wrong; and the notions which replaced them were successively less wrong. The original belief respecting the form of the earth was wrong; and this wrong belief survived the first civilizations. The earliest ideas that have come down to us concerning the nature of the elements were wrong; and only in quite recent times has the composition of matter in its various forms been better understood."

Dean Stanley, preëminent among the living divines of the Protestant faith, at the funeral of Sir Charles Lyell in Westminster Abbey, delivered the following opinion on Genesis: "It is well known, when the study of geology first arose it was involved in interminable schemes of reconciliation with the letter of Scripture. There were and are two modes of reconciliation, which have each totally and deservedly failed. The one attempts to wrest the words of the Bible from their real meaning, and force them to speak the language of science; and the other attempts to falsify science to meet the supposed requirements of the Bible. It is now clear to all students of the Bible that the first and second chapters of Genesis contain two narratives of the creation side by side, differing from each other in almost every particular of time, place, and order. It is now known that the vast epochs demanded by scientific observation are incompatible both with the six thousand years of the Mosaic chronology and the six days of Mosaic creation."

These words are an epitome of the argument against Genesis, and were spoken by a high authority of the Church of England over the grave of an old hero of science who remodelled his whole life work on the basis of the evolutionary theory, and,

dying, left an imperishable fame. Sir Charles Lyell was the greatest geologist of the century.

It is the unmerited fate of scientific men, that they should be deemed irreligious. In reality they have held more firmly to the natural conception, which lies at the root of all religions, than the universe is the work of a power which we cannot comprehend. Their crime is that they correct popular notions in regard to the phenomena by which we are surrounded. And science leads directly to an acknowledgment of the existence of a power which passes man's understanding. Its offence is that it uncovers this simple statement from the wrappings with which different theologies have covered it up. In so doing, science comes into conflict with existing creeds and dogmatic beliefs. The result of this conflict will be the lessening of purer and more abstract religious thought. At the last, both science and religion will arrive with the mass, as they do now for some few individuals, at a common point, where all conflict will cease forever.

It remains for me now to briefly reply to the protests of the Rev. Mr. Van Bokkelen. They involve in reality a protest against the freedom of speech, and in so far they deserve the contempt and reprobation of every thinking member of this community. In so far as they touch the Society of Natural Sciences, of which in 1868 I was one of the incorporators, it may be stated that the Society is not responsible for the opinion of any one of its members. In so far as they touch the public schools, I may remind the Rev. Van Bokkelen that the schools are not ecclesiastical but State institutions, and that scientific addresses are in their place when delivered in their halls. So far as the right to chain science to the opinions of theology is concerned, it has been abandoned with the tyranny of the Middle Ages and cannot exist in the light of the nineteenth century.

Recommending to Rev. Dr. Van Bokkelen the perusal and refutation of the works of Matthew Arnold, Dean Stanley, the author of *Supernatural Religion*, Tylor, Draper, Lyell, Herbert Spencer, the author of the Chaldaic account of Genesis, Haeckel, Cope, Marsh, and living biologists generally, I remain, etc.,

A. R. GROTE.

SOCIETY OF NATURAL SCIENCES, Feb. 13, 1879.

#### CAPTAIN BOYTON SPEAKS HIS MIND.

EDITOR PITTSBURG LEADER:—

In yesterday's issue of your paper there appeared in the local columns an article calling attention to the action of two so-called "religious journals" in criticising my "planned" entry to this city last Sabbath via the Allegheny. An extract from each paper is published, in which I am charged with having given use to a gathering of citizens which was detrimental to the interests of the religious community and public at large. One paper accuses me of having "some kind of an inflated suit, which, no doubt, he sought to make a market of," while another says that I should have rested on the Lord's day and prevented a desecration of the Sabbath by the sight of thirty or forty thousand people assembled on the river's bank.

In justice to the public who honored me with their presence last Sunday, I cannot remain silent on this subject of Sabbath desecration, which has furnished a bone of contention on which the blatant writers of such articles as are referred to above may spread themselves to their hearts' content. Not that I perceive any merit of argument in the wordy falsehoods, but that some simple-minded people may be led astray by the craftily-plied confusion of doxies.

The statement that I planned my arrival on Sunday is a deliberate untruth, and it seems as though the writer had wilfully sacrificed veracity for the sake of forcing his narrow-minded views upon an unwilling public. When I left Pittsburg for Oil City it was with the avowed intention of returning on Saturday afternoon in order that workmen would not have to forego their labor to see me arrive. This programme was published in all the secular papers at length, so that there could not possibly have been any misunderstanding of the arrangement. The cause of my arrival on the Sabbath day was the joint oppositions of wind, storm, and weather, over which I had no control. As for resting a day, as suggested in the brilliant religious journals, the advice comes from a quarter which is lamentably ignorant of the effect of such a "rest." Had I done so, Monday would have seen my limbs and joints so stiff that it would have been utterly impossible for me to have continued my voyage. My late arrival was a matter of accident, rather than intention; and as for the assertions that the religious convictions of the community and the principles of American institutions were transgressed, let the presence of the thousands of Pittsburg's best citizens be an answer that carries conviction with it. The pious class of this city must be small indeed, if they were not largely represented at the gathering on Sunday. They went of their own volition and of their own choice. My opinions on the matter are too well known to require reiteration. I consider the work of life-saving as sacred a calling as the teaching of any other moral or humane work. I never was, and never will be, ashamed of the red cross of Geneva, whose place is side by side with the cross of Calvary. If anything occurred in the assemblage which was inappropriate to the day, I am no more responsible for it than the good people of Pittsburg are for the disgraceful scenes which annually occur in the vicinity of Castle Shannon and other revival camp-meetings throughout the country. An exercise of common-sense would have prevented these biased writers from placing themselves in so ludicrous a position. "Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding, be men."

If I wished to make a market of my suit I would hardly have come to Pittsburg for that purpose, after

it has been successively adopted by the English, French, Italian, Russian, and American governments. The suits are only adapted for ocean work, and therefore would not be advertised to advantage at inland towns, especially as they are not retailed to individuals. The intelligent religious journals are evidently laboring under a wrong impression all through, or have been guilty of a greater crime than desecrating the Sabbath, i.e., breaking the ninth commandment. Less bigotry and more religion, gentlemen. I have given exhibitions on Sunday before countless thousands of the people of Europe, including some of the crowned heads of Europe, and it is a curious fact that Pittsburg has suddenly grown more moral than all the rest of the world. There is no one who has a greater respect for religion or religious things than myself. But in introducing a means of saving human life I am conscious that I violate no law of God or of my country.

Very respectfully,

PAUL BOYTON.

PITTSBURG, Feb. 13.  
—Pittsburg Leader.

AN ANECDOTE is told of a judge, profane and irritable, who never let a meal pass without a sonorous invocation upon the repast. Once he rebuked a deaf guest who innocently interrupted him while thus engaged, as follows: "D—n it, don't you see that I am saying grace?"—*Lippincott's Magazine*.

JOSE BILLINGS suggests that many a young poet might be able to collect his scattered thoughts, if he would only look into an editor's waste basket early in the morning.

## Poetry.

[FOR THE INDEX.]

### TO HUMBOLDT.

Hierophant of Truth! thy marble brow  
Its ample breadth and height may well expand  
In many a park and square of this our land,  
Where metropolitan myriads ebb and flow.  
For thou wert Liberty's apostle grand;  
Truth, freedom, were thy watchwords evermore.  
From bondage to Semitic myths of yore,  
Barbaric dreams, has freed the world thy lore.  
The harmony the Samian only dreamed,  
Thine ear heard. Thou didst not interpolate  
On Nature's Fasti petty human date,  
But wiser of her years eternal deemed.

An envoy from some grander sphere of night,  
With larger knowledge, cosmic wisdom full  
To sharpen and illumine our spirits dull,  
Star-travelled, on our orb thou didst alight.  
Clearly beheld thy keen, clairvoyant sight,  
Through adamantine mass, the central core,  
Where lonely Vesta tendeth evermore  
The eternal hearth-fire burning fierce and bright.  
Unterrified, with curious gaze serene,  
E'en when her mountain-chimneys shook the globe,  
Thou stood'st spectator of the awful scene,  
And saw her Earth with desolation robe,  
Where, neighboring heaven along the central line,  
With fires fuliginous the Andes shine.

No cloistered theorist wast thou; but 'neath  
The heaven of every zone, in light of sun  
And star, upland and lowland air didst breathe.  
Your lore from Nature's own warm bosom won  
Is living wisdom and no idle dream.  
The tropic skies serene, fretted with fires  
Of Argo, Centaur, Aldebaran, seem  
Your Kosmos to o'erarch; the palm aspires  
Before your reader's eye; the South's warm air  
He breathes; the gently-heaving ocean hears  
Pulsing on golden strands; savannas fair  
Of grass and flowers beholds; while skyward rears  
Its walls the condor-haunted mountain chain,  
Whose peaks far off the blue of heaven stain.

B. W. BALL.

### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING MARCH 22.

Jas. E. Stone, \$3.20; E. Thornton, Jr., \$3.20; Kate L. Greene, \$3.20; David Fey, \$3.20; Dr. John Winslow, \$12.00; Dr. N. H. Ambler, \$1; H. L. Wallis, \$1; Mrs. H. J. Gale, \$4.27; Fred'k. Loesser, \$3.20; J. L. Ouler, \$5; Frank L. Pope, \$3.20; Dr. L. B. Farrar, \$5; Hon. Rich'd. Jott, \$3.20; W. P. Barr, \$5; Mrs. C. M. Ritch, \$3; J. H. Jones, \$3.25; Rev. S. H. Winkley, \$3.20; Alex. Carr, \$1.50; J. S. Doane, 90 cents; Eben Brown, \$1.50; John Buntin, \$3.20; F. F. Dawley, \$3; John W. Turner, \$2; J. D. Sires, \$1; Wm. E. Sutton, \$3.20; A. S. Wheeler, \$3.20; J. H. Tallman, \$3.20; Mrs. M. M. Ballou, \$3.20; Mrs. C. A. Tucker, \$3.20; A. M. Colquhoun, 10 cents; J. M. Douglas, \$3; W. H. Burr, \$3.20; Mrs. Julia E. Mills, \$3.20; J. F. Ruggles, \$1.65; W. A. Clark, \$3.20; L. K. Washburn, 92 cents; Chas. Truesdell, \$3.20; C. Lauer, \$2; D. P. Lonnahan, \$1.75; F. V. Balch, \$3; E. B. Welch, \$3.20; T. T. Reid, \$1.50; Dr. C. W. Estabrook, \$3; C. B. Deyo, \$3; W. H. Williams, \$4.50.

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N.B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.



# The Index.

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N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

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## SPECIAL NOTICE.

The masterly, statesmanlike, and eloquent address of Judge Hurlbut on "The Liberty of Printing," proving unanswerably the constitutional right of Congress to prohibit the circulation of obscene literature through the mails, and demonstrating to the entire satisfaction of all who will listen to reason that the postal law of 1873 should be amended, but not repealed, has been printed for cheap distribution in the form of an eight-page tract, and can now be had at this office. No better service to the liberal cause at present can be rendered than by circulating everywhere this wise, weighty, and noble plea for private liberty and public morality combined. Price, single copies, 5 cents; five copies, 10 cents; fifteen copies, 25 cents; forty copies, 50 cents; one hundred copies, \$1.00.

Erratum.—On page 5, second column, twenty-fourth line, the words "authority is desired" should be corrected to read "authority is derived." This is the only typographical error noticed by the author, and it is of sufficient importance to the main argument to be thus publicly pointed out.

THE FOLLOWING "Act to authorize the incorporation of Roman Catholic churches" has just been passed by the Legislature of Massachusetts, and deserves the careful consideration of all who are interested in the cause of State Secularization:—

### CHAPTER 108.

AN ACT to authorize the incorporation of Roman Catholic churches.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:—

SECT. 1. Any Roman Catholic church now or hereafter existing in this Commonwealth, may become incorporated according to the provisions of this act. The Roman Catholic archbishop or bishop of the diocese in which such church may be erected or intended so to be, the vicar-general of such diocese, and the pastor of such church for the time being, respectively, or a majority of them, may associate with themselves two laymen, members of said church, and may, together with such laymen, sign a certificate in duplicate, showing the name or title by which they and their successors shall be known and distinguished as a body corporate by virtue of this act, which certificate shall be duly acknowledged in the same manner as conveyances of real estate; and one of such certificates shall be filed in the office of the Secretary of the Commonwealth and the other shall be recorded in the registry of deeds in the county in which such church may be erected or intended so to be; and thereupon such church shall be a body corporate, by the name or title expressed in such certificate, and the said persons so signing the same shall be the trustees thereof. The successors of any archbishop, bishop, vicar-general, or pastor, respectively for the time being, shall, by virtue of his office, be the trustee of such church in place of his predecessor, and such laymen shall hold office respectively for one year; and whenever the office of any such laymen shall become vacant by death, removal, resignation, or otherwise, his successor shall be associated in the same manner as herein provided for his original selection for the unexpired term.

SECT. 2. Such trustees may receive, hold, and manage all the property, both real and personal, belonging to such church, and sell and convey the same, and hold in trust gifts, grants, bequests, or donations made to such church for the support of public worship and other religious purposes; provided that all the property belonging to any one church or parish, and held by trustees incorporated by this act, shall never exceed one hundred thousand dollars, over and above its church buildings; and provided, further, that all powers derived under the provisions of this act may be revoked by the Legislature.

Approved March 12, 1879.

## INDIVIDUALISM AS DEMORALIZATION.

Considering it to be of the utmost moment at the present time, when the brazen self-assertion of demoralizing influences threatens to capture and destroy the whole liberal movement, and when so many excellent liberals have been betrayed into lending their sanction to many whose prominence is an outrage upon the enlightened moral sense of the community, to present to our readers the countervailing utterances of better representatives, we subjoin a few expressions out of many, recently received, which give cheerful auguries of the future of liberalism in this country.

The first is from Mr. J. Vila Blake, formerly minister of Theodore Parker's old society in this city:—

"QUINCY, Ill., March 17, 1879.

"DEAR ABBOT:—

"It is impossible for me to say with what pleasure and hope I welcome such a tendency in liberal thought as is contained in your article in last INDEX, called 'Reformed Liberalism.'

"Yours truly, J. VILA BLAKE."

The next is from a leading editor of the West, whose letter, dated March 18, was not intended for publication, but who, we are sure, will not object to such use as we make of it here:—

"... Allow me to thank you most heartily for your late editorial, 'Liberalism and Libertinism.' I have it laid out to republish as soon as I can get to it. Also I wish to especially commend your article on 'Reformed Liberalism.'"

The third, received March 22, is from Mr. David A. Wasson, Theodore Parker's first successor:—

"DEAR MR. ABBOT:—

"Permit me to tell you that I have read your article on 'The Moral Failure of Individualism' with uncommon pleasure and satisfaction. It is clear, cogent, unanswerable, and I do not see how it can fail to be convincing. Lange said of Materialism that it has only to be consequent to destroy itself; you make it very clear that the same may be said of Individualism. Let us have no excluding *ism* either way, but a moral individuality and a moral sociality in their proper correlation, sustaining and fructifying each other. Whole thinking leads to this, and wholesome living comes of it. Mr. Wright says that 'the whole structure of this free government was built on pure Individualism.' Yet this structure of government was adopted for all citizens, and made binding upon all, by a majority vote of the nation. Does he not see how irreconcilable pure Individualism is with such an act, and how irreconcilable it is with the very existence of civil government in whatever form? But I will not enter the discussion. You show yourself quite equal to the occasion.

"Yours truly, D. A. WASSON."

Nothing prompts us to publish such kind communications, exceedingly gratifying as they are, except the evident duty of doing what we can to make known the drift of the wisest and most elevated thought on the crisis through which liberalism is now passing. Individualism, with its narrow and conservative insistence on the right of private judgment alone, and its inability to satisfy the demands of that uncompromising scientific radicalism which insists equally on the rights of universal reason, is a blind guide to-day, and threatens to lead liberalism into the ditch. The whole future of liberalism, as a factor of social or national destiny, depends on its reforming its own philosophy and spirit—substituting for Individualism the Scientific Method, and for the present indifference to public morality a new and strong demand for conscience both in public and private life. A powerful popular reaction in favor of Orthodoxy, and overwhelming popular indignation against free thought as aiding and abetting every movement which tends to produce social demoralization, will be the inevitable result of general and silent submission on the parts of the liberals to such doctrines as are now put forth with effrontery by too many of their representatives. The day for forbearance and acquiescence has certainly gone by. The liberals will be justly regarded by the people either as moral cowards or as morally corrupted, if they tolerate any longer without protest the present evident effort to push the principle of Individualism so far as to protect the immoral and vicious from the reprobation they deserve. The right of private judgment is no excuse for immorality; and if liberals dare to stretch it as a shield before moral offenders in their own ranks, so much the worse for them and for their cause. Now that Individualism is pressing forward into the domain of morals, and endeavoring to sap

the very foundations of individual and social virtue by denying all responsibility of the individual to the universal reason and conscience, it is time for somebody to utter an indignant protest and warning against Individualism itself. We make that protest now with energy, in the name of Radical Liberalism, the Scientific Method, and the Common Conscience of Mankind. That it is called for, appears with sufficient clearness in the article below.

## A CASE IN POINT.

The Springfield (Massachusetts) Republican of February 7, 1879, contained this wretched story:—

The scandal at Northfield, occasioned by the misbehavior of the Unitarian minister, Rev. S. P. Putnam, which has kept up a smudge there for a good many weeks, has at last been set at rest by the withdrawal of the offender from the field, and, it is said, from the ministry. A committee of fellow-clergymen assert, over their own names, that there is no evidence of criminality on his part, but admit that he acted the part of a big fool. He has been accused in some papers of grosser immoralities with the women of his congregation, but the scandal seems to be simmered down to the fact that he became infatuated with one young woman of the flock, and, after visiting her constantly for a considerable time, he confessed that he should be very happy, if a way could be found whereby they might always live together. Whereupon his wife left him, going to live with relatives, and the assessors of the parish forced him to resign.

Such a revelation as this filled us with surprise and pain, for we had always thought well of Mr. Putnam hitherto. If his experience had only taught him the folly, misery, and wrong of the "free-love" which thus broke up his family and drove his poor wife in sorrow from her home,—if he had only set himself in earnest to retrieve his tarnished character and make what reparation he could for the evil he had wrought,—we should never have referred to the matter here, but should have drawn over it, at least so far as THE INDEX is concerned, the veil of pitying charity and silence. But what did he do? Forthwith he went to New York, and began to write articles for the papers in defence of that very Individualism which had broken up his home—of that very right of "private conscience" and contempt of the universal conscience which had betrayed him into so much folly, injustice, and cruelty to his wife. These extracts are from an article of his in the *Truth-Seeker* of March 15:—

The new religion is full of ideas fresh and strong. It feeds upon knowledge, and its sentiments are purified by continuous streams of truth.

Its two grand ideas, which give it commanding life and vivacity, are the right of private conscience, and the use of that right in all the affairs of life.

Luther proclaimed the right of private conscience, though he did not see the vast and radical results of the doctrine. If he had, he might have gone back into the bosom of the Church. The right of private conscience does not mean simply freedom from the Church or freedom from the Bible, but freedom from all outward authority, whether expressed in custom, tradition, social sentiment, or civilized law. A man's conscience is the gift of heaven, and he is to use it freely, and the outward has authority only so far as one's own enlightened mind confers it. Outward authority, whether ecclesiastical, or social, or political, that violates the sanctity of one's conscience, does so by sheer brute force, and is a fearful wrong.

The right of private conscience is a tremendous one, no doubt, and contains the germ of many a revolution; but the right must be fully granted or else there is no escape from Rome. There can be no half-way measures. The right, if it exists, is an absolute right, and cannot be infringed upon for any purpose whatever. To this right we must commit ourselves without reserve. We must not look at consequences, but simply at the right itself, which, dear to us, is equally dear to every other human being.

But not only must we insist upon the right of private conscience, but we must insist also upon its constant use. The right is too often held in reserve. People dare not exercise it. They may exercise it now and then, but not continuously. They give their conscience too frequently the go-by, and let custom, society, friends, civil law, as well as Church and Bible decide, and they meekly obey. They are simply cowards. But if we have the right of private conscience, we should use that right bravely. It should not be a mere right, but a practical power. It should be a perpetual vitality. If we think that such and such a course is right, the most right for ourselves, we should pursue it, though every other voice should bid us nay. . . .

This is the profound intention of the new religious movement,—to enshrine the private conscience in each individual as the actual sovereign, and not as a merely nominal one. We are too often weak and cowardly in the use of this divine faculty. We dare not follow its celestial light, but tamely submit to others. . . .

When we have not simply the abstract right of private conscience, but the private conscience dominant,—not in theological questions only, but in social and moral questions of daily and hourly recurrence,—we have a religious movement whose transcendent importance can be but faintly realized to-day.

There is Individualism, pure and simple, applied



to morals. In the light of the Springfield *Republican's* story, could anything be more sickening or ghastly—more terribly illustrative of the sophistry by which the wrong-doer desperately attempts to justify himself in the wrong he has done, and to persuade others that his shame is an aureole of glory? Repulsive, however, as all this mockery of noble morality is, we should have passed it over in silent disgust, if Mr. Putnam had not followed it up with more of the same stuff, worse still. The following article by him is from the Boston *Investigator* of March 19:—

#### A New Commandment of Liberalism.

"Do all the good you can, and make no fuss about it."

MR. EDITOR:—

This injunction of Charles Dickens contains a wealth of wisdom. It should be one of the "new commandments" of liberalism. The disagreeable thing about Orthodoxy is, that if it does any good it makes a tremendous fuss about it. When one resolves to be a Christian he makes a loud profession of it; he is baptized and joins the Church, and on every possible occasion lets the world know what a righteous man he is. Splendid edifices are built; eloquent preachers sought for and paid high salaries; beautiful music obtained and magnificence of fashion displayed, in order that the world may realize what a good thing is being done—what self-sacrifice, devotion, and high aim the saints of the earth possess.

Now the saints may have all these, but is it not better to have a little less parade? Why make such a fuss about their righteousness? It is a waste of time and effort. One can't do his best if he stops to tell people how finely he is doing it. Sublime virtue in its very nature is self-forgetful. It goes right on and does its work without advertising. Orthodoxy may be a good thing, but it would be vastly better if it made less professions; if it ceased saying, "I am holier than thou"; if it would do its work without cackling so incessantly over every egg that it happens to lay. Almost all the vitality of Orthodoxy to-day is wasted in the "fuss" it makes, and thus little is left for real achievement. Indeed, Orthodoxy is now so far gone that take away the "fuss" and nothing is left. Its life is the life of profession, not of living advance. In fact, Orthodoxy has run entirely to "fuss," and from that is rapidly going to seed.

Let liberalism by all means avoid "fuss." There is plenty to do. Let us do it and say nothing, even as a healthy man breathes and takes no note of how well and strong he is. Let us not parade ourselves as "saints." Let us not declare our extraordinary virtues, but simply do the thing that lies before us with self-forgetful ardor. There should be no professions, no lines of separation, no "saints," and no "sinners" among the Liberal ranks. Liberalism distinctly says that "Every tub must stand upon its own bottom." We endorse no one. Each must fight his own way, and win his spurs by his zeal and manliness, and not by the clapping of hands. Let us put aside distinctions and the parade of high morality. Let our work go for what it is worth. Let us not waste time comparing the cleanliness of our clothes with those of others. Perhaps we are spick and span; but no matter. A little dirt won't hurt us if we keep at our task.

It is not the spirit of liberalism to put on airs; to be "fussy" and "respectable"; but to be in earnest. It trusts profoundly in the survival of the fittest. If a man is mean he'll go down; and we need not stop to knock him down. We have better things to do than putting labels upon the coats of our fellow-workmen. Perhaps we prefer to work on the roof and lay the golden plates. It may be the mission of others to work in the ditch at the foundation of the temple. We should not fling stones at them, nor contrast our nice apron with their ragged shirt-sleeves. Let us lay the golden plating, but spend no time in calling the attention of others to its glitter and contrasting it with the clay dug out by others. To do so shows the spirit, the "fuss," of Orthodoxy.

We should not be laggos—nothing if not critical. Better be Othello, and kill Desdemona in blinded passion, than merely a keen-sighted detective. We should not compare our morality with that of others because for the moment our armor is clean. Forget appearances and plunge into the thick of the fight. Each must be true to his own vision, working out his own best life, heroically careless of what the world says of praise or of blame. Let us put our judgment into our own art of living, comparing ourselves with ourselves, but not with others. Let us be better to-morrow than to-day, but not take the trouble to inform the world how good we are. It is the dyspepsia of goodness that studies and compares symptoms. Hearty vital goodness goes right on. It makes no fuss.

Yours very truly, S. P. P.

Through all this vague and incoherent maundering, but one purpose is clear: namely, to misrepresent all inculcation of pure and strict morality as mere pharisaism on the part of the inculcator, and to persuade liberals to make no distinction of "saints" and "sinners" among the Liberal ranks! That is the genuine moral philosophy of Individualism,—to count all individuals alike, good, bad, and indifferent, as moral equals, and thus to destroy totally all moral distinctions among them. It parodies morality as "fuss," and all endeavor to elevate the moral life of the world as a pharisaism which is intent only on "parading ourselves as saints." It aims only to "put aside distinctions and the parade of high morality." Look at this Individualism closely and

keenly, clear-headed and clean-minded reader, and accord to it such praise as its exceeding moral beauty demands. Are such teachers as this (for Mr. Putnam is only one, and by no means the worst one, out of a multitude now proffering their rotten ethics to the liberal public) to be accepted and upheld as exponents of the real moral tendencies of liberalism?

For Mr. Putnam himself, we have a word of well-meant advice: namely, that he learn to recognize that his only wise course is to give over the attempt to drag the whole liberal party down to his own present moral level, and that he devote his undivided energies to raising himself to a higher level of thought before he undertakes the task of moral instruction. The immorality that justifies itself, and seeks to seduce the world into countenancing it by carefully wiping out all distinction between virtue and vice, deserves no mercy, and will certainly meet the fate of the fox in the fable, which Hon. Eliza Wright thus finely translated years ago from La Fontaine, and which we specially commend to Mr. Putnam's sedulous attention:—

A cunning old fox, of plundering habits,  
Great crauncher of fowls, great catcher of rabbits,  
Whom none of his sort had caught in a nap,  
Was finally caught in somebody's trap.  
By luck he escaped, not wholly and hale,  
For the price of his luck was the loss of his tail.  
Escaped in this way, to save his disgrace,  
He thought to get others in similar case.  
One day that the foxes in council were met,  
"Why wear we," said he, "this cumbering weight,  
Which sweeps in the dirt wherever it goes?  
Pray tell me its use, if any one knows.  
If the council will take my advice,  
We shall dock off our tails in a trice."  
"Your advice may be good," said one on the ground;  
"But, ere I reply, pray turn yourself round!"  
Whereat such a shout from the council was heard,  
Poor Bob-tail, confounded, could say not a word.  
To urge the reform would have wasted his breath:  
Long tails were the mode till the day of his death!

#### THE CORE OF FREE RELIGION.

An impression prevails in many minds that Free Religion means little or nothing more than the bringing together upon one platform representatives of various religious beliefs, for the equal and candid presentation of their views,—a free parliament for religious discussion. For instance, a course of lectures in which the beliefs of the different sects, Christian or extra-Christian, should be stated by prominent members of the sects, or a convention on any religious topics where the speakers represent widely variant phases of theological opinion inside and outside of Christianity, are considered by many persons to be illustrations of Free Religion. Now such a convention or course of lectures would be good evidence of increasing tolerance and charity in religious matters. They are among the ever-welcome intimations of a growing liberality in religion, and wherever they occur they may perhaps be regarded as indirect results of more freedom of thought. But they might or they might not be illustrations of Free Religion. Such a course of lectures or such a convention might occur, and not only all the Christian sects, but all the religions of the world, be represented in them, and the speakers of such widely different beliefs might all courteously listen and reply to each other, and yet not a particle of Free Religion be illustrated in the experiment; for this reason,—that each of the speakers might claim a special supernatural authority for his system of faith, and make that the fundamental principle of his discourse; and hence there could be no common ground of appeal in the discussion, and no chance for a free and impartial weighing of arguments.

Free Religion is diametrically opposed to this claim of supernatural ecclesiastical authority. It places against this claim the authority of human intelligence, of human intelligence enlightened and developed to the highest available degree, but never infallible. To define more accurately: Free Religion is religion, in its sentiment, its thought, and its practice, emancipated from all supernatural standards of authority, whether embodied in a book, a church, a creed, or in an alleged inspired person, and thus left free to be continually tested by and harmonized with the increasing light of human reason. This liberation from bondage to ecclesiastical types of authority may be regarded as the central principle, or core, of Free Religion. It is the human mind's declaration of independence in religious things. It is the solemn appeal to reason, rather than to the authority of a creed; to the best intelligence of humanity to-day, rather than to the authority of a book or prophet in some past era: an appeal, not to the voice of any single individual consciousness, past or present, but to the

highest collective wisdom of mankind; an appeal from opinion to the laws of thought.

On the ground of this central principle, persons of different sects and different religions might come together, not to dogmatize, not to set forth their respective beliefs as if they were a finality, but for the sake of eliciting some larger and more beneficent truth. Their respective systems of faith, as containing a final standard of truth and practice, would in fact be no more for them. They would be Baptists or Congregationalists or Methodists or Jews or Christians or Buddhists only by their lineage, not by their faith; and these names could have no other real meaning for them. And, what is of more importance, neither their religious names nor their beliefs could stand in the way of their uniting in practical works for the welfare of human society. For this is the finest result of Free Religion,—that the great powers of the religious sentiment, that religious belief, zeal, consecration, devotion, are freed from enslavement to obsolete dogmas and rituals, to be set to work for the direct mental and moral profit of mankind.

W. J. P.

#### ABOUT THE "FINAL APPEAL IN MORALS."

Now let me "take a concrete illustration."

Some people who profess to be competent, and perhaps they are, agree in deciding that the nation is responsible for the morality of what is carried in the mails. If their judgment is correct, and represents the "universal reason," then it is my duty as a good citizen to vote for the Comstock law or something like it, and I shall be culpable to vote for its repeal. But with all possible respect for the competence of these people, I am not conscious of being responsible for the morals of other people, and believe the wicked and immoral have just as much right to the use of the mails as I have. Therefore, with all possible respect for my fellow-men, I should vote for the mails free of moral supervision, if it be in a minority of one. I cannot afford to violate my own reason out of respect to other people's, however scientific or competent they may be. What I hold is, that when any number of people, for whatever reason, overstep the limits of self-defence, to inflict their moral sentiments upon individuals by pains and penalties, they must leave me out. I don't see a particle of difference between their attitude or logic and that of corporate Christianity, Catholic or Protestant. A scientific church passing Comstock laws does not seem to me any more tolerable than a religious one, but in fact a good deal more foolish. Only sham science acts that way.

I do not by any means, in making the individual the final arbiter in morals, pretend that his judgment is sure to be correct, but only that no body, or number of bodies else, can decide for him. He must do it at his peril, with the help of all the light he himself is competent to receive. He will generally be wrong. If science has ever discovered anything in morals, it has discovered this. It has also discovered that the few individuals who have had the widest and deepest comprehension of moral rectitude have had to suffer most from the consensus of society, in all ages, and probably always will.

K. W.

[We really do not know who the "some people" are, referred to in the above "concrete illustration." Certainly we have never expressed the opinion there stated. What we believe is that the United States government is morally bound not to permit the national postal system to be used for purposes which are declared criminal by the common law and the statutes of the separate States. The "illustration" of our friend illustrates nothing within our knowledge.—ED.]

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

The first air-pump was made in 1650.

It will probably be "Cardinal" Newman.

There are sixty thousand socialists in Berlin.

Carlyle has an income of \$4000 from his books.

Massachusetts will not try the prohibitory law this year.

A Mexican laborer's pay is only twenty-five cents a day.

The birds have brought with them the voices of spring.



The demand for ultramontane literature has fallen off in France.

The first watch was made in the beginning of the sixteenth century.

In only eight States of the Union does the postal service pay its way.

Talmage receives \$12,000 a year for his way of handling the gospel.

Between eighty and ninety thousand pilgrims went to Mecca last season.

Rev. Joseph Cook thinks there is a Romish plot to destroy our high schools.

Steamships for Europe usually carry about thirty thousand letters each trip.

The manufacture of silk was brought from India into Europe in the year 551 A.D.

In Pennsylvania the Lutherans claim a population of seven hundred and fifty thousand.

At the Old South ball, over \$1000 were danced into the treasury of the preservation committee.

The United States cotton crop for 1878-79, was the largest ever grown. Cotton may again be king.

Four thousand men assembled in the Boston Theatre a fortnight since to witness a wrestling match.

It is stated that there are seventy-four women on the various school committee boards of this State.

The debt of the city of Paris is \$400,000,000. The municipal taxation is nearly \$22.50 per head of population.

James Redpath has engaged Col. Ingersoll to deliver one hundred lectures, for which he pays him the sum of \$25,000.

The French Communists in New York say their object is a society independent of priest, king, capitalist, or loafer.

The annual revenue from the Suez Canal is \$8,000,000, while the annual expenses are but little more than half this sum.

There are seventy thousand miles of cable crossing the seas and oceans. Twenty-five years ago there was not an ocean cable in the world.

More than two hundred and fifty thousand paper napkins have been sold during the past year. They cost a cent or a cent and a half apiece.

Mrs. Lockwood, the first woman admitted to practice in the Supreme Court, is fifty years old, tall, erect, gray-haired, and the possessor of fine eyes.

The deepest mine in the world now worked is said to be the Adalbert Lead and Silver Mine in Austria, which is three thousand two hundred and eighty feet deep.

The friends of J. Vila Blake will be glad to learn of his continued success in Quincy, Ill. He is much beloved by the liberal people to whom he is preaching there.

Colonel Higginson thinks that Rev. Phillips Brooks' sermon on the Trinity is so poetic that anybody who only believed in the humanity of Christ could accept it.

Rev. Dr. Rhea, the leading Methodist minister at Davenport, Iowa, recently preached a sermon in which he favored the entire prohibition of religious teaching in the schools.

M. Rossetti gives the temperature of the sun as 9,965.4° or 20,380.7° centigrades, according as regard is had to the absorption by the solar atmosphere round the photosphere or not.

The gospel according to Mr. Edward Kimball, the church-debt lifter: "Greater love hath no man than this, that a man lay down all his property to help pay the debts of a Christian church."

In customs, sugar pays twenty-eight per cent of the revenue, or thirty-seven million dollars. Of internal revenue, spirits pay fifty millions or nearly one-half of the national inland taxes; tobacco, forty millions.

Elihu Burritt mastered all the tongues of Europe, and several of Asia, including Hebrew, Syriac, Chaldean, Samaritan, Sanskrit, and others less commonly studied, like Ethiopic; and he did all this after he was twenty-two years old.

Forty years ago, when Morse said he could write messages by electricity, the whole world laughed at him. Now the earth is set all over with telegraph poles, which sustain the wires that carry men's thoughts anywhere on the globe.

A party of United States naval officers lately visited an island in the South Seas called Botel Tobago, where they found a curious race of Malay stock. These aborigines did not know what money was good for, nor had they ever used rum or tobacco.

Rev. William B. Wright said in a recent sermon, in respect to Sabbath-breaking: "Let no employer of clerk or domestic or laborer dare censure those in his employ for taking recreation Sunday afternoon, until he has provided them with a week-day afternoon for that purpose."

A German physician has started the theory that food should be eaten raw. He contends that, if this practice were adopted, there would be little or no illness among human beings. They would live their apportioned time and simply fade away, like animals in a wild state, from old age.

A new order of things has come in with the new Pope. While Pius IX. frowned upon dancing, the opera, and the ballet, Leo XIII. replies to the clerical ladies who asked how they should conduct themselves during the Carnival: "Go, my dears, and enjoy yourselves in an innocent dance."

The bricks of which the pyramids of Egypt are built contain abundant remains of animal and vegetable life, perfectly preserved, and throw light upon the civilization of ancient Egypt. Plants, grain, shells, fishes, etc., are so well-preserved that there is no difficulty whatever in identifying them.

In 1776 there were but thirty-seven papers of all grades in the United States. There was not at that time a single daily. To-day there are eight thousand papers published in the country. Of this number New York has the most, and Massachusetts comes seventh on the list. There were printed in 1878 copies of papers and periodicals of every rank to the number of one billion two hundred and fifty million.

Prof. Felix Adler, while on a visit to Cincinnati recently, organized a society for ethical culture, which, although without a regular speaker, has begun practical work. It is composed largely of liberal Jews who have outgrown their traditions or are dissatisfied with the preaching of Rabbi Wise. The latter has not maintained his reputation for breadth and progress. From his pulpit he denounced those of his congregation who should attend the lectures of Prof. Adler, and declared himself in favor of excommunicating all such from his society.

Col. Carroll D. Wright estimates that the average Massachusetts family contains at least four and one-fourth persons. The tax per capita in Massachusetts is \$22.77. A tax upon every man, woman, and child in the State of \$22.77 means \$96.77 a year, or almost \$2 a week, paid by the average Massachusetts family for the support of government and government institutions. Between forty and fifty per cent. of all our taxes is caused by debt. More than half our national taxes are the direct results of the late war, and a large proportion of our local taxes are due to this cause.

It is easy to admire a person's ideas if they do not contradict our own, but it is the hardest thing to see any good in a man if he think differently from ourselves. It is no easy matter for a person to set himself against popular opinion and maintain his position. Every power is brought to bear upon him that falsehood can invent or malice employ. A man who refuses to acknowledge the authority of the hour asserts a higher. The world forgives no man for denying its right of judgment. The soul that challenges the world must prove its right of defiance. When a man is greater or better than men, he is either offered a crown like Caesar or stoned like Stephen.

Boston ministers preached upon such subjects as these on Sunday, March 16: "The ten lepers"; "Moses, the man of God, compared with modern reformers and scientists"; "Self renunciation and its limits"; "The security of the righteous"; "The poor have the gospel preached to them"; "The prophecy of Jesus." Why do not our pulpits deal with things around them, and not forever preach about what is dead and useless? We need wise words spoken on labor, temperance, social vices, human rights and human wrongs, and other kindred topics. Why are the pulpits dumb on these subjects? The gospel is preached to-day, not to save the world, but to save the Church; and we think ourselves that that is in most danger of being lost.

We have got to deal differently with vice. You that lament the spread of crime, you that mourn the birth of sin, you that weep over the corpse of innocence, before you judge the actor or the deed, ask the cause. Virtue to-day is not a Christ, nor is vice a Magdalene waiting to kiss the hem of his garment. Vice has been spurned and spit upon or winked at and flattered. We have not treated vice as a disease which can be cured, but as a disgrace which is to be covered up. Society does not forbid vice; it only asks that it be discreet. Religion condemns vice, but does not attempt to eradicate it from the social system. Vice never sleeps, while religion does little else but sleep. The Church wraps its faith in the shroud of a creed, folds its arms, and awaits a resurrection. The world must go to work to help itself. We must make virtue a habit instead of vice. The only way to get rid of what is wrong is to cultivate a love of what is right. While we would mend, as well as we could, what is broken, we think that keeping men whole is a better way to serve mankind.

The Herald is the only secular journal published in Boston that dares to preach Free Religion, or say what it thinks about the Christian dogmas. Occasionally we find in its columns words that would honor the most liberal and earnest pulpit in the

land. We are rejoiced to see liberality in the press when it is forsaking the Church. It shows that, while the minister's voice is being stifled, the voice of truth cannot be hushed. The Sunday Herald is about the best work that Boston issues on the Sabbath. We desire to especially commend the editorial in the Herald of March 9, entitled "Dead, if not Buried," and the one published in the paper March 16, on the "New Direction in Religion." These two articles are able, honest, and sensible, and will repay perusal. There is no excuse of the Church's narrowness, nor apology for its failure to save the world. The writer, in dealing with the subject of Christian teaching, pertinently says: "The rock on which religion splits into antagonism in New England is the narrow personal theorizing of those who attempt to teach Christianity." In speaking of those who call themselves "evangelicals," he says: "They are not ready to give up, and still respond like superannuated soldiers to the sound of the bugle; but they are fighting phantoms of the air." Every intelligent person recognizes the fact that evangelical Christianity is dead, but not every one dares publicly to acknowledge it.

The April number of the North American Review opens with an article entitled "Retribution in Politics," by ex-Governor Hendricks. The second paper is on "The Public Schools of England," and is by Thomas Hughes, author of "Tom Brown at Rugby." Next follows a contribution on "German Socialism in America," by an anonymous writer. The fourth article is by Henry James, Jr., and is entitled "A Friend of Lord Byron." "The Census of 1880," by George Walker, offers suggestions as to the best means of taking the national census, and shows how the business interests of the country can be advanced by census statistics if they can be made full and accurate. The sixth article is a plea for the Indians, by the noted Nez Percés chief, Joseph, with an introduction by Bishop Hare. It gives a detailed account of Joseph's famous campaign, from its beginning to his surrender to General Miles, and presents with all the force of Indian eloquence the claims of the race for justice and protection. W. W. Story, poet and sculptor, concludes his discussion of "The Pronunciation of the Latin Language." "Hartmann's Religion of the Future" is the subject of a treatise by M. A. Hardaker. The writer says that there is as much diversity in religious thought as in the trees of the forest, and that while Mr. Hartmann's new religion may appeal to the most cultivated and æsthetic minds, Christianity has in it certain elements that will preserve it and enable it to flourish for centuries to come. He attacks Mr. Hartmann's idea of the unconscious in religion. The closing paper is a critical review of recent miscellaneous literature.

## Communications.

### THE NEED OF "SOCIAL REFORM."

MR. EDITOR:—

Allow me to thank you and others for the true and noble work you have at last inaugurated,—that of leading a nation back from the worse extreme to the happy medium, which means neither chains for the weak and defenceless nor "free lust" for the sensual and selfish.

If it is, as we believe, true that the consequences of individual or social conduct determine its character, we need not look far for proofs of the infamous viciousness of much of the social life of to-day. In proportion as we rise spiritually to the sublime heights of the great Teacher whom some of us still delight to honor shall we see clearly that right around our own homes and hearth-stones are objects of wretchedness and misery all-sufficient to arouse our sympathies, and thus to bring "elements of highest thought into affinity with holiest feeling." We love our own so well that it is hard for us to remember that infinite love cares just as much for those who suffer to-day as for those who may suffer years to come. Surely we need not look a half-score of years into the future, remembering, as we may, that each one of these dishonored wives was once some one's "little girl," tenderly loved and carefully reared, trusted at last to the tender mercies of a "fiend," who at the bidding of his own selfish lust casts her off, without shelter from the storm or a cover from the tempest.

But let me ask, Would it not be well for us to remember that, unless all truly pure and noble souls join as one to crush out this monster evil, there will be just as straight a path from the well-guarded homes and nurseries of to-day to the pit of destruction, or the rack of torture, as there has been from those of the past?

That there were and are wrongs to be righted, who can doubt? But I, for one, fail to see one atom of good that has resulted from the terrible work of the last score of years. Was it indeed necessary that we should be thus degraded as a nation, in order to arouse us to our duties to the weak and defenceless and our responsibilities to the world?

I have looked in vain for years, to see some so-called Christian journalist commence this work of reform. Most of these are deeply engaged in building up their doctrines and fine churches, which shall furnish a secure retreat in time of need for Mrs. Woodhull and her champions.

The great and true principle of the universal brotherhood of man finds recognition, I believe, in the sentiments of Free Religionists. Some of us add to this a firm faith in a Universal Father who is One, and who will help us out of this tangled maze into the highways of true purity and holiness of life and



heart. But it is necessary that we work in harmony with His laws, which, rightly understood, are good and pure and safe,—a terror only to evil-doers.

Again allow me, from my heart, to thank you, in recognition of the noble work you are engaged in, and to express an honest hope that you may do this work wisely and well.

March 9, 1879.

#### A QUESTION TO MR. WRIGHT.

HON. ELIZUR WRIGHT:

Sir,—In your communication to THE INDEX of last week, you "protest against its editorial statement that the National Liberal League 'has most unequivocally committed itself to repeal.'" You also say: "It is not true that the election of officers in favor of repeal committed the original organization to a conclusion contrary to its unanimous vote on the question itself, postponing it for further consideration."

Now will you allow me to ask the true reason why all the old officers were set aside, and new ones all in favor of repeal were put in their place—especially just after a unanimous vote had been passed, postponing the question until the next annual meeting.

Were the existing officers deemed incompetent to manage the affairs of the League? Was the President, who had created it, organized it, and by the most earnest and persevering efforts of years had gained for it the importance it had acquired, supposed not to understand its bearings and interests, or not to be capable of managing them? Or was he thought to be wanting in honesty, integrity, intellectual force, and pure regard for human welfare? Did his past record warrant such conclusions?

What, then, if the majority were honest in their vote to postpone for further consideration the question of repeal, were their reasons for wishing an entire change of officers?

This is a mystery, the solution of which, on any other ground than that of the League's "committing itself to repeal," you are respectfully requested to furnish.

[The request made by the lady who has given the above for publication will, we trust, be entertained without the slightest regard to any susceptibilities of ours; and we beg Mr. Wright, for the time being, to forget that he has been from the very commencement of THE INDEX one of the kindest, most generous, and most unwearied friends that man ever had. All our acts as President of the National Liberal League are fair subjects of truthful criticism, from which we should scorn to be shielded by any personal considerations whatever; and, whatever should be said of other repealers that have criticised us, Mr. Wright himself will never stoop to criticism that is untruthful. We have believed that the election at Syracuse turned on the publicly made issue of "repeal vs. reform," so far as the great majority of the voters were concerned. Mr. Wright denies this; there must, then, have been some other and private reason for it. Let this reason, press as hard as it may on us or on our colleagues, be now unflinchingly declared. We absolve Mr. Wright from all obligation derived from considerations of generosity or private friendship, and second the above request for a frank statement of the truth as he sees it, no matter how severe or exorbitant. The public, as shown by the subjoined article from the *Christian Register* of March 22, shares our own belief on this point; nothing can dissipate it, if erroneous, but a positive declaration of the true significance of the Syracuse election.—Ed.]

MR. COOK and the Free Religionists.

TO THE EDITOR OF THE CHRISTIAN REGISTER:—

I am one of your new "Orthodox" subscribers, and I write for information. In a recent address, Mr. Joseph Cook asserts that the "Free Religionists" in a recent conference, I think held at Syracuse, voted in favor of certain resolutions denouncing the law which forbids the transmission of obscene publications by mail.

Now I know that Mr. Cook played havoc with scientific truth last year; but it seems strange that he would make such a story out of "whole cloth." On the other hand, it seems incredible that the men known as leaders of "Free Religionism" could have recorded such a vote. I am mystified. Please state fully and clearly what basis of fact lies behind or beside this statement by Mr. Cook.

CALIFORNIAN.

ANSWER.—The scientific study of religion is the object of the Free Religious Association; the complete separation of Church and State is the object of the Liberal League. The Free Religious Association once went out of its way and passed a resolution of congratulation over the multiplication of branch Leagues, meaning thereby to express its sympathy with secularization. Then the League went out of its way, not by passing any such resolutions as our correspondent describes, but by allowing the election of its officers to turn on their known opinions concerning the repeal of the law against obscene literature. The repeal ticket succeeded; but the minority, including prominent Free Religious leaders, withdrew and formed a separate League. Naturally enough, some of the members of the Association were also members of the League; and as the old League deservedly suffers odium for choosing to place itself under the lead of its looser element, Mr. Cook has made the most of these circumstances and sought to throw this odium upon the Association by ignoring distinctions

and disclaimers and lumping all together as "cancer-plants." He had a clear right to say that the whole body of shameless men and women who advocate free lust, or whose teachings look toward an abrogation of all legal restraints on sexual relations, are arrayed against Christianity; he might also say truly that hostility to Christianity has deeply colored the proceedings of the Free Religious Association; but he had no right to assert or imply that the two organizations hold any common ground on the obscene literature issue. But Mr. Cook's injustice in this matter should hardly need any other exposure than his own attempted defence, and the indignant protest of those who felt themselves slandered by being charged with holding principles which they abhor. We have not heard that Mr. Cook's peculiar way of treating those whom he counts misbelievers has led to any conversions; and we doubt if any one on earth or in heaven has ever overheard him offering the prayer:—

"Let not this weak, unknowing hand  
Presume Thy bolts to throw!"

#### THOUGHTS OF AN INVALID.

##### Clothes Philosophy.

It is more than ten years since I saw a volume of *Sartor Resartus*, but I think I have an idea concerning the philosophy of clothes that is not put down in that quaint and interesting book. How will the "Coming Pair" decorate itself?

The student of natural history observes that among all animals, including man, the excess of ornament is given to the males. That fact indicates plainly enough the testimony of Nature as to the correct relation of the sexes regarding ornament. The "fitness of things" also indicates that artificial ornamentation should follow the same law. This fitness seems to have been observed by all primitive peoples; if there was any excess of ornament, it was appropriately worn by the males. A partial civilization has made an inharmonious variation from the Divine law. The so-called civilized woman not only assumes a large excess of decoration in her apparel, but a multitude of sisters are slavish fanatics in millinery. This is wrong. Probably the error arises from the social mis-relation of the sexes which has aroused the protests of the advocates of woman's rights. Perhaps, when that mis-relation is equitably and satisfactorily adjusted, the propriety of rendering unto Caesar his ornamental dues will be unquestioned.

The "Coming Woman" will dress differently. In her decoration she will appear by the side of her lord much the same as a modest brown blackbird by the side of her glistening mate. To do full justice to the law and the testimony, perhaps I should say the coming pair will array themselves, the one like a beautiful liberal Quakeress of Philadelphia, the other like a handsome Boston man in a neat major-general's uniform! At this point I am liable to get beyond my depth, and will therefore turn the subject over to the fair sex for further elucidation; but I must continue to insist that the comparative excess of decoration should by right, human and divine, be worn by the masculine gender!

##### Sectarian Thinking.

It is an inevitable accompaniment of mental growth that various labels should designate the disciples of different tendencies of thought. It also seems inevitable that those labels should express to their wearers diversities of vast importance, impassable gulfs of difference, and that they should strive valiantly for the particular portion of truth which has possessed them. The result is a harmony that Mr. Emerson might term "a balance of insanities." Thus is reached the highest and finest fruit of intellectual culture, *discrimination*.

When a child first studies geography, he is liable to be misled by the lines drawn across the maps. Although he sees no line when he looks out of doors, he may think he would see one if he travelled far enough. The necessities of teaching require an orderly and systematic, though faulty, classification of things. Children of larger growth are as likely to be deceived by the artificial divisions and distinctions in the text-books of science, philosophy, theology, etc., as the child by lines of latitude. If a man could scrutinize Nature without preconceptions, with his five senses clear, he might conclude that while lines, divisions, and sharp distinctions are convenient for students and teachers, they are artificial, arbitrary, and should be so considered. Nature is not a system; she is a growth. The "gaps" are in our knowledge, not in her method. She wears the seamless robe; her infinite variety is all of one stuff. Much account is made by some persons of the "immense gulf" between mind and matter, sensation and motion, objective and subjective; also between organic and inorganic. As to the latter, Dr. Edmund Montgomery says in the *Popular Science Monthly* that C O O is inorganic and C H O organic, the only difference being an atom of hydrogen in a world where plenty of it is "lying around loose." That gulf is in a fair way to be filled; and we have no reason to believe there is a greater between mind and matter than can be found between the two sides of a solid shield.

The man who discriminates may recognize, and within bounds may believe, in all the opposing diversities of real thinking, without being guilty of any more inconsistency and confusion than his mother Nature. She is one, two, three, and many; she is spiritual and materialist; she is optimist and pessimist; she is all things to some men. Discrimination, indeed, covers and includes all thought-labels with the same divine inconsistency which pervades the universe; it simply acknowledges phenomena and their relations.

P. D.

#### HOT-HOUSE REFORMERS.

This is an age of rapid development in every department of life. How soon a man may now attain the full stature of intellectual greatness, and become a leader of thousands of zealous followers! A wonderful precocity in some minds renders superfluous the patient study and careful observation that were formerly thought to precede accurate and reliable knowledge. A few months' agitation of the Chinese question in San Francisco brings before the eye of a great nation a new political star that soon eclipses the old luminaries of our familiar galaxy of statesmen. After a few successful harangues on his native "sand lots," he masters the whole question of labor and capital that has puzzled so many of his predecessors in the study of political economy, and, shaking the golden dust from his feet, he goes forth as the champion of the National Working Men's Party; and old politicians whose ideas of the science of government are the result of years of careful study and practical experience pale before his newborn wisdom, that cuts the gordian knot of the labor question in the terse epigram, "The Chinese must go."

The career of the California agitator looks a little sensational to a conservative mind; but then this is a fast age, and we live in a republican government where every man has a right to be a politician. Besides, it would show a mercenary leaning toward capital and political aristocracy to question the propriety of the "sand-lot orator's" conduct.

But not in politics alone is the rapid growth of ideas witnessed. Some delinquent church member is discovered in his immorality, and excluded from the fellowship of his brethren. Then he suddenly becomes conscious of the logical inconsistencies of the evangelical system of religion, and after reading a ten-cent tract against the Bible he is sure that the Church is an institution of "despising priests," gotten up to enslave minds of men. Another tract or two of the "short-method" system of propagating infidelity graduates this late disciple of Orthodoxy, and he would accept a "call" from the liberal party to preach the new gospel of liberty which he has so fortunately learned. The very foundations of all religious faiths tremble, he imagines, at the results of his searching investigations; and woe to the puerile victim of Christian superstition that dare measure lances with him in debate. In all probability he has learned during the brief period since his "eyes were opened" by the "persecution" he suffered from his bigoted brethren, that not only the Bible is false and religion a "humbug," but that the whole social and political order needs reconstructing. He has looked through the whole system of civilization, and discovered that all existing social and political relations are false and oppressive, the offspring of priestcraft and kingcraft. He has such an ardent zeal for the cause of "humanity" that he would like to devote his life to the work of founding the grand Utopia that must spring up as soon as Reason waves her wand of power over the ruins of the past. He is the self-elected conductor of an imaginary lightning express car of reform, and if you want to go the "shortest route" to the "Land of Promise" without having your progressive soul irritated by the harsh friction of conservative breaks, mount his train and witness the propelling power of steam when unchecked by any restrictions of puerile fear!

But the cause of freethought needs every ally that it can get, and we should not "draw lines" in the liberal ranks!

H. CLAY NEVILLE.

#### THE VOICE OF WOMAN IN REFORM.

LINCOLN, Ill., Feb. 26, 1879.

TO THE INDEX ASSOCIATION:

Messrs.—Mrs. Spencer's "Liberty versus License: True and False Reformers," etc., seemed so like the inspired words of the true reformer that I could not keep THE INDEX all to myself, but felt obliged to read it to some of my friends, and at last to lend it. Words of such deep earnestness, beauty, and truth, spoken at this time when many of us who have launched out into the ocean of freethought feel sore afraid of the rocks and shoals that loom up before us in the shape of false reforms (many of which look so like the safe shores of true ones), and are in doubt as to whether we can steer clear of them,—to such of us her words are as a beacon light set in a high tower on a hill.

Such glowing words cannot fail to waken an answering glow in many other earnest souls, and I cannot help saying in my own behalf that my heart is full of gratitude, most fervent gratitude, toward her, because she is a woman! And in imagination I reach my hand across half a continent to give hers a sympathetic grasp.

And now this week again my heart is full of gratitude toward THE INDEX and a woman! Every woman in the land who reads the lecture of Elizabeth Oakes Smith on Woman Suffrage must be grateful to her. She has said for us what few if any of us could have said so well for ourselves; and, if through these columns I may be permitted, I wish to say to her that I am thankful to her, as to Gail Hamilton, who has the honor of having written *Woman's Wrongs*.

Yours most truly,

MRS. EMMA BURTON.

"COME NOW, stupid," said the school-master; "you don't know how much two and five make. Now listen. In one pocket I have \$2 and in the other \$5. Now how many dollars have I got?" "Let me see them, and I will tell you." School was dismissed.

"THE RISE" generation is it ye cahl 'em?" says Mrs. Moloney; "begorra, the lary young abalpeens'll lay in bed till they wear through, so they will."—*Yonkers Gazette*.



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FRANCIS ELLINGWOOD ABBOT.

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BOSTON, MASS., THURSDAY, APRIL 3, 1879.

WHOLE No. 484.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

4. The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointments, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

HON. ANDREW D. WHITE, President of Cornell University, has been nominated as minister to Germany. Professor William C. Russell, the Vice-President, will, it is said, act as President during his absence.

A CALIFORNIA judge has recently decided not to exclude the testimony of an atheist in court. This is commented on as an innovation. Of course it is an innovation, but it ought to become an authoritative precedent in such cases.

AGASSIZ is said to have uttered this pithy apophthegm: "Whenever a new and startling fact is brought to light in science, people first say, 'It is not true,' then that 'It is contrary to religion,' and, lastly, that 'Everybody knew it before.'"

THE BAPTIST newspapers all over the land are in a ferment of indignation because the Second Baptist Church of St. Louis, whose edifice was not long since burned, and who accepted the invitation of a Jewish synagogue to worship in its temple (inspired, perhaps, by the same good-feeling which led the Jews to offer their building), invited Christians of other names to partake of the Lord's Supper with them.

A GENEROUS FRIEND OF THE INDEX in Montreal, who has acquired no little reputation by his ingenious contributions to the *Popular Science Monthly*, sends to the paper a donation of ten dollars, accompanied by these encouraging words: "Let me thank you sincerely, not only for myself, but on behalf of the little circle here, for your recent editorials, particularly the one on 'The Final Appeal in Morals.' None of us have met anything else so clear and conclusive on a subject of the deepest importance. THE INDEX ably fills a high place in journalism, and I am sure many owe their best moral instruction to it. Herewith is a small contribution to help the paper along, and, were not times desperately bad, I should gladly send more."

MISS MARIE A. BROWN's translation of *Nadeschda*, a poem in nine cantos by the famous Finnish poet, Johan Ludvig Runeberg, gives to the American reader in a beautiful form a most charming idyl of Russian life under the reign of the first Catherine. The metre is very peculiar, and without rhyme, but is carefully retained from the original. The story is a sweet and tender one of Russian tyranny conquered at last by the patient purity and love of the poor serf-girl, Nadeschda. While not perfect in all respects, Miss Brown's version is on the whole very successful, and breathes the aroma of the truly poetic spirit. She publishes the book herself, in a very tasteful style, and may be addressed, Post-office Box 900, Boston. Price, \$1.50.

AT THE monthly meeting of the German Republican Central Committee, held at the Steuben House in New York City on March 21, this excellent resolution was adopted with only one dissenting vote: "Whereas, in a republic in which equal rights are guaranteed to all, the duties and obligations to the government should be borne by all alike; and whereas a discrimination is made in favor of religious congregations, which escape taxation and thus unjustly increase the burdens of the citizens; and whereas this favor is abused in the erection of extravagant and untaxed edifices; therefore be it Resolved, that the Legislature of the State of New York be requested in the revision of the tax laws to provide for the taxation of church property."

THE OKOLONA (Mississippi) *Southern States* speaks out for the "lost cause" without much regard for prudence: "Yes, thank God, we have captured the Capitol, and in 1880 our man will walk up to the White House steps and take his seat in the presidential chair. Then will our glorious triumph be complete. Then will we proceed to tear your amendments from the Constitution and trample them in

the mire. Then will we break the shackle you have forged for the free, sovereign, and independent Commonwealths of the Union. Then will we recognize the right of secession, a right that is not dead but sleeping. Then will we decorate the Capitol with the pictures of Davis and Lee and Stuart, and all the glorious leaders of a cause that is not lost but living still. Yes, thank God, we have captured the Capitol, and from that coigne of vantage we propose to rule the Republic in a way that will make your radical laws and your radical leaders forever odious in America."

IN RESPONSE to a letter of the Secretary of the National Liberal League of America, Mr. Hargrave, the highly respected editor of the *Freethought Journal* of Toronto, Canada, throws his influence on the side of radical liberalism, and strengthens the cause of freedom and morality combined: "It is almost unnecessary for me to state that I am in entire sympathy with my friend, Mr. Underwood, and his friends Mr. Abbot, Judge Hurlbut, and others, in the stand they have taken in the matter of 'obscenity.' We require laws to punish persons who would, for the sake of gain, cater to depraved appetites, or arouse the passions of the young by placing before them obscene pictures and lewd descriptions. In my opinion, there should be laws, Federal and State, Dominion and Provincial, against the circulation of really obscene works through the mails or otherwise. If, therefore, you think that adding my name to the list of Vice-Presidents of the National Liberal League of America will strengthen in any way the cause of purity and good morals, you are at liberty to do so." Mr. Hargrave's name has been gladly added to that list by the Directors, to fill the vacancy left by Mr. Frothingham's withdrawal.

GREECE seems to have spontaneously originated a movement analogous to Unitarianism: "The Greek Orthodox Church is at present threatened with a great schism, or, as it perhaps would be better to represent the case, its somewhat stagnating waters have suddenly come into violent motion. Some years ago, one Makrakis, a man of eloquence, intelligence, and wealth, used to hold large religious meetings in his house at Athens. In 1872 he founded two schools, one in Athens and one in Piræus, in which children received free instruction; and in the following year he began to issue a religious periodical, *The Word*, and erected a church in Athens. His ideas of reform, he had gathered from the very earliest period of the Christian Church. He rejected the authority of bishops and synods, all fasts, the worship of saints, and the whole liturgy of the Greek Orthodox Church. As far as possible, he sought to reduce religion to a pure relation between God and individual man, and the ideas of church and congregation were held in a very vague and floating form. There was a kind of administration, but no kind of government. His followers confessed to each other and partook of the Lord's Supper at every divine service. In spite of his radicalism, he found great sympathy, even among the clergy of the Established Church. Several priests joined him, teaching in his school and officiating in his church, and everything went on calmly and peacefully. But last year the Greek Government, which hitherto had taken no notice of the movement, suddenly determined to interfere; and it did so in a most clumsy, unpractical, and violent manner. It closed the schools, confiscated the church building, banished the priests to some distant monasteries to do penance, and undertook, with one single blow, to sweep out of existence the whole affair. It has been mistaken, however. Makrakis has issued one protest after the other; a great literary controversy has arisen; the monks have grown fanatic; the whole population has come into commotion; and a general uproar has been raised, which the Government is utterly unable to still."



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y.	MOSES HAYS, Rochester, N. Y.
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[FOR THE INDEX.]

## Is Liberalism Moral?

A DISCOURSE PREACHED BEFORE THE FIRST FREE RELIGIOUS SOCIETY OF LYNN, MARCH 23, 1879.

BY L. K. WASHBURN.

There is a system of thought and faith which is known by the general term of liberalism. This system comprises the thought which is opposed to the philosophy of absolutism, and the faith which is antagonistic to the doctrines of Christianity. Liberalism has been called immoral. It is charged that liberalism leaves the individual without moral restraint; that it affirms no other guide of human action than personal inclination or caprice; that it recognizes no law which the individual is bound to respect, and, consequently, that a man may do what he pleases, and defiantly ask society what it is going to do about it?

Were this charge true, we should disavow all connection with liberalism, and join its opponents in their endeavor to overthrow its principles; but, instead of that, we purpose to defend our position as a liberal. Some have thought the wiser course for liberals to pursue was to answer the accusation by silence; but *silence to-day would be a confession that the charge is true*. Liberals must defend themselves against a spurious liberalism. This is the demand of the hour, and all who love the right and true will not shrink from doing their duty. Events have forced liberals where they cannot wave aside this charge of immorality without leaving themselves tainted with suspicion. We must speak, and with no ambiguity in our language. The only course for us is to avow our faith in moral principles, and then to live in such a manner that our actions cannot in any way be arrayed against such principles.

I deplore dissensions, and regret that the necessity has arisen for liberals to defend their faith against those who claim to accept the principles of liberalism, and who enroll themselves under its name. But I prefer division rather than to have liberalism rest in silence under this charge of immorality. What we should do is to declare in plain, fearless speech our opposition to those social ideas which tend to the destruction of the marriage system, and which leave only sexual considerations to determine the relations of the sexes. Free religion ought not to bear the odium of these ideas. While it is rightfully jealous of liberty, it cannot endorse license. I would have free religion command the world's respect; the respect of those persons who believe in social order, in husband and wife, in family and home. Where you find the highest regard for the rightful relations between man and woman; where you find the family altar bright and pure with the fire of lawful affection; where you find homes pervaded by mutual esteem and moral rectitude, there will you find that atmos-

phere of human existence in which the soul reaches its noblest stature and enjoys the deepest peace. Liberalism must pronounce in favor of the home; in favor of social morality against the doctrines of looseness which have been wrongfully charged upon it. There is no place in the ranks of free religion for those who are not willing to be moral, who do not recognize individual and social morality as essential to human character, and to the preservation of human society.

We may regret that any reproach has been cast upon the liberal name, and shrink from the task of defending it; but the duty has been imposed upon us, and we cannot shrink without being guilty of moral cowardice. I would see the columns of liberalism solid in their attacks upon the false theology and false philosophy of Christianity, if, at the same time, they are solid in their defence of what is right and just in human conduct; but better that they be broken and scattered than march under the banner of immorality, and with no higher purpose than to win the privilege of living independent of moral restrictions.

It has been said that the accusation of being immoral, which has been made against liberalism, comes from a Christian source, and hence is unworthy our notice; that it is but a variation of the slander of infidelity which the Christian Church has heaped upon those who have denied the infallibility of its dogmas. Granting that the charge originated in the Christian Church, it does not remove from us the obligation to answer it. Let us not attempt to disguise facts. We must not remain silent through fear to offend some one by our speech. The policy of silence cannot be adopted. We must openly deny the charge brought against liberalism, and disavow all sympathy with the ideas which have invited the accusation.

It is well known that a class of persons who regard the present laws in relation to marriage as infringements upon man's personal liberty,—as not binding men and women morally,—as tyrannical and unjust,—have identified themselves with liberalism; and it is on account of the connection of such persons with the liberal movement that it is charged with being immoral. I have thus plainly stated the case, that condemnation, if any be deserved, may fall where it belongs. As a liberal, as a free religionist, I protest against being made to bear the odium of theories which I do not accept and which I hold as detrimental to the moral well-being of humanity. We need social reform; we do not want social disease. I am ready to work anywhere to help mankind, and will not withhold my voice in the cause of progress or truth; but I am unwilling to be placed where I do not belong, or to bear the reproach which belongs to others.

Free religion is not on trial; it is what has been associated with free religion. Under the broader term of liberalism have those socialist theories which are called immoral sought a refuge. Let no mistake be made in respect to the charge upon which liberalism is arraigned. It is not arraigned for any difference of opinion on theological subjects. It is not accused on religious grounds, but on moral grounds. It is not charged with irreligion, but with immorality. The issue before the world is this: "Is liberalism moral or immoral?" or, in plain words, "Is free religion for or against what is known as free love?"

It is the duty of every liberal to place himself right on this question. It is the duty of every liberal speaker openly and honestly to declare his opposition to free love, or openly and honestly to acknowledge his acceptance of it. We want every liberal platform cleared from the imputation of being in sympathy with this doctrine, or we want to know what platforms sympathize with it.

I reject free love in whole and in part. I do not accept one of its principles as I understand them. I repudiate utterly all that belongs to the word or goes with it, and want nothing to do with it. I believe it is an evil, a foul disease in our social body. I refuse to endorse it, and assert that it is not connected with free religion in any way. Wherever free love has become associated with liberalism, we would say to liberals, as Paul said to the Corinthians in reference to the pollution of idolatry: "Be ye separate, and touch not the unclean thing." It is the duty of every man and woman who loves right, truth, honor, moral purity, and whatever is good and fair to speak and act against this doctrine. We want free platforms, but we want clean ones. While we would not sacrifice our principles, we will not surrender our character. I believe in liberty, but in obeying the laws of liberty liberalism cannot afford to disregard the demands of morality. The political freedom which Americans have won is a national blessing, and that higher freedom which every human being may enjoy—freedom of conscience,—is every person's right. I would not say to another, "Do as I command you to do," but, "Do what the laws of Nature and the universal reason of man declare right." We want free thought, free speech, and free conduct; but when lawlessness and licentiousness claim the sanction of liberty for their acts, it is time to protest against such claim. When liberty leads the world to virtue,—when liberty leads the world to health, peace, and happiness,—when liberty leads the world to better living and better doing, then does it fulfil its high and glorious mission. But when it breaks down the moral safeguards of society, it is time to have a warrant issued for its arrest. The moral arch is one in which we cannot have a single loose stone. We must have positive convictions grounded in the moral experience of mankind, and positive obedience to the laws grounded upon that experience. Do not imagine you can map out life without conscience. Do not suppose that you can have human society without some distinction of right and wrong being made between human acts.

Because liberalism opened wide its doors, it does



not follow that it adopts every frantic and foolish whim of those who enter its doors. The large majority of liberals are sensible, moral men and women, and, while they are justly indignant at any attempt to deprive man of his rights, they are jealous of their good name. To charge upon the great mass of liberal thinkers any responsibility for the evils growing out of the free-love theory, is to do them an injustice. Free religion is nothing if not moral.

It will be said that we are growing conservative, that we are adopting Christian methods and habits, and that our protest means, "I am holier than thou." Do not be frightened by any such absurd insinuations. If to be radical is to disregard all moral considerations and distinctions, I cannot be a radical; and if to declare publicly that I prefer morality to immorality is to be pharisaical, then put me down as a pharisee. We do not make any professions of superiority when we say we cannot be identified with those who advocate the doctrines of free love. We do not adopt any creed by saying that we reverence the authority of the moral law. We do not make any confession of faith when we say we believe in living as good a life as we can. I have faith in liberalism and confidence in liberals, and believe that our movement is in the right direction; but the social parasite of free love which has fastened to its body must be cast off. As Mr. Abbot forcibly says: "*The first interest of liberals to-day is a thoroughly reformed liberalism.*"

We do not expect that every person can be a moral colossus, nor that every liberal will keep himself "unspotted from the world." It is to be expected that human nature will develop according to its own laws, and not by any theories which we may devise for its development; but neither is it to be expected that human beings will fashion their lives upon brute models, nor frame statutes for human government which are copied from actions in the animal kingdom. We know full well that love is human when in a human breast; that Nature will out; that man has the precedents of a hundred vices to excuse his evil conduct, and temptations in a hundred forms to swerve him from the path of right. But, nevertheless, we believe in man as a moral being; that virtue is not a lost art; that innocence did not perish when banished from Eden; and that there is that within human nature from which can be carved the statue of manhood and womanhood. We can consent to no lowering of the moral standard.

Liberalism has ever insisted upon the power and dignity of human nature. It has preached a pure morality, and held up a lofty ideal for men to follow. This is its mission still, and it will not abandon it. The world moves when man grows better. To find what is high, we must climb high. We cannot see the stars with our face to the ground.

Men will be certain to slip without spreading ice under their feet. They will be sure to fall without putting stumbling-blocks in their path.

I do not believe in canonizing vice. Free love may be a saint, but I do not see it so. Immorality may be a reformer, but we cannot work under its standard. Lawlessness may be the "sureka" of moral endeavor, and social anarchy the "excalibur" of governmental attempts; but we very much doubt it. The abolition of marriage may be the El Dorado which the dissatisfied soul has been seeking, but we fear it would prove to be only a greater Inferno. Free love may be an "angel in disguise," but it is so completely disguised that no one could ever discover its angelic features. If one at all, it is a fallen one. We may pity it; we cannot embrace it.

We need the reign of good-sense on earth. We need a universal law in morals. We want a public opinion which will hold men to moral utterance and moral behavior. Morality in its majesty stands like an Olympus, the abode of the gods. On its heights dwell health, happiness, and peace. Every road on earth should lead to it. Every guide-board of life should point to it. To forsake the moral path, is to become a "Wandering Jew" over the face of the earth.

This reproach which Christianity has cast upon liberalism will not stick. The grand purpose of free religion will not be defeated by endeavoring to fasten to its name the ignominy of theories it rejects. Liberalism in its legitimate undertaking is a moral crusade. It is the gospel of human goodness. It affirms man's power to be righteous, and his duty to be righteous. It assails immorality as hidden in the Christian doctrine of vicarious atonement. It would stamp out every false thing that crawls upon the earth, from a vice to an authoritative priesthood. It offers no justification for wrong-doing, but the chance to do better. Liberalism allows men to speak without muzzling them, and to go out of her sight without thinking them engaged in mischief. It trusts man to read all books, and teaches him to accept the good in all and the bad in none. It lets him believe what he must, and asks him only to be honest and sincere in his faith.

Christianity made man a god, but cut him down to a brute. It made a paradise for him to start in, and a hell for him to end in. The Christian religion calls man a worm, an evil and corrupt creature. Free religion is working to rescue man from the moral degradation into which Christianity has plunged him. It preaches the risen man, and tells him to rise higher. It would lead him out of poverty, out of superstition, out of suffering and misery. It would take the world's foot from off his neck, and the Church's hand out of his pocket.

Free religion believes in man first, last, and forever, and wants everything that is done on earth to be done for his happiness and improvement. It believes in the virtues of life, in teaching and in practicing them. It has no faith in the goodness that has to be canned to be kept. It wants the character which can stand the sun, the rain, and the air; a man who will not perish when the weather changes, and whose

moral foundation will not be shaken by the frosts of adverse circumstances; a man with a pedestal of moral granite beneath his feet, who is firm in all the purposes of life. Liberalism cannot be betrayed nor its aims defeated by Christianity trying to make it responsible for the free-love heresy. It disclaims all sympathy with it, and defends itself against it. Liberalism is free and moral, and its purpose is to make man free and moral.

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# ESTHETIC DIFFERENCES SUBJECTIVE.

BY WILEY BRITTON.

NO. VI.

The connection between the development of the aesthetic sentiments and the nature of the environment has been traced as far as needful. It will be well now to direct our attention briefly to some of the more important subjective or structural conditions, to which are due differences in aesthetic taste. Before proceeding, however, a few words may be usefully set down in explanation of what is meant by subjective conditions. I think it is important that we should have clear ideas on this point at the outset. Uneducated people, and very many who are not designated by this term, speak of hearing the sounds of strings, etc., of seeing certain colored objects, of tasting sweet or bitter things, and of touching hot or cold, hard or soft bodies; and no doubt truly believe that the strings sound, that the objects are of given colors, that sugar is sweet and quinine bitter, that steel is hard and caoutchouc soft,—that is, that these things possess the qualities asserted of them, in themselves.

These erroneous notions must be brushed away from the mind, even though they appear self-evidently true to the great majority of mankind. The string does not sound: it only vibrates. We must divest our minds of the thought that the sound is conveyed from the string through the air to the ear, and through the auditory canal and complex structure of the ear to our consciousness. The fact is, the sound originates in ourselves; is the sensation produced by the vibrating string, but has nothing whatever in common with it. The vibrating string throws the particles of air surrounding it into an oscillatory movement, which movement is propagated in the form of a wave from particle to particle, until the aerial particles next to the eardrum receive the impulse and are set in motion, and in turn communicate their motion through the auditory canal to the drum or tympanum of the ear, causing it to vibrate; and the vibrations of this membrane are transmitted through the chain of small bones of the ear called the ossicles of the tympanum, to a small reservoir of fluid in the labyrinth, in which a further vibratory movement is set up. The fluid in the labyrinth bathes the extremities of the auditory nerve, and any disturbance of it is quickly communicated to and induces in the auditory nerve-fibres a molecular change which is conveyed through the auditory nerve in the form of a current to the brain, and on arrival there produces the phenomenon recognized as the perception of sound.

Again, almost every one says, and most believe, that a soldier's coat is blue. This is an error similar to that of the vibrating string. All we know is, that the coat possesses the quality of producing the sensation we term blue, without adding anything to our knowledge as to what blue is, in itself. The rays of light proceeding from the coat or any object we call blue throw the particles of luminous ether between the eye and coat, or object, into a vibratory movement which is propagated in the form of waves of a given length and velocity, which science has measured. These ether waves pass through the cornea, lens, and vitreous humor, and, taking effect upon the little rods and cones in the external or hindmost layer of the retina, induce in them a molecular change which is propagated as a nervous current through the optic nerve to the brain, and on arrival there produce the sensation we call blue. Once more, when sugar or quinine takes effect on the nerves of taste, there arises the sensation which we call sweet or bitter; yet we are no more authorized to infer that these substances are sweet or bitter in themselves than we are authorized to infer that the string sounds or that the coat is blue. And in regard to the sense of feeling, too, we may remark that the sensations of pressure and temperature do not in the least help us to say whether a given body is hard or soft, hot or cold, in itself. For instance, if one hand be somewhat raised in temperature and the other correspondingly lowered in temperature, and both dipped into water that marks a given temperature by the thermometer, the water will produce a sensation of warmth in one hand, and a sensation of coldness in the other. At any rate, the water will not produce the same sensation of temperature to both hands, but will seem warmer or colder to one hand than to the other.

While we may accept the adage, "*De gustibus non est disputandum*," we shall find that the common saying, "There is no accounting for tastes," is untrue. Easy formulae like this, expressing apparently familiar truths, quickly obtain currency, and have no doubt too often been the sources of long standing and deep-rooted errors. Among errors of this kind, we may mention those familiar expressions, "What every one says must be true," and "The voice of the people is the voice of God." The fact that no two persons perfectly agree in their aesthetic tastes has perhaps been, from a very early period in the history of our race, familiar to almost every one endowed with an ordinary degree of intelligence. Though this fact has been long familiar, no light could be cast upon the subject while men were satisfied to accept without questioning what they had always heard spoken of as a truth unquestionable.

That the blind are unable to discriminate contrasts in colors, or the deaf unable to discriminate contrasts in timbre and pitch in sounds, is clear enough to every one in possession of his normal faculties. And the inability of the blind or the deaf to discriminate contrasts in colors or in sounds is at once known to be due to structural imperfections of their organs of sight or of hearing. To the consideration of the structural differences in these organs, then, we may mostly confine ourselves in accounting for differences in aesthetic taste. The constitutional or physiological state of the individual is also an important factor that enters into a phase of the question, and will therefore claim a share of our attention in the course of our remarks. Factors of minor importance may be passed over.

To those who have given but little attention to the physiology of the senses, a few remarks on the structure and functions of the visual and auditory organs will be useful in comprehending more clearly the substance of the argument. Let us take first the organization of the eye, the window to the soul through which are received impressions that arouse by far the greater number of our aesthetic feelings. It is not needful for our present purpose to trace the genesis of retinal nerve-fibres and the different parts in the organization of the developed mammalian or human eye. The eye is generally, as we all know, very nearly spherical in shape, and is composed of membranes and humors. About four-fifths of the outer layer of the wall of the globe, called the *sclerotic* or white of the eye, is formed of a hard, opaque, thick tunic, and serves as a protective covering. Directly under the *sclerotic* is the *choroid*, chocolate-colored and rich in blood vessels. It is composed of three layers, the inmost of which consists of small cells, bearing pigmentary granules, and is so arranged as to resemble a tessellated pavement. Lining the inner surface of the *choroid* is the *retina*, an extremely delicate and almost transparent membrane. It is in fact nothing else than the flattened extension of the optic nerve; and, extending nearly as far as the ciliary processes and crystalline lens, surrounds the *vitreous humor* filling the posterior cavity of the globe. It is composed of a great number of minute rods and cones, perhaps not more than one-thousandth of an inch in diameter and one-hundredth of an inch in length, packed closely together and disposed perpendicularly to its surface. Examined by the microscope, it presents a delicate mosaic or tessellated pavement of the extremities of the optic nerve, the rods and cones directly opposite to the pupil being much more closely packed together than those situated laterally to it. And the light of recent investigations in histology makes it almost certain that each of these little rods and cones is supplied with a separate nerve-fibril, capable of independent stimulation, and excessively sensitive and ready to change, and capable of giving out molecular motion in changing. The *cornea* is a transparent membrane forming the anterior fifth of the globe, and is fitted into the *sclerotic* in the manner of a watch-crystal over the metal face of a watch. At a distance of perhaps two or three lines behind the cornea, like the dial plate behind the watch-crystal, is the membranous curtain called the *iris*; and the circular opening in its middle is the *pupil*. The office of the pupil is to regulate the number of rays of light requisite to the proper stimulation of the retina in the function of sight. The *optic nerve* is composed of a vast number of closely compressed filaments, and enters the posterior part of the globe rather to the inner or nasal side. The *aqueous humor* is a limpid transparent fluid, and fills the anterior chamber of the eye; that is, the space between the cornea and iris. Between the aqueous and vitreous humors is the *crystalline lens*, a circular and highly transparent body, which, in the human eye, is about four lines in diameter and a little more than one in thickness, with its axis in a line with the centre of the pupil in front, and to a point near the yellow spot in the background of the eye. The *vitreous humor* is almost a perfectly transparent albuminous fluid of about the consistence of thin jelly, and occupies the posterior three-fourths of the globe. The cornea, the aqueous humor, the pupil, the crystalline lens, and the vitreous humor form the different media through which rays of light emanating from external objects reach the retina and produce the sensation of sight. To treat further of the morphology of the eye, and of the functions of all its different parts, would lead us too far out of the way. For a more comprehensive understanding of its mechanism, the reader must be referred to special treatises on the subject; or he may extract the eye of an animal and by dissecting it carefully instruct himself to much advantage.

We may now proceed to the consideration of some of the differences in aesthetic taste due to structural imperfections in the organ of sight. Let us take first the *color-blind*. A case came under my notice some years ago of a boy who was absolutely blind to all rays of light that impinged upon his retina, except those proceeding from a green object. As his retinal nerve-fibres responded only to a single set of ethereal undulations of a given length and velocity, visual impressions could excite in him no ideas corresponding to our ideas of the other colors of the spectrum. There is also what is generally known as *Daltonism*, or innate imperfections in the perceptions of colors. This defect of vision discovered by Dalton in himself induced him to investigate the subject by a series of observations made on himself. Other savans have taken up the subject, and it is now known that the number of persons affected with this visual imperfection is much more considerable than is generally supposed,—probably about one in twenty, according to the estimate of Professor Pierre Prevost. And various facts presented in the memoirs of different eminent savans show very conclusively that persons affected with this infirmity



see yellow the same as the rest of the world, but cannot distinguish contrasted or complementary colors,—meaning by this expression any two colors which, being added to or blended with one another, produce white. For instance, red and green, blue and orange, and violet and yellow are complementaries. By a very simple experiment, we can ascertain the complementaries of these colors, if there is no defect of our vision. If, after a rather prolonged contemplation of a deep-red object under a strong light, we turn our eyes upon a white ground, it will present a green tint; and *vice versa*. In contemplating in the same manner blue and yellow, we get their complementaries, orange and violet. And under certain conditions of health and age, we may see a complementary negative image of the object thus contemplated. Dalton recognized in the solar spectrum but two or at most three colors, the yellow, the blue, and perhaps the purple. But his yellow comprised the red, orange, yellow, and green of the normal eye; and his blue he confounded with purple. Yellow and orange were therefore the only colors he saw like the rest of the world. But the complementaries of these two colors, violet and blue, were to him pale blue and crimson respectively. We might pursue the analysis of this class of imperfections in the perceptions of colors much further, but it would draw the argument out to too great a length. It will perhaps be asked, What is the explanation of these phenomena of vision? Why, for instance, does the yellow of some people consist of the red, orange, yellow, and green of the normal eye? Profoundly interesting as these questions are, complete answers cannot be given here. The perception of a given color, however, is known to be due to the number and length of waves of luminous ether that takes effect upon the nervous fibres of the retina in a given time. If the longest waves with the least vibratory velocity reach the eye from the upper end of the spectrum, and decompose the unstable nerve matter in the ends of the retinal nerve fibres, the sensation of a red color is the result. If the shortest waves with the greatest vibratory velocity reach the eye from the lower end of the spectrum, and take effect upon the retina in the same manner, the sensation of a violet color is the result. But a person whose retinal nerve-fibres undergo no molecular change or sympathetic vibration when the longest waves with the least vibratory velocity from the upper end of the spectrum strike them, will have no sensation of color answering to red of the normal eye.

The waves that produce the sensations of colors vary in velocity from four hundred and thirty-nine billions to six hundred and ninety-seven billions per second. It thus seems possible that a highly complex and perfect eye might distinguish an almost unlimited number of tints, or that there may be practically an unlimited number of differences in perceptions of colors, due to structural differences of the eye. Whether those laboring with such defects of vision as Dalton appreciate form the same as people with normal eyes, is not shown in the memoirs consulted. We may suspect, however, that they might be competent critics of marble statuary (unintended), as the rays proceeding from what we call white objects give them visual sensations not differing from the rest of the world. The cornea and crystalline lens might, I think, be of such structure and composition as to give all objects whose rays pass through them and form an image on retina, an appearance of having greater length or breadth than they present to the natural eye. But there would be some difficulty in investigating defects of vision of this kind; and unless an individual had one eye that saw everything like normal eyes, we would rarely hear of such cases even if they existed. There are well-authenticated cases, however, in which the eyes of the same individual do sometimes differ in respect to their degrees of defectiveness. Mr. Herbert Spencer, in his *Principles of Psychology* (vol. 2, p. 249), refers to two cases, in each of which the eye least appreciative of colors is most appreciative of forms. It seems very likely, too, that if investigations were made with proper care, it would turn out that such cases are by no means isolated. And then there is another kind of defective vision, in which the individual is long-sighted in one eye and near-sighted in the other. An acquaintance informs me that she has a relative with one eye near-sighted and the other normal. Probably most opticians could give some interesting experiences in regard to the different kinds of defective sight. Investigations into the chromatic aberrations of the eye have now established the fact beyond question, that our organ of vision is not, as was formerly supposed, absolutely achromatic. It cannot be absolutely achromatic, for this reason: The white light of the sun, which is composed of the colored rays of the spectrum, in passing obliquely through a transparent medium of a given density into a transparent medium of a different density, is refracted, and also undergoes dispersion to some extent. While some rays of light are streaming into the eye in the direction of the axes of the cornea and crystalline lens, other rays of light are streaming into it at all angles, up to an obliqueness of something like 80° laterally and 80° vertically. Other defects of vision, such as spherical aberration, astigmatism, the blind spot, the venous shadows, etc., could be dwelt upon if our space permitted.

When we consider the great differences in distances at which near-sighted and far-sighted people see objects distinctly; when we further consider that the form and color of an object can be best appreciated only when it is seen within the limits of ocular adaptation or distinct vision; and when we take into account the various defects of vision above referred to,—we see how impossible it is for many people to view things alike from the same stand-point, and how natural it is for them to differ in their æsthetic tastes.

# DEATH.

A PAPER READ TO THE PROGRESSIVE SOCIETY OF OTTAWA, CANADA.

BY J. G. WHYTE.

It is the law of all organic structures on the face of the earth, whether vegetable or animal, that sooner or later their existence is terminated by death or dissolution. They are distinguished from inorganic bodies in that they come into existence as scarcely perceptible specks, grow in bulk, attain to maturity, decay, and die. The vital energies by which the circle of actions and reactions necessary to life is sustained having attained maturity at length begin to decline, and finally become exhausted. Inorganic bodies preserve their existence unalterably and forever, unless some mechanical force or some chemical agent separates their particles or alters their composition; but in every living body its vital motions inevitably cease sooner or later, from the operation of causes that are internal and inherent in its frame. And this seems to have been the constitution of organic bodies since the first dawn of life on this world. The record of the rocks exhibits to us traces of death and reproduction among animals, on even a larger scale than that which we now witness. The simpler the structure of an animal, the less is its faculty for self-preservation; but Nature makes amends for this by increased fertility. In proportion as the nervous system increases in complexity does the animal extend its range of the environment in which it seeks for subsistence, and in which it learns to defend itself from enemies, and in the same proportion its life lengthens and its fertility decreases. The same law holds good with man; the inferior and less cultured races among whom we live are more fertile, have larger families, than the more cultured, and many people disquiet themselves unnecessarily at the prospect of the inferior races overrunning the world; but although greater numbers are born; they have less faculty for self-preservation, greater numbers succumb to the dangers round about them, fewer in proportion see maturity or old age. The law, then, being that every organic structure should terminate its existence by death, it becomes an interesting inquiry what means Nature has adopted to prevent such knowledge being a burden to the creatures she has made, and embittering their existence while in life. With regard to the lower creatures, there seems no reason to doubt that she withholds from them all knowledge of death as the end of their existence. There is no evidence to show that any creature lower than man has its enjoyment of life impaired by any premonition of death. By depriving them of reflective faculties, Nature has kindly and effectually withdrawn from them this evil. In consequence, they live in as full enjoyment of the present as if they were assured of every agreeable sensation being eternal. Death takes the individual by surprise. This is specially the case with the herbivorous animals. The carnivora are prompted to steal upon their victims with the unexpected suddenness of a mandate of annihilation. They are also impelled to inflict death in the most instantaneous and least painful method. The tiger and lion spring from their covers with the rapidity of the thunderbolt, and one blow of their tremendous paws inflicted at the junction of the head with the neck produces instantaneous death. The eagle strikes its sharp beak into the spine of the birds which it devours, and their agony endures scarcely for an instant. When a dog catches a rat, his first effort is a violent shake which effectually extinguishes all feeling in its prey. Dr. Livingston narrates in his travels that he was much struck by a similar circumstance when he fell into the jaws of a lion; the immense animal shook him so violently that he was quite unconscious when his assistants rescued him.

Nature having thus beneficently made provision for terminating the lives of her creatures as painlessly as possible, and withholding from them all prospect of death, we may now inquire what means she has taken to reconcile man, her highest creature, to this necessary termination of his existence. Man inherits a constitution similar in many respects to that of the animals round him, but he has in addition a highly complex brain and nervous system. The effect of these endowments is, that he possesses intelligence, he is enabled to gather knowledge of the objects among which he lives, to reflect and reason upon that knowledge. He is thus able to take a far more extended grasp of the environment or surrounding circumstances, both in space and in time, than any of the lower creatures. He is able to take cognizance of the past and the future, as well as of the present. He can observe the great fact of the invariableness of phenomena, the inseparable connection of cause and effect, and he thus forms the idea of law. The more completely he systematizes his knowledge, the more completely he guards himself against the dangers amid which he lives. By conforming his conduct to the conditions which surround him, he can lengthen his days and make them more secure; and he learns that premature death forms no part of the order of Nature as far as man is concerned, that it is a result of infringement of natural laws. Death in old age only is an inherent part of the human constitution. Besides the selfish instincts which are sufficient for the lives of the lower animals, human beings possess moral sentiments, feelings which put them in sympathy with their fellow-men. It is by virtue of these feelings that we are made happy by the happiness of others, that we come to regard the welfare of the community as a worthy object of pursuit, an object to which even our own self-regards may be laudably sacrificed. Under the influence of these feelings, we perceive that an infinitely greater amount of enjoyment of

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existence results from the order of Nature by which one generation is removed to make room for another, than if the original inhabitants of the earth had remained on it forever. By the natural decay of the faculties and physical functions consequent on old age, Nature little by little withdraws man from the enjoyment of life as well as from the desire for a continuance of it, and he sinks calmly into that sleep of oblivion which rounds the end as it does the beginning of his life. As night succeeds day, as winter succeeds summer, so by insensible gradations does dissolution succeed evolution, does death succeed life.

But men have in all ages fed themselves with the hope that death is but the portal to another state of existence beyond the grave. In some ill-defined region, generally supposed to be somewhere in the starry heavens, they believe that their lives will be perpetuated forever. Contrary to the analogy of all things round about them, they imagine that though this existence had a beginning, yet it will have no end. This belief had its origin in a semi-barbarous age, when there was little or no knowledge of the constitution of Nature, when as yet man's knowledge of the environment was confined within narrow limits, and it is still strongest in the minds of the most ignorant. The devout Roman Catholic and the old woman of the poet Cowper who knows nothing but that her Bible is true, have a far firmer faith in immortality than the profound philosopher who has spent a lifetime searching diligently for the truth. In an early stage of civilization, it was inevitable that men should form erroneous ideas of things; should, as Huxley says, take some of the innumerable ways of going wrong, rather than the one way of going right. Having no knowledge of science, they were unable to account for natural phenomena, and when they met with anything strange or wonderful they ascribed it to the agency of invisible spirits with powers and wills like their own. It was but a step farther to believe that the spirits of their departed chiefs and kindred should remain hovering round them, and be ready to help or to hinder them in their affairs, according to the way in which they were propitiated. The belief in spirits seems to have been continually growing in strength up to the time when science dawned upon the world; it would appear to have reached its highest pitch in our ancestors of three centuries ago. To them the earth and the atmosphere swarmed with spirits,—spirits of departed men and women, good and evil spirits of other kinds, legions of devils without number. Satan was to them, as to the Apostle Paul, "The prince of the powers of the air," and his emissaries were ever lying in wait to get possession of the souls of poor human beings; always ready to make compacts, especially with the old and the feeble of the weaker sex, whereby supernatural powers should be enjoyed during this life in exchange for their souls in the next.

These were the days when the Church and the clergy were in all their glory; when they levied fierce war against Satan by exorcisms, by torture, by fire and fagot. The atrocities perpetrated at this time in the name of religion make one sick to read of. It was the clergy of these times that made the creeds which now bind the Protestant world,—men who had—many of them—looked on with composure at poor old fellow-creatures perishing at the stake. It is their dictum on the doctrine of eternal damnation which now weighs so heavily on the morals of the clergy of our own time, and makes them so loathe to part with that beneficent dogma. While there was this universal belief in immortality and in disembodied spirits, there was the most deplorable ignorance of everything in this world which it was really of importance to know; the whole attention was centred on the future and spiritual life, to the almost total neglect of life in this world. The habits and dwellings of the people, the streets and lanes of towns and cities, were filthy and wretched beyond description. Pestilences broke out which swept off such large numbers as to make it appear probable that if the power of the Church had not been broken by the dawn of science, Europe in a short space of time would have been depopulated.

It is the part of true wisdom to be content with the constitution of Nature as it really exists, and, instead of looking for a future and unattainable state of existence, to strive earnestly to make the best of this. The whole world is full of sources of happiness, would we but seek for them aright. Nature has not provided man with a bare sustenance only. The organs with which he has been endowed not only serve to guard him against the dangers amidst which he lives. They have besides a sphere of pleasurable activity. The vibrations of the air which strike upon the ear not only make us aware of external movements: they are also capable of being developed into music,—a source of the purest enjoyment. The olfactory nerves, which warn us of the presence of noxious things, convey to us also the delicious fragrance of flowers and herbs. And what a world of beauty and delight is opened to us through the source of sight, time would altogether fail to describe. We are the heirs of all the travail of Nature through thousands of ages. All the modifications of animal structures which she has wrought, all the changes which have been brought about by the continual survival of the fittest and best, have culminated in the constitution of man.

Although, however, there is no evidence for, nor reason to suppose that there is, any life beyond the grave, there is one respect in which we may be said to live hereafter; that is, in the influence of our lives on those who succeed us. The humblest human being that lives can do something, and every day does something, to help or to hinder the cause of truth and right-living in the lives of others. If we were not so absorbed in self-regard, it would be a solemn consideration for us that our unrestrained



passions and propensities may be sources of sorrow and suffering to thousands of those who come after us; or, on the contrary, that our firm adherence to the rule of right may cheer the hearts and strengthen the better natures and help the progress of our successors far away into the future ages.

It is a common belief among our Orthodox friends, that our views, however true they may appear to us while in health and life, will altogether fail us when we come face to face with what has been improperly called the king of terrors. They believe that only an abiding trust in the atoning blood of Christ can sustain the human soul in the prospect of the dark valley and shadow of death. Few of them ever examine into the foundations of this belief. Nothing could be more unsatisfactory or contradictory than the account of the origin of death given in the beginning of the Bible. We are there told that God created man in the male sex only; that having discovered something to be wanting he made the female by an afterthought. They were placed in the Garden of Eden without any intimation of mortality, or that they were to increase and multiply. Death was the penalty visited on them for eating the forbidden fruit, and not the original intention of the Creator. So that we are to infer that these two were to constitute the human race. Death and reproduction were caused by sin. So dire was the sin of the original pair that in addition to the curse of having offspring, all their progeny fell under the wrath and curse of God,—a wrath so fierce that it required that all of them, after their lives in this world, should be plunged into a state of torment, from which they could never hope to emerge through all eternity. To rescue a small number from this horrible fate, he sent his Son to suffer and to die, in order that his justice might be satisfied, and that he might rescue the purchased few to dwell with him in heaven forever. The Christian who believes in all this has of all men the greatest reason to fear death. He never can be quite sure that he is among the number of the ransomed; he cannot be sure that death will not be to him the portal to a state of torment too awful to think of; and he knows that the vast majority of his race—including many of his own kindred—are bound for this condition. Such passages of Scripture as "If the righteous scarcely are saved, where shall the sinner and the ungodly appear?" may well fill his soul with uncertainty and alarm when he comes to part with life. And even though he should be among the number of the saved, if there be any sympathy in his nature the thought of the fate of his fellow-creatures would cloud all his thoughts with grief, and make happiness to him impossible. Compared to such a belief, how grand and inspiring is the faith founded on the constitution of Nature. Instead of the eternal perpetuation of evil and suffering, so marked a feature of the Christian faith, we believe that Nature has always been working, is now working, and will continue to work for the ultimate extinction of everything that is bad or imperfect, that everything coöperates for the survival of the fittest and best, and we look forward to the future when knowledge shall cover the whole earth, when men shall live their lives in peace and health and happiness, in conformity with the eternal laws of Nature. To pass from the old superstition with all its horrors into such a faith is to be born again, is like the passage from darkness into light, from death into life.

#### PROMISED REVIVAL OF SODOM AND GOMORRAH.

It is reported that French capitalists have secured a grant for a railway line from Jaffa to the interior of Palestine, which will open up the Jordan valley and the whole region north of the Suez Canal. In certain contingencies this road might become of great military usefulness, but it appears further that the productive resources of the country are considerable, and, what is more surprising, that the Dead Sea itself can be turned to commercial account. Chief of these at present are the stores of natural combustibles for which that region is noted.

Hitherto the main obstacle to the development of steam traffic in the Levant has been the total absence of combustible material. Not only Egypt, but the shores of Syria and the Red Sea are completely stripped of wood, and the coal imported from the West commands a price ranging from \$10 to \$24 a ton. Now the masses of asphalt continually thrown up by the Dead Sea attest the presence of vast subterranean layers of fossil vegetable matter, and these signs were not long overlooked by the enterprising men attracted to Suez by the opening of the canal and the movement of commerce in that direction. Recently numerous soundings have been made between Jaffa and the Dead Sea, which, so far, have not disclosed any deposits of coal proper, but, on the other hand, have laid bare inexhaustible beds of lignite.

Of itself, this store of lignite is likely to prove an inestimable gain to the industries and commerce of the Levant; but we should add that the juxtaposition of asphalt in great quantities furnishes the elements of a mixture of lignite and asphaltum in the form of bricks, which is equal in heating capacity to the richest bituminous coal, while its cost on the ground is only \$2.50 a ton. It is known that similar bricks, made up of coal-dust and bituminous debris from gas works, are much sought after by French railways, since, besides their heating power, they greatly facilitate stowage, owing to their regular shape. Of course the bitumen of lower Palestine has been known from immemorial times, and was used to impart solidity to the structures of unbaked clay in Assyria and Egypt; but it may be said that the discovery of the subterranean combustible has lifted once for all the curse which has so long rested upon Sodom and Gomorrah, and will transform the wasted shores of the Dead Sea into a focus of industry and a magazine of wealth.—*Scientific American*.

#### HYMN TO AMUN-RA.

NEW TRANSLATION FROM THE FRENCH.

[A papyrus lies in the museum of Boulaq at Cairo, which, after being published by the Egyptian official archaeologist, M. Mariette, has been subjected to a profound study by an advocate of Paris, M. Eugène Grébaud, a graduate of the "Ecole des hautes études," and one of the rising school of French Egyptologists, who have felt the impulse of the rare genius of the Vicomte Emmanuel de Rougé, conservator of the Egyptian Gallery of the Louvre. M. Grébaud published in 1873, in the *Revue Archéologique*, his translation of this remarkable monument of that brilliant literary reformation which seems to have taken place under the Second Ramses of the Nineteenth Dynasty, about 1400 years before Christ. In the following year appeared his elaborate commentary on the first part of the hymn; with a preface giving his new theory of the Sun Worship of the Nile. Referring the reader to this exciting brochure of three hundred pages published by Franck, Rue Richelieu, Paris, 1874, we limit ourselves to a free translation of the hymn itself, which, with all its defects of archaic style and childish fancies, deserves the admiration of Christian souls for its depth of devotion and breadth of sense.—J. P. L., in *Christian Register*.]

I adore thee, Amun-Ra! O bull of Heliopolis!  
O god of gods! Divinity well loved!  
Keeping alive the vital heat of life  
In every animate being! O thou good!

Homage to thee, O Amun-Ra, thou lord  
Of the world's throne, throne of the North and South,  
Dwelling in Thebes; all Nature's mighty bull,  
At home in fields, stalking with giant tread!  
To Kema's owner! Lord of Western lands!  
And equal ruler of the Arabian East!  
A king in heaven! A prince upon the earth!  
Lord of all things! Preserver of all things!

Playing thy rôle unique among the gods!  
Fair bull of the herd of Heaven's divinities!  
Chief of all gods! Master and lord of Truth!  
Sire of the gods! Author of men and beasts!  
Ruler of things! Who bringest forth all plants  
Nutritious; pastures which feed all beasts!

Thou germ divine, produced by mighty Ptah!  
Thou beautiful child of love! The gods behold  
Thee, and in prostrate adoration lie.  
Thou author of all things on high, below,  
Illuminating both earth's hemispheres!

Thou traversest the sky with mien of peace,  
King of the South, and king too of the North,  
Lord of both regions, Ra, the truthful sun!  
Grand is thy power. Thou art Terror's Lord,  
Moulding the earth into thine own self-form,  
And fate-dispensing more than all the gods.

Lo! at his shining all the gods rejoice.  
Adoring crowds give incense in *Pa-Ur*;  
And in *Pa-Neser* other crowds arise.  
He comes from Araby, and all the gods  
Love the rich perfume of the break of day.  
Prince of the dew, he passes to the West,  
And in *Tu-Niter* shows his glorious face.

Swift to his feet the gods fly prostrate down  
To recognize the Master as their own.  
O fearful Lord! they cry; O grand in wrath!  
Monarch of souls! Owner of diadems!  
Granting increase of products to the earth!  
Bestower of provision for all life!  
To thee be adoration, sire of gods!  
Who hast hung the sky and spread abroad the land!

Sound watcher art thou, O Chem-Amun, Lord  
Of Time, and author of Eternity!  
Master adorable, whose seat is Thebes!  
Whose beauteous visage shines with horns of light.

Lord of the Cobra-crown and double plume—  
His brow beset with the white diadem—  
The serpent *Mehen* and the serpents *Uat*  
Adorn his front within the sanctuary—  
The double crown, the *Nemes* hood, the casque.  
His fair face takes the diadem *Atef*;  
Beloved alike its symbols North and South.  
He in his hand the *A-mes* sceptre holds;  
The sceptre *Ma-Kés*; and the *Nocheck* flail.

Fair chieftain, rising with white diadem!  
Lord of irradiations, making light!  
The gods to thee their acclamations give.

He tenders both his hands to them he loves.  
His enemies he overthrows with flames.  
It is his eye which overthrows his foes;  
His eye the dart which pierces the abyss,  
Making the *Nak* snake vomit back its prey.

Homage to thee, O Sun! thou lord of Truth!  
Mysterious in thy chapel, Sire of Gods!  
*Khepru* the great creator's in his bark;  
His word's emitted, and the gods exist.  
Thou, sire of beings intellectual,  
Determines for them all life's various plan;  
The artisan of their existences,  
Defining even their colors, this from that.

He hears the prayer of him who is oppressed.  
He's sweet of heart for him who cries to him.  
He sets the timid from the audacious free;  
Judges the mighty and the unfortunate.

Lord of Intelligence! His word is fact.  
The Nile comes down (from Nubia) at his will.  
Lord of the Palm (that lovely, gracious tree  
Which giveth nourishment to thinking men)  
Bestowing movement upon all things light;  
E'en in the abyss is active to produce  
Delicious things, so that the gods themselves  
Take pleasure in the beauties of his Light,  
And as they look their hearts grow full of life.

O Sun, invoked in Theban sanctuaries!  
O crowning rays in Heliopolis!  
O AM! lord god of new-moon festivals!  
For thee the moon reserve; her last six days.

Prince paramount, master of all the gods,  
Showing himself upon the horizon,  
A chieftain of the people in *Auqer*;  
Mysterious more his title than his birth;  
For Amun is his sacred, secret name.

Hail, thou inhabitant of Quietness!  
Lord of delight; owner of diadems!  
Wearing the *Urer* crown, the double plume!  
Fair with the *Sesht* ribbon round thy brows!  
And on thy head the regal bonnet white!

The gods delight to fix their gaze on thee;  
Thy brows pressed firmly with the double crown.  
Thou art beloved, on-moving through both worlds;  
Thou radiant semblance of two human eyes!

The *Pdw* folk are ravished with thy light;  
All creatures swoon beneath thy radiance.  
Yet 'tis thy love in the heaven of the South,  
And 'tis thy grace in the heaven of the North.  
It is thy beauty conquering all hearts,  
Thy love compels the world to drop its arms.

Thy beauteous doings paralyze our hands,  
And hearts grow faint with wonder seeing thee.

O Form unique, producing everything!  
O One and Sole, producing all that is!  
Men issue from his eyes; his word makes gods!

Author of pastures where the cattle feed,  
And of nutritious plants for human need;  
He nourishes the fishes of the flood;  
He breathes the breath of life in every egg;  
Feeds the winged *Repen* and the *Chemus* fowl,  
Insects which creep, and insects which do fly,  
Bats in their holes, and birds in all the wood.

Hail, artist of the total round of forms!  
One and alone, but with a thousand arms!  
Who never sleeps while all mankind seeks rest,  
Seeking, pursuing still his creatures' good.  
Divine Amun, confirming every thing!  
*Tum* and *Hor-hut*, voiceful, worship thee!  
We worship thee because thou dwell'st in us!  
Prostrate before thee, we whom thou hast made.

Homage to thee from creatures of all kinds,  
And praise be shouted thee in every land;  
In the height of heaven, and in the breadth of earth,  
And in the depths of waters equally.

Let gods bend low before thy majesty!  
Then lift their hands and praise their spirits' sire!  
Rejoice in his decrees who them begat,  
And thus accost Thee: Come to us in peace!  
O sire of sires to the whole race of gods!  
Who hung aloft the sky, and spread the earth!  
Author of things! Producer of all beings!  
Supreme arch-prince of the whole race of gods!  
We worship our own souls which thou hast made,  
Thine energy productive of ourselves,  
With loud acclaim, because thou dwell'st in us.

Homage to thee, Creator Universal!  
Lord of the truth, and father of the gods!  
Author of men; provider for all beasts;  
Cause of all seed, supporting life on earth!

Amun, thou fair-faced bull, beloved in *Ap*!  
So grandly crowned in holy *Ha-ben-ben*!  
Wearing a thousand diadems in *On*!  
Judge of the hostile pair in the Grand Hall!  
Head of the host of higher deities!  
The One! The only One! There is no other;  
No second He in all his temple homes.  
And divine dwells in the choir of gods,  
Living in truth, all days, both morn and eve,  
The eastern Horus.

He has made the earth;  
The silver-gold, true metal, by his will.  
The mingled fragrant incense and perfume  
Of *Ani*, smallest thou, oh fair of face,  
What time thou journeyest west, O Amun-Ra!  
Throned on two worlds, but resident in *Ap*;  
*Ani*, the god residing in his shrine.

The King is one; is all the gods combined;  
Numerous his names, none knows their quantity;  
Brilliantly blazing in the eastern sky,  
And sleeping on the western horizon.  
Each morning born anew, he overthrows  
His enemies (the shades); Thoth lifts his eyes.  
He lays himself in splendor down to rest;  
The gods enjoy his beauty; all exult  
Who enter in the train of his adorers.

Lord of the bark *Sek-ti*, and the bark *At*,  
Which bear thee peacefully across the sky,  
Thy oarsmen sing with pleasure when they see  
The evil one o'erthrown, his members speared,  
Devoured with flame, his soul and body parted.  
*Nak*, the vile serpent, now has lost his feet.  
The gods are joyful, and the mariners  
Of the celestial bark are satisfied;  
The city of the Sun is full of joy;  
The enemies of *Tum* are overthrown.

*Neftanch*, Life-Lady! now thy heart's at rest;  
The haters of thy lord are overthrown;  
The gods of *Chera* now are jubilant;  
The citizens of *Chem* prostrate themselves;  
They see him mighty in his regency.

Seed of the gods, O Truth, thou lord of Thebes!  
By this thy name thou art author of all truth,  
Lord of all provender; fecundating plants;  
Amun thy name; bull of thy mother, Earth.  
Author of men inventing every form!  
By this thy name, *Tum Chaper*, the Creator.

Great Hawk, establishing the feast of *Bast*;  
Fair faced, establishing the feast of *Mam*!  
Symbol of sacred rites, and lord of crowns!  
In vain the cobras *Wat* assail thy face.  
The *Pdw* rush to thee; men turn to thee;  
At thy appearance revel heaven and earth.

Homage to thee Ra Amun! on the throne  
Of the two worlds high seated. Thebes, thy city,  
Loves dearly the appearing of her Sun;  
And ends her hymn, like some papyrus old.

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# The Index.

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## SPECIAL NOTICE.

The masterly, statesmanlike, and eloquent address of Judge Hurlbut on "The Liberty of Printing," proving unanswerably the constitutional right of Congress to prohibit the circulation of obscene literature through the mails, and demonstrating to the entire satisfaction of all who will listen to reason that the postal law of 1873 should be amended, but not repealed, has been printed for cheap distribution in the form of an eight-page tract, and can now be had at this office. No better service to the liberal cause at present can be rendered than by circulating everywhere this wise, weighty, and noble plea for private liberty and public morality combined. Price, single copies, 5 cents; five copies, 10 cents; fifteen copies, 25 cents; forty copies, 50 cents; one hundred copies, \$1.00.

*Erratum.*—On page 5, second column, twenty-fourth line, the words "authority is desired" should be corrected to read "authority is derived." This is the only typographical error noticed by the author, and it is of sufficient importance to the main argument to be thus publicly pointed out.

THE NEW YORK *Herald* of March 22 had the following:—

"About half-past six yesterday morning, the foreman of the jury in the United States Circuit Court charged in the case against De Robigne M. Bennett, indicted for sending an obscene publication through the mail, handed the Deputy Marshal a sealed verdict, and the jury were allowed to go to their homes. At this time, they had been out nearly fifteen hours. At the opening of the court, at eleven o'clock in the morning, there were still in attendance the majority of those who have followed the trial since its opening, and there was every confidence of a disagreement or acquittal. When order was had, Clerk Shields opened and read the verdict, and the finding of guilty was a surprise to the many. The jurors were then polled, and stated that this was their verdict. Mr. Wakeman then took exceptions to the instructions of Judge Benedict allowing a sealed verdict to be given by the jury; also to the delivery and receipt of such a verdict by the officer in charge, the reading of the verdict in court, and the dismissal of the jury until they had rendered their verdict in open court, in the presence of the judge, counsel, and defendant, which were allowed. He then moved for the absolute discharge of the prisoner, on the ground that the indictment was defective. Judge Benedict told the counsel that under the new rule he had three days to file every exception of this character, and Mr. Wakeman availed himself of this privilege. In conclusion, Judge Benedict suspended all further proceedings until the next term of court, opening in May, when argument will be heard on these motions. Bennett afterward gave new bail in the sum of \$2,000 to appear when called for. It is stated that at the first ballot after leaving the court-room at four o'clock Thursday afternoon, the jury stood eleven for conviction and one for acquittal. Despite all argument of the eleven, Valentine continued to vote for the acquittal of the prisoner, but seemed to tire of his confinement toward daylight, and at half-past six yesterday morning, when the last ballot was taken, voted for conviction. After leaving the court-room, Mr. Bennett sent out invitations to the newspapers, asking their representatives to meet him in the afternoon, at the Astor House, and discuss 'a matter of interest to the press of the city and country.' To the little meeting thus convened, Mr. Wakeman, brother of Mr. Bennett's counsel, said that every journal in the land should understand that this had not been a fight for the liberty of an individual, but for the rights of literature and the press, and that if the law obtained that extracts might be read from a book and, regardless of their context, be pronounced obscene, then the Bible itself would not be safe. Mr. Wakeman was very indignant that the opinions of eminent scholars, divines, and men of letters, all establishing the purity of Mr. Bennett's pamphlet, had been ruled out of court."

## THE FACTS AND THEIR MEANING.

Mr. Wright's article on the next page shows that the friendly writer is under a misapprehension as to the leading facts of the case he discusses, and consequently as to the legitimate inferences from those facts. He evidently supposes—

1. That the National Liberal League, when it was convened at Syracuse, was wholly uncommitted on the question of "repeal vs. reform."
2. That the resolution to postpone "decisive action" to the next Congress left the League still wholly uncommitted on this question.
3. That the signers of the "Card" had ceased to be candidates by its very terms.
4. That it was this "Card" which "split the League."

These suppositions are all erroneous. The facts are these:—

1. The National Liberal League, at its birth in Philadelphia, 1876, emphatically committed itself to the side of "reform" on this very question by adopting Mr. Underwood's resolutions, and, having never rescinded these resolutions, held this position still when it was convened at Syracuse.

2. The vote to postpone "decisive action" on this question to the next Congress was simply a vote not to change the existing status of the League, but to leave the Philadelphia resolutions in full force, unrescinded and unmodified, for another year. To claim that the Syracuse resolution of postponement had, or was intended to have, the effect of rescinding the Philadelphia resolutions would be to make it a falsehood on its very face, and to confess a still worse "breach of faith" than that against which the minority protested. Before the President put the question at Syracuse on this resolution of postponement, he then and there, on the platform, "stated distinctly that he understood this to be a proposition to leave the League for another year exactly as it was left at Philadelphia; that that position was in favor of 'reform' and against 'repeal'; that he himself, with all the rest of the League, had been perfectly satisfied to hold that position for two years, and desired simply that it should not be changed at all; that he could not oppose these resolutions, since they proposed to leave that position wholly unchanged." These statements, made by the President before putting the question, called forth not a word of dissent from the majority, and were supposed by the minority to express the unanimous agreement of both parties as to the meaning of the vote about to be taken. The League was committed to "reform" at Philadelphia; it would have remained so to this day, and no change would have been made until the next Congress, if the majority had honestly fulfilled their agreement.

3. The vote of postponement having left the League exactly where it had always been, in favor of "reform" and against "repeal," the signers of the "Card" found their principles approved by the Syracuse Congress thus far, and therefore remained candidates in strictest accordance with the spirit and letter of the "Card" itself. In the light of the facts just set forth, Mr. Wright's criticism falls to the ground.

It was the subsequent election alone, with the reasons then and there publicly avowed for the change of administration, which changed the position of the League by "decisive action," in violation of the mutual agreement to take no such action. If Mr. Wright had been at Syracuse, and heard the speeches, he could not have been deceived by misinformation as he evidently has been.

4. It was not the "Card" which "split the League." "Card" or no "Card," the result would have been the same. For nearly a year, our uncompromising opposition to "repeal" had been making bitter enemies of the most active repealers; and they determined to capture the next Congress of the National Liberal League, partly to reinforce the "repeal" movement and partly to punish us (as they idly hoped) for opposing it. This combination was ripe long before the Call for the Congress or the "Card" of the Directors was published. For months we had known of its existence, but steadily pursued our way, regardless of it. When, however, the time for the Congress approached, we gave warning of the plot to the liberals in ample season to have secured a different result, but they failed to appreciate the magnitude of the issue. The programme of the plot was carried out just as had been foretold in these columns on September 19. It is a great mistake to suppose that the "Card" caused the "split in the League"; the cause of that split was the long prior and finally successful plot of the repealers to capture the National Liberal League for their own

movement, and the fixed resolve of the reformers not to be used for any such unworthy purpose. The "Card" was simply a consequence of this plot. The Directors would have been recreant to their trust, if they had failed to give warning of the situation to their constituency; but they gave it, and on the latter must now rest all responsibility for the result.

Mr. Wright must have been grossly misinformed respecting the facts, or he would not imagine that it was the "Card" which "split the League." That split was threatened long before, when the untenable position of "repeal" was first taken; it was rendered inevitable and incurable, when the repealers plotted to capture and revolutionize the League in the interest of a movement which denies the very existence of national morality.

Without adducing other evidence of this plot, we quote here the written admission of its existence in a letter of Mr. A. L. Rawson, the present Secretary of the National Liberal League, which, as shown by the date, was written two months before the "Card" was published:—

34 BOND ST., NEW YORK, July 19, 1878.

MR. F. E. ABBOT:

Sir,—I have meditated for some time writing you on the subject of the discussion that has occupied so much space in THE INDEX and Truth Seeker over the merits of the petition. I have read very little on either side, because it is in my opinion unfortunate for the general cause of liberalism that such differences should be suffered to grow into bitterness in the liberal camp. The war against the common enemy is so much more important. I fear that this very division among liberals was one of the means of defeating the object of the petition, even in securing a modification of what all agree is an unjust law, since it permits designing men to attack the liberty of the press and of opinion under another plea.

There is a strong movement on foot to displace you as leader; and in my estimation this is more unwise and will be more hurtful to the general cause, if allowed to go on, than the quarrel over the petition. If liberals hope to win, they must work together, sacrificing every private interest, feeling, or desire of vengeance even, for the common cause.

I hope to see you at the indignation meeting, Aug. 1. Rest assured, differences settled, you have many warm friends in New York.

Yours,

A. L. RAWSON.

As early, therefore, as July 19, there was "a strong movement on foot" for the very purposes afterwards carried out at Syracuse. To Mr. Rawson's smooth and oily letter we made no reply; for we considered it at the time as instigated by the very "movement" to which it referred, in order to convey a threat of removal from the Presidency of the League, unless we changed our course, and to make an indirect promise of reelection as a reward for coming out in favor of "repeal." Neither the threat nor the bribe had the slightest effect, for they appealed to a personal ambition which did not exist. We continued to oppose "repeal," because we knew that the demand for "repeal," if made by the liberals as a whole, would be the moral and political ruin, not only of the Liberal League movement, but of the liberal cause in general. To the suggestion of reelection on a "repeal" platform we were utterly indifferent; our sole desire was to save the League and its cause from a disgraceful wreck.

That our construction of Mr. Rawson's letter had been perfectly correct was abundantly clear to us at Syracuse. He there threw off the mask, made the chief speech in support of the change of officers, and urged the League to punish us for having "betrayed the liberals" by opposing "repeal"! That was the entire and the only reason offered for a change of officers: namely, that they had opposed "repeal." When Mr. Rawson made his absurd charge that we had "betrayed the liberals," and exclaimed with an impassioned gesture, "And now shall such a man be rewarded for his treachery?" shouts of "No! No!" went up from the repealers all over the hall. Of course we neither made nor desired to make any reply; the opposition and abuse of such men, incurred because we had been faithful to liberty and morality combined, were the most flattering compliment we had ever received.

Doubtless Mr. Wright has never heard a word of all this. If he had been there, he would have seen what the election meant. It meant that the majority of the National Liberal League practically rescinded the Philadelphia resolutions in favor of "reform," violated thereby the agreement just made to take no "decisive action" on that question for another year, and committed the League to "repeal" in the most effective manner possible.

The conflict in the Syracuse Congress was between irreconcilable moral tendencies, forces, and principles; and the worse triumphed. A great victory for the better was won when the minority made their



resolute protest, withdrew, and reorganized on the original principles of the League. But this moral conflict is still going on for the mastery of liberalism, its organized movements, and its future destiny. The national government, by repeatedly punishing men for circulating their opinions, is trampling upon liberty; the "repeal" party, by denying all national morality and demanding the abolition of all restrictions upon the use of the mails, whether innocent or criminal, is trampling upon morality; the "reform" party alone, recognizing the obligations of national morality and demanding that freedom shall be maintained without giving license to crime, stands for liberty and morality combined.

In comparison with the transcendent and overshadowing importance of the principles involved in this great issue, all personal considerations must vanish like smoke. We honor Mr. Wright for his great public services; we love him for his private goodness; but our duty is inexorable. The supreme interests of the liberal cause which we are set to serve demand that at least one public exponent of it shall stand inflexibly for reason and right in this conjuncture, undaunted by the delirium which is sweeping over his own party, undeterred by the fierce, bitter, and unscrupulous assaults of opponents, unseduced by the siren-voice of his own private affections, and steadfast in pointing out the one straight path which alone leads to safety for the cause of liberalism. In all other directions ruin lies in wait for it.

Liberty and morality must be maintained in just balance and proportion; organizations, journals, individuals, are nothing in comparison with this necessity. However incredulous or indifferent others may be as to the importance of the public issue now forced, not only upon all liberals, but equally upon the government and upon all the people, we must stand unmoved at our post, and speak the word that is needed, however unwelcome. But we shall not stand alone. The needed word is already heard from other lips, and will yet prevail, if truth is indeed stronger than error.

#### WHAT DID IT?

TO THE EDITOR OF THE INDEX:—

Your lady correspondent T., seeming not to distinguish between the National Liberal League and its executive officers for the time being, is puzzled at my statement that the League did not unequivocally commit itself to "repeal" by its change of officers from opponents to advocates of repeal. She wants to know what this means, if it does not mean committing the League to repeal. Of course it means that a majority of the representatives there present were in favor, for some reason or other, of the change of officers which they made; but it is not quite absolutely certain that they all voted to remove all the old officers whom they did remove simply because those officers were opposed to repeal. They had just voted to postpone that question to the next annual meeting. It is difficult for me to see how that vote bound them to reflect the old officers, all or one. It may have been their duty to do it, but I cannot see how it was that vote (to postpone the question) which made it their duty. If each side was in earnest in its opinions on the question referred to the next annual meeting, had it not the right to vote for officers favorable to its own view? Those officers, whatever their opinions might be, could not decide a question unanimously postponed for a year's consideration and decision by the next Congress. If decidedly favorable to repeal themselves, the new officers could no more commit the League to it, in face of the League's resolution to keep the question open, than the old officers could commit it against repeal, if they should be reflected. Now no man can believe more fully or gratefully than I do in the honesty, integrity, and intellectual force of Mr. Abbot, or more sincerely deplore the fact that he and his worthy associates in office were not reflected. Yet I am not able or disposed to question the honesty of those who refused to vote for him and the three other officers who signed the "card" which appeared in THE INDEX of Sept. 26, 1878. That card set forth a platform of three articles, to the greater part of which probably every member of the League would cordially subscribe. But it also included a clause asserting the right of Congress to exclude a certain class of literature from the United States mails, the very question in dispute. The card then proceeded to say:—

"We decline to be candidates for reflection, if the principles of the above platform shall fail to be ap-

proved by the National Liberal League at this Congress."

Well, the League had just failed to approve them by referring the question in regard to the United States mails to the next Congress; so Mr. Abbot and his three associates, by their own card, were not candidates. It is for him to show how, after the Congress had just voted against committing itself for one year on the repeal question, the members, and especially the repealers, in view of his card, could reflect the signers without committing it against repeal. Surely the honors are easy. If the reflection of these cardinals would not have nullified the League's unanimous vote, and committed it against repeal, the election of others could not and did not commit it in favor of repeal.

It was this unfortunate card which split the League,—I trust only temporarily. I have no fault to find with Mr. Abbot, who had an undoubted right to take the position he did. But I do not see how he or his friends can blame any member of the League for taking him at his word, as not a candidate for reflection. If he had consulted any competent politician, he would have been informed of the natural, if not inevitable, consequence of that "card." But Mr. Abbot himself is far better than a competent politician. ELIZUR WRIGHT.

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 251 Washington Street, Boston.

Neal Dow is seventy-five.

The first steel pen was made in 1830.

California accepts the veto without a murmur.

Mr. B. F. Underwood is lecturing in Wisconsin.

There are in the United States six million farmers.

Russia has nearly one hundred holidays in a year.

American coal is sold in Switzerland for \$10 a ton.

Dr. Döllinger, the famous Catholic leader, is eighty years old.

The Hindus are said to be the most cleanly race on the earth.

Gunpowder is one thousand times denser than the atmosphere.

The Russians in Brazil are returning to their native country.

The largest public building in the world is St. Peter's, Rome.

The church property in Massachusetts is valued at \$30,242,800.

The Chinese Sunday-school at Chicago has twenty-six attendants.

"Simon, the stalactite," is what a preacher recently called him.

A bill to authorize cremation has been introduced in the Illinois Legislature.

Four States of the Union have unconditionally abolished capital punishment.

It is stated that the boot-blacks of Liverpool are generally addicted to gambling.

Intemperance tells most severely upon men between thirty and fifty years of age.

Mr. Murray's *Golden Rule* is a sort of waste-paper basket, filled with a little of everything.

Queen Victoria's crown contains upwards of three thousand precious stones, worth \$560,000.

One hundred thousand families settled during the past year on twenty million acres of land.

It is between the ages of twenty-five and thirty years that the most people become insane.

Dr. Beard thinks drunkards are automata. What is the good of such a theory as that?

Scientific dogmas have to be given up as well as religious dogmas. There are no fixed stars.

The Bible says that "no man has seen God." But it does not say that no woman has seen God.

Thirteen fire insurance companies have gone out of existence in the State of New York since 1876.

When Congress votes a pension to Jefferson Davis, it will be time to shoot the American eagle.

The papers have commenced to pray to be rid of

Talmage. But, like Banquo's ghost, he will not down.

The old custom of burying suicides at midnight and without religious ceremonies is still followed in England.

Dean Stanley says Americans, more than Englishmen, are inclined to devote large fortunes to public purposes.

Rev. Humphrey Noyes built the Onelda Community out of material which he found in the second chapter of Acts.

Beecher says: "The Baptists go wherever the water is ankle-deep." That would be a little more than a foot deep.

The second prize for a processional car in the Carnival at Rome this season was awarded to a car full of young devils.

A missionary in Alaska says the natives are not savage and brutal, but are a superior class of people. They are eager to learn.

Colonel Thomas A. Scott writes from Egypt that Americans have "the best and greatest country on the face of the earth."

The Jews in Jerusalem eighty years ago did not exceed three hundred. There are now over thirteen thousand in the once holy city.

The tomato is a native of South America; the onion came from India; the bean from Egypt; and the pea was found in the West Indies.

The last number of the *Princeton Review* contains a very able discourse by Rev. Phillips Brooks, on "The Pulpit and Popular Scepticism."

The Philadelphia medical and dental colleges have turned out five hundred and sixty-two graduates this spring, against six hundred and sixteen in 1878.

Medical science is constantly advancing. An apparently dying man has been restored to life by injecting milk, warm from the cow, into his veins.

It is stated that Garibaldi has lost influence with the radical Republicans of Italy on account of his acceptance of a pension from the Italian government.

Thirty thousand people attended the communistic celebration in Chicago, on the evening of March 23. Over three thousand kegs of beer were drunk during the night.

Some of the modern prophets venture to assert that France will be Protestant within forty years. Then we can count on its being rationalistic within eighty years.

Prof. Denton claims that a piece of stone taken from the Mount of Olives and laid on the forehead of a sensitive person enabled her to describe Jerusalem at the time of Jesus.

New York has passed a bill to repress vagabonds, which means to drive them somewhere else. It is evident that the tramps "must go"—somewhere. But nobody wants them.

Mr. Moody thinks that "saying the Lord's Prayer without feeling and meaning it is as bad as swearing." Either swearing or saying the Lord's Prayer is wholly unnecessary and meaningless.

Another invention in telegraphy is reported. A writer writes at one end of the wire and a pen marks at the other. The apparatus is shortly to be made public before the Society of Telegraph Engineers.

Catholic missionaries have succeeded better in China than have Protestant missionaries. They have been abler men, and have shown more penetration in the study of the Chinese character and habits.

The Orthodox have tired of Col. Ingersoll, and now the Unitarians have commenced to demolish him. Rev. J. T. Sunderland offers an adverse opinion of Col. Ingersoll's moral and religious influence.

The opportunity to attend morning prayers at St. John's Chapel during Lent, instead of the College Chapel, has not been improved by Harvard students. Only fourteen have taken advantage of the privilege.

China has ten thousand colleges, her libraries outnumber ours ten to one; there is hardly a Chinaman who cannot read and write; in good manners, China leads the world. What strange evidences of heathenism are these!

Rev. Mr. Talmage undertook to figure out in a recent discourse what heaven had cost. It was bought with a price, but he did not reduce it to dollars and cents; and so we refer all who are anxious to know its cost to his sermon of March 23.

Mr. Anthony Trollope, at a recent meeting in London to consider the political advancement of women, said he thought "the political privileges of the world must go with the power of the world, and the power of the world must go with the purse."

The *Investigator* records the exposure of the celebrated spiritual medium, Mrs. Huntton, at Beebe



Plain, Canada. When the spirit of the "Big Indian" appeared, it was seized, and proved to be Mrs. Huntton herself. Spiritualism needs to sift its mediums.

The Free Christian Church of Italy has twenty-seven churches, twenty-five hundred communicants, three thousand children in its day-schools and seven thousand in its Sunday-schools, nineteen ministers, and twelve evangelists. Its property is entirely free from debt.

John Henry Newman—the possible cardinal—possesses a gaunt, emaciated figure, a sharp and eagle face, a cold, meditative eye. As an orator his manner is constrained and awkward. He delivered his sermons when at Oxford without change in the inflection of his voice, and with no action or gesture.

Charlestown claims a man as President of one of her temperance leagues who professes to have drunk more liquor than any other man in Charlestown. This is a high qualification for his position, and one which peculiarly fits him to talk upon the subject of temperance, and to direct the youth of the city in right paths.

Devlin, who was recently hung at Cambridge, indulged in considerable gaiety just previous to his execution. Besides sleeping as soundly as innocence, and eating with the relish of a good appetite and a good conscience, he actually sung merry songs and danced a jig or two to show his indifference to his approaching fate.

The world can easily twist an action into a law or a man into a God, when profit hangs on the other end. The authority of half man's actions to-day depends upon some accident or fraud of the past. Man wants a little of the fabulous yet in his meat and drink. He loves to think that Jesus is present when he drinks his wine and eats his bit of bread, although it is a mystery.

*Scribner's Monthly* for April contains a paper on the great inventor, John Ericsson, giving an account of the man and his inventions; an article on the actors and actresses of New York; an account of Henry Bergh and his work; a discourse on the tendency of modern thought, as seen in Romanism and Rationalism; besides poems by half a dozen well-known writers, and the usual allotment of fiction.

New Hampshire has delegated to women the right to vote at school meetings. The first experiment of woman exercising her right to the ballot was not wholly without good results. There was less boisterousness and profanity, which are the usual concomitants of a New Hampshire town meeting. We regret to see that the Massachusetts Legislature voted to lay the bill, allowing women to vote on school matters in this State, on the table.

Rev. Henry Morgan says: "Liberalism, and that only, is the cause of Boston's religious decline. This has broken down the Sabbath, discarded the Bible, paralyzed the arm of the law, opened Sunday theatres, concerts, excursions, emptied the churches, killed the public conscience, and sowed the seeds of distrust." As the larger part of what Mr. Morgan charges upon liberalism is for the public good, we cannot make any very serious criticism of his remarks.

Christian ministers are working hard to tell what the "Gospel of Christ has to offer to workingmen." It is this: "Come unto me and I will give you rest." But workingmen have had rest enough, and are ready to hear the gospel which says: "Come unto me and I will give you work." To find the inadequacy of Christianity, confront it with any universal want or demand. It is a good thing to preach, but it does not touch the world to-day in any point where it heals and helps.

There are to-day in the entire country three thousand six hundred and eighty-two public libraries, containing no less than twelve million volumes. This vast educational system has grown from that little circulating library which Benjamin Franklin started in the house of Mr. Grace one hundred and fifty years ago. No better precedent was ever planted in the American mind, nor one that has borne better fruit. Libraries are both schools and churches. They make teachers almost unnecessary and preachers entirely superfluous.

A short time ago the New Testament story was enacted at the Grand Opera House in San Francisco. The characters of Jesus Christ, Pontius Pilate, Joseph, Judas Iscariot, Peter, the Virgin Mary, and other actors in the drama, were represented on the stage. The press and pulpit tried to prevent the play from being performed, and partially succeeded,—the manager apologizing for not producing the last four scenes of the play, saying he was obliged to defer to the antagonistic sentiment of the public. A good audience was in attendance.

DISCONTENTED pauper (on the Christmas dinner): "Well, this is the wust Chris'mas dinner as ever we 'ad since I've been in the 'ouse! I thinks as when we 'as a dinner party the master ought to ax us whether we likes it well done and whether we takes fat, and not cut the vittles and show! it on our plates anyhow!"—*Punch*.

IN THE struggle of life with the facts of existence, science is a bringer of aid; in the struggle of the soul with the mystery of existence, science is a bringer of light.—G. H. Lewes.

## Communications.

### "A QUESTION FOR MATERIALISTS."

#### EDITOR INDEX:

Dear Sir,—In your issue of March 20, I notice an article under the above heading by Mr. H. Clay Neville, of Ozark, Mo., wherein he makes some reflections on the "Cause of life," and offers some objections to what he considers "the materialistic theory of evolution."

Although not a professed "disciple of materialism," yet perhaps I may be allowed a word. I know not whether Mr. Neville accepts the theory of the gradual evolution of the vegetable and animal kingdom from what Prof. Huxley calls the "Physical Basis of Life"; but if he does, then the only point that asks for explanation is: How is what we are accustomed to call "inorganic matter" changed into living protoplasm?

Haeckel's *Moneres*, of which more than a dozen different species have been described, are composed of simple protoplasm. In the language of that illustrious naturalist, "Their whole body, in the fully-developed and reproductive condition, consists of nothing but a little mass of structureless protoplasm, whose changing, variable processes all at once discharge the various life-functions,—movement, sensation, transmutation of matter, nutrition, growth, and reproduction. Morphologically considered, the body of a *Moneres* is as simple as an inorganic crystal. We cannot distinguish in it separate parts; or, rather, each part is equivalent to each other. . . . The creature is at all events, from the anatomical point of view, perfectly simple; an organism without organs. It proves incontrovertibly that life does not depend on the coöperation of different organs, but on a certain chemico-physical constitution of amorphous matter,—on that albuminous substance which we call sarcoid or protoplasm, a nitro-carbon compound in the semi fluid state."

When the two gases, oxygen and hydrogen, unite chemically, the result is water, a substance possessed of properties very different from the properties of the two gases that unite to produce it. This is the case throughout the whole field of chemistry, both organic and inorganic. This being the case, is it any less scientific to speak of the properties of protoplasm than to speak of the properties of water or alcohol or sugar, or any other chemical compound? May not that peculiar manifestation which men have named *life* be simply a property of protoplasm, just as sweetness or a crystalline structure are properties of sugar? We may not know the ultimate cause in either case, but why should we call in an extra-natural agency to account for the properties of protoplasm, while we are perfectly satisfied to leave the properties of other substances within the limits of the natural?

Michael Foster, M.D., F.R.S., in the introduction to his *Text-Book of Physiology*, discusses at length the following properties of protoplasm: "1. It is contractile. 2. It is irritable and automatic. 3. It is receptive and assimilative. 4. It is metabolic and secretory. 5. It is respiratory. 6. It is reproductive. Such are the fundamental vital qualities of the protoplasm of an amoeba; all the facts of the life of an amoeba are manifestations of these protoplasmic qualities in varied sequence and subordination. The higher animals, we learn from morphological studies, are in reality groups of amoebae peculiarly associated together. All the physiological phenomena of the higher animals are similarly the results of these fundamental qualities of protoplasm peculiarly associated together. The dominant principle of this association is the physiological division of labor corresponding to the morphological differentiation of structure."

Dr. Edmond Montgomery, in an elaborate article on "Monera and the Problem of Life," speaks as follows, in discussing the contraction and expansion of living protoplasm: "Is it a specifically vital force which executes the contraction of motility? Or is it a molecular activity of a known kind which gives rise to vital motion? Fortunately our monera give us plain information upon this point. The living substance contracts because it suffers decomposition, as can be directly witnessed."

He then shows that it is *chemical composition* that causes expansion, and concludes as follows: "This is shown on the one hand by the products of decomposition being separated and eliminated under our view, and on the other hand by the combining substances being brought together, and effecting their union during inspection. We have no occasion, then, to appeal to the intervention of any specific force in order to understand motility; that is, to understand it in the same manner as we understand other natural processes not belonging to vitality. We have evidently only a display of specific chemistry. But, then, chemistry is specific all through, down to  $H_2O$ ,  $CO_2$  and  $NH_3$ —and who knows how much further?"

And again: "And, now, what has become of this most vexed problem of problems—the origin of life? Is not protoplasm a chemical compound like other substances, merely varying from them in its degree of molecular complexity? . . . Do we greatly concern ourselves about the origin of  $MgO$ ,  $SO_3$  +  $7H_2O$ , or any other mineral substance? Why, then, should the origin of some combination of C, H, N, O be made a question of the life and death of our principal philosophies? Has it actually come to this, that the scientific foundation of our creed rests on the decision whether  $COO$  is or was once changed into  $CHO$  by natural or supernatural means, and this when there is plenty of H about in our world? . . .  $COO$  is indisputably an inorganic compound.

$CHO$  is indisputably an organic compound. This designates accurately the actual depth of the gulf existing between organic and inorganic nature."

It will be well worth the while of any one who is interested in this question to study carefully the articles from which I have quoted.

Huxley's "Physical Basis of Life" can be found in his volume of *Lay Sermons and Reviews*. Haeckel's "Moneres" are discussed in his *Generelle Morphologie*, Vol. I., p. 133, in his *Natural History of Creation*, and in his *Anthropogenie*, third edition, p. 414. See also an able article in the *Popular Science Monthly*, Vol. XI., p. 841. Dr. Montgomery's "Monera, and the Problem of Life" can be found in the *Popular Science Monthly*, Vol. XIII., p. 455-563-577.

If Mr. Neville will carefully study the articles named above, he may conclude that the chasm "between the stone which a mason dresses for a place in a building and the mind of the designing architect" is pretty well bridged.

Most respectfully,

C. J. BUELL.

ROSENDALE, N. Y., March 22, 1879.

### "THE IMPEACHMENT OF CHRISTIANITY."

MARATHON, Wis., Jan. 30, 1879.

#### FRANCIS E. ABBOT:

Honorable Sir,—I have just read over your tract on "The Impeachment of Christianity"; and you will allow me to say I regard your subject thus named far too large for the few words you have allowed yourself to use in its elucidation.

As I think, you should at least have made mention of how "Christianity had done good," and what the good, if any, it had done; and also what good, if any, it is yet doing. Christianity, as I think, was first propagated by the oral testimony of the immediate living disciples of Jesus. They spoke to the people of the Christ, his doctrine, his precepts, his life, and personal manners, his faithfulness as a reprover of evil-doers, and of his kindness as a tried friend, and also of the importance of obeying his precepts and imitating his examples. Those who obeyed these teachings were by so doing made suffering outcasts in the communities in which they lived. They lived and suffered in hope, and often died in triumph, in sight of their persecutors; and thus the veritable heroism displayed justly advanced their persecuted cause.

Their dispersions spread their thus living cause everywhere; and though everywhere killed it yet would not die. By these faithful, persecuted men a book of remembrance was written, commonly called the New Testament or covenant, which, joined to the old or legal and prophetic history of Judaism, has become what is known in common as the Bible, which the early teachers of Christianity declared *true*, and to be the rule, and the only sufficient rule, both of the faith and practice of all mankind. Soon selfish, artful, interested persons, whom the people had come to acknowledge as priests of this same profession, found themselves unable to abide its requirements; hence the suppression of the Bible from the hands of the common people, and the claim by them of being its sole exponents and oral teachers, and the assurance among the commoners of its importance only as taught by themselves, all home understanding being by them discarded. A minority among the people rejected this darkness, thus generally made to be felt. And all along the line of the Dark Ages a hated, persecuted minority carefully preserved the true word and testimony of the Scriptures themselves, and hence they have been kept mainly uncorrupted to the present hour.

I need not stay here to prove a sentiment that sound-thinking minds invariably admit; namely, that civilization is never advanced except as some generally-admitted sentiment holds a majority of the minds of a people, where civilization to any extent at present exists. Hence the sentiment that the Scriptures of the Old and New Testaments are the rule, and the only sufficient rule, both of the faith and practice of all mankind, on which the early Christians insisted, naturally became that central sentiment, and thus advanced the civilization of all parts, coming under the influence of a common Christianity. The Scriptures teach central honesty if they teach anything, inasmuch as they enjoin: "As ye would that men should do to you, so do ye to them likewise." By an enlightened observance of this precept, not a man, woman, or child on earth could possibly be dishonest. Not less is it true that by an enlightened obedience to the first precept of the old dispensation, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," no person could possibly be dishonest or unlovely.

Again, those Scriptures say: "The love of money is the root of all evil." Again, you should not be unmindful that "this same love of money is the mighty mainspring of your active enterprise, that fits men for attention to objects of honorable ambition; on which the progress of society depends." It should be in your mind a truth, as it is a fact everywhere. The gold god of this world has not in him or out of him one moral restraint; he will bring no agent to account for his doings. Hence a money or cash gospel (so much preach for so much pay) prevails throughout Christendom, in place of a life gospel without money and without price, as taught in the Bible.

A cash gospel may conduct its followers safely to their last breath; a life gospel promises, true or false, to its followers a glorious immortality. Your missiles should have been aimed at the cash gospel, not at the true.

The notions you may fancy you have in yourself superior to those taught in the Bible may be satisfactory to yourself; but, as they are not general, there-



fore, however good or great, they are not civilizing; and as you diminish among the masses of mankind general and central ideas, so you are (perhaps unconsciously) fitting human society for universal anarchy, rather than for advanced civilization.

You should have fought the selfish, artful, interested mockers of Christianity, who have assumed its name only that they may use the influence of that honest name in order more effectually to advance their own nefarious schemes. No counterfeit could ever gain headway among mankind, if there were not among men a pure coin. I think your definition of Christianity is manifestly wrong. Instead of its being "the great system of faith and practice which is organized in the Christian Church," it is the great system of faith and practice which the nominal Christian, in early and later ages, more or less adopted in order to advance more or less his own wise or unwise ends. Hence, really, instead of manifesting to the world a pure Christianity, it has, both as a Papal and Protestant Church, manifested an apostasy under the name of Christianity. Hence these organizations, first and last, have no real power against your well-directed attacks. Yourself, as I think, are only defective in aim and definition. Shoot at the nominal Church, at the apostasy, but let a broad difference ever be preserved between that and Christianity.

Subject to your correction, allow me to define Christianity: "Christianity consists in the honest, faithful, earnest manner of the living persons who obey the precepts and follow the examples of Jesus the Christ, as set forth in the New Testament, and as harmonized with the law and the prophets of the Old Testament of the Jews."

Jesus said (John xvi., 2): "Yea the time cometh that whosoever killeth you will think that he doeth God service." In fulfillment of this saying, millions of men and women, who loved the good and the true better than they loved life, at loss of truth and goodness have been sacrificed. Love of money impelled the killing in the name of Jesus, to do God (as they said) a service. But does any one think this killing was Christianity? It was done in the Church, done in the name of Christianity, not for love of God but for love of money. As the apostasy has prevailed, men, Papal and Protestant, have held the notion that their services, their propagandism, bring God in debt to the Church. In fighting this foolery, you have my best wishes and my hope of your continued success. With high regards, yours,

L. D. TANNER.

#### LABOR IS KING.

"When a man has no design but to speak the truth, he may say a great deal in a narrow compass"; but in considering so complex a question as that of Money, in the space that can be allotted to him in THE INDEX, he must assert some things which he cannot stop to prove. But he will not assert the incompetency of those who take a different view from his own, unless he can prove it.

Of course by value we mean the value in exchange; and the equitable measure of equivalency in exchange is the labor cost of producing the articles exchanged. Equal labor for equal labor, is the law of equity. The labor cost determines the exchangeable value of gold and silver bullion, as well as that of all other articles produced by labor.

But gold is that article of merchandise for which there is the most universal demand; and as the supply is naturally limited, its value in open market more nearly approximates its labor cost, or is less affected by fluctuations of supply and demand, than that of other products of labor. For this reason, gold has gradually come to be selected as the standard of value by the most important commercial nations.

The question is unfortunately complicated from the fact that on account of the supposed steadiness of its cost, and for other good reasons, gold is used as coin money in addition to its use as a standard. As money it performs functions which it cannot do as bullion, and has on that account a slightly increased value; but not much, since nothing is charged by governments for coining it. But its use as a standard grows out of its value as gold, and not at all from its use as money.

Of course we cannot have money without having a unit, which in this country is called a dollar. We cannot say dollar, or think of it intelligently, without referring it to a definite something, and that something is a gold coin of a known weight and fineness, which is believed by the best thinkers to be the best approximate representation of a definite amount of labor that can be found. To use the word dollar without referring it to some definite standard of value is to talk nonsense; a dollar with no standard by which to determine its value would not exchange for hats or anything else.

No government has ever been able by law to determine and fix the purchasing power of any dollar; that is determined by natural laws which no government created and none can annul. It is true that a government may make token coins of silver or copper or other metal which will circulate for small change at a nominal value greater than their bullion value, and in fact with no reference to that, simply for the convenience they afford. But let the attempt be made to constitute such money legal tender, or to have it used in unlimited quantities, and it will be found that it will buy no more as money than its value in the open market as bullion. A government which buys silver bullion at eighty-five cents, and coins it into a dollar with which it pays one hundred cents, commits a very mean swindle.

No doubt a good theoretic argument can be made in favor of bi-metalism; but the most prominent and esteemed advocates of that theory frankly admit that no country alone, certainly not the United States, can sustain the double standard without the help of

other countries, and especially without the help of England. That help, there is no prospect of ever getting. In fact, gold has always been the practical standard in this country, and the attempt to maintain both metals (if successful) would result in silver, now a depreciated metal, becoming the single standard.

I never said or intimated that the price of gold determined its value; what I said was that the price of silver bullion in gold coin determined its value, that being the only practical way of measuring its value in exchange for hats, wheat, etc., etc. It may be impossible to prove that the cost of producing silver has diminished, but I believe it has; and certainly a given quantity of it can be bought for less labor than formerly. "A decline of all things, as measured by a unit of labor, is in the line of a true progress"; that is to say, that progress consists in increasing the productiveness of labor. And in proportion as labor produces more, more of the products remain in the hands of the laborer.

But we are still suffering from an abnormal production stimulated by the greenback inflation and the unhealthy demand caused by the war,—abnormal because greater than can be distributed under our present system. What is needed is to improve our system of distribution, and not to attempt by legislation to inflate the value of silver against the laws of production and exchange.

We have practically reached firm ground, where our standard (although not scientifically perfect) is the same as that of the great commercial nations with whom we trade. Let us not abandon this hard-won vantage-ground, but let us not forget that our currency must continue to be, as it always has been, mainly "paper." The best use we can make of gold is as a standard and as that kind of merchandise which all the world is glad to accept as legal tender for the settlement of balances. The best use we can make of silver is for subsidiary coins. For the rest, a paper currency as good as gold is far better for us than gold coin would be.

F. S. C.

#### STARVATION.

Men are not working for what they need to eat and drink, but for what they do not need; and the money which should make the laborer independent goes in too many cases to make himself poor and miserable, and to swell the wealth of the rich. Men must learn how little they can get along with. Do not understand that we believe that the working-man ought to live on "kail and potatoes." The men who work ought to have what is good to eat and drink. I do not have much faith in emptiness, and a man behaves better and works better for being well fed. An empty saint is not so good as a full one. But many could have better food and better clothes for themselves and their families, if they did not spend so much money for needless stimulants. Vice imposes a greater tax on labor in every country than does government. We are different beings in want from what we are in plenty. To us who have enough to eat, this question of labor does not assume the importance it does with those to whom hunger is a constant reality and starvation a possibility. There is a wide difference between having all of our wants supplied and supplying them. They who have never known what it is to hunger cannot comprehend how much human beings can suffer. They declare with virtuous indignation that they would starve rather than beg or steal. It is only the power of irresistible necessity that tells us what we will do. Begging and stealing are not worse deeds in the eyes of humanity than is feasting when others are starving. Where justice is not a pleasure, it should be made an obligation. We cannot believe that men have the moral right to hold and enjoy the exclusive privileges of millions of dollars, when their brother-men have no means to obtain a dinner but by asking for it at a stranger's door. This is a hard task for a brave, though a hungry, man to do. Do we imagine that, because men have no money, they have no feelings, no self respect, no manliness; because they have rags upon their bodies, that they have none of that pride of human nature that hates to beg where it is able and willing to work? To beg or to starve is a sad, hard alternative, and makes crimes which laws cannot deal with. The following paragraph, taken from a New York paper of a recent date, indicates a chapter in our country's history which is being written faster than most people suppose: "A poorly-dressed man knocked at the door of a house on East Forty-second Street, yesterday afternoon, and asked for something to eat. He was refused. He turned away crying, and soon after fell dead in the street from starvation." Now who killed that man? You will say it is not a crime to refuse to feed every one that asks for food. That is true; but is it a crime to ask for bread when man cannot get work? Let a robin alight beside our door, and crumbs will be scattered to keep it from death; let a dog come into our yard, and he is honored with a bone and a crust. Let a man ask for bread, we give him a stone; let him ask for shelter, we point to the street. To the hunger of the brute, we open our hands. Shall we shut them to the famishing of men? A piece of bread is not much to give, and a beggar is cheaper than a thief. You will say, If a man steals, the law will deal with him; but if a little charity will save man from stealing, is it not better to exercise it? We are told that tramps are a bad class. Perhaps tramping has made them so. There is one thing certain: this hungry class has to be dealt with. The question is, How shall we deal with it? People today are not willing to lie down and starve to keep the peace. Man has the right to live, and, when hunger becomes too hard to be borne, it cries out: "Peace if possible, bread at any price." When men forget law, property, country, and remember only themselves, we have a reign of terror. The worst revolution is

led by starvation. When men fight for bread, all distinctions are forgotten and the whole world is levelled. When the "railroad riots" threatened the safety of our cities and towns, men were asked, "Would you strike the hand that feeds you?" "No!" replied the men, "we would strike the hand that starves us." We think that the American people have learned the lesson of "strikes." They stand for a protest against wrong, but they generally end in regret. The strike for liberty, for human rights, for justice, the world need not fear; but the strike against honest labor we do need to fear.

L. K. WASHBURN.

#### PURCELL.

One of the noticeable phenomena of the flush greenback times was the gigantic building operations of the Roman Catholic clergy. Costly cathedrals and episcopal palaces were the order of the day. The Roman Catholic masses were poor, but work was plentiful and wages were high. Instead of being allowed to build houses for themselves, they were made to contribute the spare moly of their earnings to ecclesiastical purposes; although, large as these contributions must have been, they did not account for the enormous means which were wielded by their clergy.

But the hard times which have been upon us since 1873 have unveiled the mystery. Leading Catholic prelates and their priests have added to their sacred functions the business of bankers. They have become savings institutions. The superstitious reverence of their flocks, which is diligently cultivated and encouraged, has given them unlimited control of their superfluous means, which they have unhesitatingly invested in property which can yield no income. The day of restitution has come, as it was sure to come, and the holy trustees are found bankrupt. In the impolite language of criminal jurisprudence, they are embezzlers. The Archbishop of Cincinnati is not alone. He is only the most conspicuous example, as the public will find out in the course of the developments which are coming.

Many pillars of Protestantism have been undermined by financial temptations, and fallen. An air of sanctity and an ostentatious profession of religion in all creeds are open sesame to the confidence of the average public. The leading Catholic prelates have outgrown our republican institutions rapidly. They add to their sounding titles the names of our leading cities and states. In fact, they have assumed the airs and state of royalty. This bubble is sure to be pricked, and the wind let out of it. The Purcell defalcation with its enormous proportions is an eye-opener even for the most stupid and bigoted fanatics of Romanism. But the prelates are, after all, hardly to be blamed. They are courted by our demagogues of the democratic persuasion; they are idolized by their own people, who receive them on their return from occasional visits to Rome, with torchlight processions, and they are otherwise pampered as if they were more than men. What wonder that their heads have been turned by all this adulation and servility? The logic of events will set everything right in the long run. I have said that our Catholic prelates have outgrown republican institutions. So have our great railroads done, our manufacturers, presidents of life insurance companies, and other needlessly rich people. The day is fast approaching when the aggrandizement of individuals at the expense of the public will not be permitted. No man is worth a salary of five thousand dollars per annum. Where individuals are pampered and enormously enriched, the rest of the community has to suffer humiliation to meet the expense. Look at the social fabrics of West European countries to-day. In the light of reason they are abominations. A large fraction of the population of rich England are tramps, in order that a few dukes and capitalists may own all the land.

B. W. BALL.

#### OBEDIENCE TO NATURE.

WATERTOWN, N. Y., Feb. 28, 1879.

EDITOR INDEX:

Sir,—I am much pleased with THE INDEX generally, and particularly with your definition of religion as the effort of humanity to perfect itself. To my mind, the chief purpose of the Creator, as far as our present life is concerned, is not physical and mental ease, rest, and quietude, but mental and moral development. I believe, as a mass, men are earnestly seeking their happiness; they fall through ignorance. They do not perceive that their suffering and discomfort are the result of the constant violation of the inexorable, unchangeable physical and moral laws, or that only as they study, observe, and live in harmony with them can they be comfortable or happy. The German proverb says: "Through suffering cometh knowledge"; and the knowledge thus obtained will enable us to avoid future violation of law, and suffering from like cause. Thus knowledge becomes the saviour of mankind, and pain and suffering incentives to study and investigation of the causes of our affliction. I think the physical laws of life are vastly more difficult to comprehend than the moral, and that physical or material science and knowledge is more needed than any new moral precepts. But we should never violate either. Great is the reward of obedience—fearful the consequences of violation.

W. W. TUCKER.

A WESTERN paper gives this little bit of back-wood gossip between parent and child: "Is the howling of a dog always followed by a death?" asked a little girl of her father. "Not always, my dear; sometimes the man that shoots at the dog misses him," was the parent's reply.



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BOSTON, MASS., THURSDAY, APRIL 24, 1879.

WHOLE NO. 487.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatharian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

M. RENAN, the pestilent radical who wrote the biography of Jesus as if he had been only a man, not a God, has been at last received into the French Academy—the highest literary distinction to be won in that country.

DEAN STANLEY, in his new book of *Addresses and Sermons*, shows how hard it is for the most liberal Christian to drop the impossible claim of Christianity to be "the truth, the whole truth, and nothing but the truth": "By Liberal Theology I mean a theology which, whilst comprehending all the wholesome elements of thought at work in the world, yet holds that the Christian belief is large enough to contain them; which insists not on the ceremonial, the dogmatic, or the portentous, but on the moral side of religion; which insists on the spirit, not on the letter; on the meaning, not on the words; on the progressive, not on the stationary character of Christianity."

THE MISCHIEF done by the late anti-Chinese agitation is beginning to reveal itself: "The passage of the anti-Chinese bill by the American Congress and its subsequent veto attracts great attention in China. The native newspapers in Hong Kong and Shanghai, especially the former, are extremely bitter against the proposed measure, claim the protection guaranteed by the treaty, and draw a picture of the future relations of the two countries, and the exclusion of Americans from Chinese soil. They exaggerate the consequences to America of the withdrawal of Chinese labor, but speak with moderation, though firmness, of the reactionary movements of China on her own ground."

THE WESLEYAN METHODIST CONNECTION, assembled in Conference at Syracuse, April 4, passed unanimously, by a rising vote, the following resolution: "Resolved, That we recommend that our next General Conference place such an expression of the decided convictions of this body, in our Book of Discipline, as shall give us before the world an unequivocal standing on the subject of the acknowledgment, in the Constitution of the United States, of Almighty God as the source of authority and power in civil government, and of the Lord Jesus Christ as the ruler of nations, by whom kings reign, and princes decree judgment." The day will yet come when the liberals of America will rue the suicide of their National League.

THE SPRINGFIELD *Republican* very sympathetically notices Mr. Frothingham's approaching departure for Europe: "Mr. Frothingham leaves his people and his work in May, to the great grief of all who love him and have listened to his preaching. He is out of health and tired out, and must rest. It is one of the things that must be, and yet how sad it is; for his society will fall to pieces when he goes. No one can fill his place, for he personally was the magnet which held the thread of all hearts, and the majority of his people would rather stay at home and read his old sermons than to hear any one else from his platform. A social reception for his society and intimate friends will be held at the Union League Theatre on the 22d of April; later a more public reception will be given him, but where is not yet decided. It is to be hoped that Mr. Frothingham may leave America knowing how many people love him, for although people who do not know him call him cold and unimpressionable, there are those who know how his keenly sensitive heart has been wronged by the unjust and bitter things that have been written and told of him; no man has warmer and more tender friends than he, and no preacher could leave America, except perhaps Phillips Brooks, who would leave such a gap behind him."

THE NEW YORK *Sun* notes the aggressiveness of Orthodoxy: "Many orthodox pastors in Massachusetts are looking forward with impatience to the be-

ginning of the campaign against 'Sabbath breaking,' the plans for which are now pretty well matured. It is understood that the very heaviest pulpit artillery obtainable will be brought to bear, and that the Sunday newspapers will come in for their full share of the cannonading. Yet the few Sunday newspapers printed in Massachusetts, so far as we have had the opportunity to notice them, are not very dangerous publications. They give up a great part of their space to reports of sermons and other religious reading. Their editorial discussions are seasoned with salt. If they also print secular news, that is no more than is done by the most approved religious weeklies over which deacons and titling men nod on Sunday afternoons unrebuked. Firing on one's own friends is always a bad blunder. With so many strongholds of Satan still to be reduced, these Massachusetts preachers might well consider the matter further before selecting the Sunday newspaper for bombardment. It is currently reported that in outlying districts of Massachusetts hill towns, men and women are to be found who cannot tell what the inside of a church is like, who are really as utter heathen as any to whom Massachusetts ships missionaries, and whose habits of life make creditable some of the worst stories in Mather's *Magnalia*. It is asserted that children are growing up amid these surroundings without even the most rudimentary notions of morality—to say nothing about religion. If this be so, it is a state of things that might well arrest the attention of the Massachusetts pastors at their approaching conferences. Surely, the saving of men from brutishness is a matter of higher concern than the laying down of rules as to the observance of a day."

JUDGE SAMUEL T. DOUGLASS, of Detroit, in a letter dated April 11, very kindly expresses his approbation of the course pursued by THE INDEX with regard to the question so prominent during the last eighteen months and the deeper ethical issues involved in it: "I heartily approved of your course at the last Congress of the Liberal League. I have always stood aloof from that organization, not because I did not for the most part sympathize with its proper and avowed aims and purposes, but because of my apprehension that in the natural course of things it would in the end come under the control of a class of demagogues and agitators with whom I was unwilling to be identified. I can scarcely refrain from saying that, in my judgment, your editorials during the past six months have been of signal ability—I mean especially those which have dealt with great ethical problems. I do not always agree with you in practical questions; but when you are in your natural element of ethical speculation, I am always enlightened and generally heartily concur. Your articles on natural religion (I am not sure that was the title) and on 'The Final Appeal in Morals' interested me very much. Every sensible man acts for the most part almost unconsciously upon the principles enunciated and developed in the article last referred to; but no one, so far as I know, has heretofore given so clear and logical an exposition of the subject." The approval of such well-trained minds as Judge Douglass gives us increased confidence in the truth of the principles in question. They are indeed, as he so pertinently suggests, the perhaps unconscious practical rules of action of "every sensible man"; but there is great practical as well as scientific gain in arriving at a clear and correct formula of them. Men knew how to reason cogently long before Aristotle formulated the laws of the syllogism; but his development of these laws gave a great stimulus to progress in many ways. If the recent discussion should have the ultimate effect of advancing liberalism from the crudity of Individualism to the maturity of the Scientific Method in morals, the world would be equally a gainer now.



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MOSES HAY, Rochester, N. Y.  
 FRANKLIN GOODYEAR, Cort-S. B. URBINO, West Newton, land, N. Y.  
 Z. T. WATKINS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.  
 NETTIE C. TRUSARD, Syracuse, N. Y. E. ABBOT, Cambridge, case, N. Y.  
 GUSTAVUS E. GORDON, Mrs. M. N. LADY, Albany, N. Y. case, N. Y.  
 HARRIET A. MILLS, Syracuse, N. Y. J. H. ADAMSON, Passaic City, case, N. Y.  
 W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.  
 T. O. GAGE, Fayetteville, N. Y. HOPE WHIFFLE, Boston, Mass.  
 B. F. UNDERWOOD, Thordike, CHARLES ELLIS, Boston, Mass.  
 CATHERINE C. HURLBUT, Albany, N. Y. JOHN W. TRUSARD, Syracuse, case, N. Y.  
 EDWIN TUCK, Chelsea, Mass. H. P. STARK, Rochester, N. Y.  
 JOHN HILL, Watertown, N. Y. JOSEPH MC DONOUGH, Albany, N. Y.  
 E. A. SAWTELLE, Boston, Mass. W. SCHLESINGER, Albany, N. Y.  
 THOMAS DUGAN, Albany, N. Y. JOHN PREST, Albany, N. Y.  
 JAMES B. PIKE, Rochester, N. Y. O. D. B. MILLS, Syracuse, N. Y.  
 DAVID H. CLARK, Florence, R. P. HOLLOWELL, Boston, Mass.

[For THE INDEX.]

## Exclusive Rights in Religion.

A DISCOURSE BEFORE THE FREE RELIGIOUS SOCIETY OF PROVIDENCE, APRIL 6, 1879.

BY FREDERIC A. HINCKLEY.

There are many people who never speak or write the words "Free Religion" and "Free Religious" without putting an interrogation point after them. Like a bright boy I heard of the other day, they say in a reflective sort of way: "Free Religion, Free Religion,—oh, yes; that means free of religion." These questioners are mainly of the old faiths, persons to whom religion means stated church services and the punctilious, but no matter how superficial, observance of church forms. So long as one does as his grandfather did before him, so long as he sleeps with sonorous dignity at the foot of the family pew, he passes for religious, no matter what his trading malpractices or his neglect of the small and homely virtues.

Then there are a few thoughtful men and women in the churches and among ourselves who really question conscientiously, and, as they hold, with reason, the right of the free religious body to the word religion. They say that long years of custom have made religion signify a special recognition of God and a confession of obligation to him, and they fall back upon the dictionary as the court of final appeal, and claim to have the verdict in their favor.

Now if this were a merely superficial question about the proper use of a word, I should care little to waste time in discussing it; but beneath the surface is involved the character of the thing itself, and what have been supposed to be some of the most sacred rights of the individual soul. If there is any one thing about which men have been peculiarly sensitive, which they have felt to be worth fighting for and dying for, that thing has been religion. And to-day if there is any one thing for which, more than for any other, acquaintances are cut and friendships broken, that thing is religion. When, therefore, any man or class of men sets himself or itself up as in a special sense the custodian of religion, and declares of another man or class of men that he or it is destitute of religion, a very critical issue is raised, upon and about which there is more than one side to be heard. When a man says to me: "I have got religion and you have not," I feel much as I should if he said, "I am good and you are bad; I tell the truth but you are a liar," or made any other comparison essentially odious in its character. Nor is it simply a matter of feeling. I believe it can be shown that there is and can be no such thing as an exclusive right in and to religion, but that each man must be left free to interpret it for himself, according to the dictates of his own individual consciousness.

To show some reasons for that belief,—to show that in clinging to the word religion I am actuated by something stronger than the prejudices of the past,—is the task I have set myself to-day.

The word religion is derived from one of two Latin words, one signifying to gather or collect again, to go through or over again in reading, in speech, or in thought; the other, to bind anew or back, to bind fast. It is then a going over again or a binding fast, according to the view we take of its derivation. In either case, theology is not necessarily involved. It is when we come to the definitions that we get that.

The first definition in Webster is as follows:—  
 "The recognition of God as an object of worship, love, and obedience; right feelings toward God as rightly apprehended; piety."

The corresponding definition in Worcester is this:—  
 "An acknowledgment of our obligation to God as our Creator, with a feeling of reverence and love, and consequent duty or obedience to him; duty to God and to His creatures; practical piety, godliness, devotion, devoutness, holiness." In the second definition, "Any system of faith and worship," and the third, "The rites or services of religion," the two dictionaries agree.

It will be observed by a comparison of the first definitions that Worcester's is broader than Webster's, adding the words practical piety, godliness, devotion, devoutness, holiness. Now holiness includes purity and integrity of moral character, and, if one were inclined to make an ingenious plea, or (as the saying is) to indulge in hair-splitting logic, he might show from this that religion according to the dictionary means purity or integrity of moral character, and that, where these were not, whatever the professed belief, there religion could not be. I believe, however, that the plea would be of doubtful value, and prefer to begin by yielding the point claimed,—that religion, as defined by the lexicographers, is, as Webster puts it, "a high sense of moral obligation and spirit of reverence or worship which affect the heart of man with respect to the Deity."

But I utterly deny that the dictionary is the court of final appeal. Nor am I able to see how any one who denies the infallibility of the Bible can assert, as some do assert, the infallibility of the dictionary. There is just as much danger in tying to the one as to the other, and the one needs to be subjected to the reason just as much as the other.

What is a dictionary? Nothing but a mile-stone to show how far language has travelled up to a given time. The lexicographer, about to make his record, looks around him and selects such material as seems to him to pass muster. He always recognizes that certain words which his predecessor recorded have been condemned by what I will call, borrowing Mr. Abbot's phrase, the "Consensus of the Competent," and he marks them obsolete. He also recognizes that certain other words which in the days of his predecessor were considered improper have become so established by custom, or (let us say) approved by the "Consensus of the Competent," as to make their admission to the new list allowable. As examples of the former class, you will find in the large editions of Webster, the word c-a-t-e, cate, meaning food, and the first and second definitions of the word c-l-e-r-k, commonly pronounced in England clerk, meaning a clergyman, an educated person, a scholar, etc., marked obsolete; and the word h-e-f-t, heft, signifying weight, ponderousness, is an example of the second class within my own recollection. The word minify, the opposite of magnify, of recent invention and not now in the dictionary, is perhaps destined some day to be there, because it will commend itself to the good judgment of mankind. The word caucus, now of universally admitted respectability, and probably a corruption of c-a-u-l-k-e-r-s, caulkers, though we do not really know its origin, is an illustration of how some words grow, by methods the very reverse of those adopted and approved by scholars.

So, too, we are constantly using words with other than their dictionary meanings. For example, Webster gives the words Socialism and Communism as synonymous and interchangeable, but students of the questions these words represent, speaking with accuracy, use communism in the sense in which it is defined in the dictionary, viz.: as implying a negation of individual rights in property; and they use socialism as representing what Webster calls a more precise, orderly, and harmonious arrangement of the social relations than that which has hitherto prevailed, but as a help to, rather than a denial of, individual rights. The word love, in the phrase free love, has been most shockingly abused and perverted, so that now by general consent it is understood that when a person says free love he means free lust, and when he says free lover he means free luster.

The word religion itself, during all the ages of Papal supremacy in Europe, did not mean necessarily recognition of or obligation to God, but an order of monkery; and taking the monastic vows was termed going into religion.

Cases of this kind can be multiplied indefinitely, but they all show just this, that the dictionary is subject to constant change; that the process of abolishing and creating words, and varying and sometimes entirely changing their meanings, is constantly going on; and finally that the dictionary is not infallible, and cannot be on any question of vital principle the court of final appeal. It is simply the record of the verdict, rendered from time to time by those regarded as the most competent, upon what is proper in the spelling, pronunciation, and definition of words. Without this "Consensus of the Competent," the dictionary is as dead as the blue laws of Connecticut.

To say, therefore, that according to the dictionary, Religion cannot exist without a distinct recognition of a personal God and of a special relation of the in-



dividual soul to him, is simply to say that such was the prevailing view of those considered most competent to judge, when the dictionary was last revised. To claim anything more than that for it, to claim that it is a dictum, from which, for you and for me, there is no appeal, is to give it an authority which belongs to no book, however sacred, and to no man or set of men, however learned. Language is the servant of thought, not its master; and, while every sensible person will respect the recorded opinions of the competent, he will always reserve to himself that right of appeal to the individual and collective reason of mankind, which is the most profound of all authorities.

Now the popular religion of the past and of the present believes that the chief element in religion is a distinct affirmation of a personal God. It cannot conceive of religion as separate from theology; but the drift of liberal thought has been to make a definition of religion not involving in any degree whatsoever theological conceptions. It has claimed, unanswerably as it seems to me, that religion is a sentiment, a sense of dependence first. That in the order of development, the intellectual conception of God or of that which we mean by God, though calling it sometimes under other names, comes afterward. This sense of dependence may exist, and does exist, before the mind is sufficiently developed to have a thought about God.

It has been this constant attempt on the part of the majority in Catholic, Evangelical, and Liberal Christianity to identify theology with religion, often indeed to make it its very soul, which has caused protest after protest, and given life to the come-outism and radicalism of our own time.

Now we have in this country an organization calling itself the Free Religious Association, and announcing as its objects the promotion of the practical interests of pure religion, the encouragement of the scientific study of theology, and the cultivation of the fellowship of the spirit. And we have in our own movement here an organization calling itself the Free Religious Society of Providence, and declaring in its preamble its belief "that a reasonable and natural religion finds its best and truest expression in the physical, intellectual, and spiritual development of mankind," and in Article II. of its Constitution, its object to be "to promote the practice of virtue, the study of truth, and the fraternity of man."

It is at once evident that when the Free Religious Association talks about pure religion, and our Free Religious Society about reasonable and natural religion, they do not mean what the popular religion against which they protest means. To them pure religion and reasonable and natural religion do not necessarily include a recognition of a personal God or an acknowledgment of special obligation to him; understand me, they do not exclude them, but they do not necessarily include them.

"Very well, then," says the popular religion; "you have no right to the name and you do not actually possess the thing." We say at once: "Show us your authority." They reply: "The dictionary." "Good," say we; "but we appeal from the decision of the dictionary to the 'Consensus of the Competent.'" At just this stage, the candid mind will ask us to produce our testimony, and we are more than glad to do so.

The point now to be proved is that the word religion is used by many very able and representative persons, persons who are helping to make the sentiment and therefore the word-definitions of the future, in a way other than that now authorized by the dictionaries. Mr. Emerson, than whom in our day no man is a finer master of good English, says:—

"The whole state of man is a state of culture; and its flowering and completion may be described as religion or worship."

Mr. David A. Wasson, whom many think, next to Emerson, the finest mind in this country, defines religion thus:—

"Religion, in its broadest, simplest definition, is the consciousness of universal relation." And elsewhere more in detail:—

"Parity in morals; true faith of man to man in politics; in science, the devoted pursuit of law, the recognition of a speaking universe; in art, truth; in industry, a due giving for all taking; and acquiescence in that order which is for the health of the whole,—these are religion, as whatever is which expresses a living, cordial, ordered, productive wholeness,—a unity which is first human that it may be divine."

Samuel Longfellow, who certainly would not be charged with unduly emphasizing what has been somewhat contemptuously termed mere morality, says:—

"I call righteousness an essential part of religion. To some men who have little of devout sentiment, or who have speculative difficulties about belief in God, or in a God, morals or righteousness is the substance of their religion; and if it gives a sacred sanction and an immutable ground of nobleness to their lives, it is truly a religion."

Samuel Johnson, one of the most poetic and spiritual of all liberal thinkers, says:—

"The harmony of the Soul with the Universe is Religion." And again:—

"To love and trust the laws of being, is religion."

The definition of Mr. F. E. Abbot, the able representative of the more aggressive side of radicalism, must be entered here, though you are all familiar with it:—

"Religion," he says, "is the effort of man to perfect himself."

This is in striking contrast, but not inconsistent, with an old Hindu definition:—

"What is religion? said Hitopadesa. It is tenderness toward all creatures."

"Religion," says a modern writer, "is the recognized principle of action." "Religion," says another, "is faithfulness to one's highest ideal."

Surely there is not much theology in all these; nothing which the old schools, planting themselves upon the dictionary, would recognize as religion. And yet there is about them that grand affirmation of virtue and of ceaseless aspiration and growth to which somehow men of all shades of speculative belief defer, and which sound depths in the human heart which no theology could ever reach. But there is one other authority from whom I desire to quote. Matthew Arnold says:—

"When we are asked, What is the object of religion? let us reply, Conduct. And when we are asked further, What is conduct? let us answer, Three-fourths of life." And again:—

"Let us put into the Hebrew 'Eternal' and 'God' no more science than they did,—the enduring power, not ourselves, which makes for righteousness."

And still again, with great force and clearness, he says:—

"Morality, ethics, conduct, are by many people, and above all by theologians, carefully distinguished from religion, which is supposed in some special way to be connected with propositions about the Godhead of the Eternal Son, or propositions about the personality of God, or about election or justification. Religion, however, means simply either a binding to righteousness, or else a serious attending to righteousness and dwelling upon it. Which of these two it most nearly means depends upon the view we take of the word's derivation; but it means one of them, and they are really much the same. And the antithesis between ethical and religious is thus quite a false one. Ethical means practical; it relates to practice or conduct passing into habit or disposition. Religious also means practical, but practical in a still higher degree; and the right antithesis to both ethical and religious is the same as the right antithesis to practical; namely, theoretical."

I might go on with quotations of this nature from others of the world's progressive thinkers, but I have given enough to establish this point, that there is a definition given to religion precisely such as we hold it to be, by a large number of able scholars and writers, whose thoughts, however little they may be supported to-day by public opinion, and whose use of words, however little it may be sanctioned by the dictionary, will exert a wide-spread influence upon the future. We have the unquestionable support of these minds in denying the assumption of evangelism that, in religion, belief is primary and conduct secondary, and in asserting, as we most earnestly and persistently do, that in religion conduct is primary and belief secondary.

If then you ask me, "Is a distinct recognition of a personal God an essential part of religion?" I reply, No, religion may exist and does exist without any intellectual conception of God whatsoever. The atheist, disbeliever or denying the existence of a supreme intelligent being, may be religious; and the churchman, believing in such being and affirming his belief with each returning day, may be utterly without religion. Because religion is not belief in a God, it is being godlike; it is not profession of a creed, it is constant progress toward a divine ideal. It includes a deep sense of obligation surely, but it may be an impersonal obligation. A sense of obligation to seek the truth and to be faithful to the best we know, a recognition of human brotherhood and an honest effort to discharge the practical, every-day duties of life,—these make religion.

When I see a man without an aspiration for anything better than he has and is, satisfied with his own condition and that of everybody else, I see a man without religion. I care not whether he attend services in the Catholic, the Evangelical, the Liberal Church, or in Barney's Hall; but when I see a man who is ever trying to make his life better than it is, and who has some sense of a brotherly relation with his fellow-men, I care not if he deny every iota of speculative belief upon which the Church stands or we stand, I see a man full of the spirit of religion. The great difference between Church people and ourselves is, that they take things on trust, while we want to know the reasons for what we profess to believe and to be. The description of Clennam by Dickens' Young Barnacle, of the Circumlocution Office, meets the case exactly:—

"He's a most ferocious radical, you know," said Young Barnacle.

"Is he? How do you know?" said his friend Gowan.

"Egad, sir, he was pitching into our people, the other day, in the most tremendous manner. Went up to our place and pitched into my father to that extent that it was necessary to order him out. Came back to our department and pitched into me. You never saw such a fellow."

"What did he want?" asked Gowan.

"Egad, sir," returned young Barnacle, "he said he wanted to know, you know! Pervaded our department—without an appointment—and said he wanted to know!"

That is just the trouble with us; and because we "want to know" some things before we profess to know them, we are ordered out of what men recognize as religion. I for one decline to go. If I live long enough, I mean to demonstrate that the religious world can spare neither me nor my creed.

The Orthodox say: "We confess our faith in God, the Father, the Son, and the Holy Ghost."

I match that by saying—I believe in the integrity of the Universe, with a power behind it and in it guided by reason and love, and working through unchangeable and unceasing law. I cannot bring myself to talk about that power with what Matthew Arnold calls the astounding particularity of license of affirmation of our dogmatists, as if it were a man in

the next street. The profound reverence and (I hope) humility in which I bow before the Unknowable will not permit me to think for a moment that I can grasp the creative power, when I understand, as it were, but a drop in the great ocean of what has been by him or it created. Shall I then be told that I have no religion? Verily, if reverence and awe and faith have anything to do with religion, I am full of it.

Again, Orthodoxy says:—

"We believe in Jesus Christ, the Incarnate Word."

I match that by saying—I believe in all souls, and that just in proportion as they are holy they are the Word Incarnate. That includes Jesus and many more. Surely if belief in the Incarnate Word is a part of religion, I must, so far as it is concerned, be more religious than my Orthodox brother, for I believe in it in a far broader and more universal sense than he does.

Still again, Orthodoxy says:—

"We believe in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul."

I match that by saying—I believe in the Holy Spirit of Truth and Love, which is present everywhere, outside as well as inside the Church, to regenerate and sanctify the soul.

Which is the more truly religious, to box up your comforting spirit within the four walls of a building made with hands, or to let it out freely in the great temple not made with hands, where all, without other passports than their own God-given desires, may receive of its inspiration?

Yet again, Orthodoxy says:—

"We confess the common sinfulness and ruin of our race."

I reply to that by saying, with all frankness, that it seems to me the great lie of all the ages; and by affirming the opposite—that I believe in the natural tendency of the race toward all that is noble and pure and true. Which is the more religious, the belief that rules out everybody and then requires an expiatory death to wipe away their sins upon certain conditions, or the belief that rules everybody in, and holds that the relation between man and the infinite first cause is so intimate that nothing can be needed to make it strong and enduring?

Orthodoxy says, referring to its creed: "We receive these truths on the testimony of God, given through prophets and apostles, etc., a testimony preserved for the Church in the Old and New Testament Scriptures."

I say, referring to my creed—I receive these truths on testimony which to me seems divine, some of it in written and some of it in unwritten scriptures the world over, and in the present as well as in the past time. Who has the right to declare that his is the real article, and mine is not?

Do not mistake the issue, friends. This comparison is forced upon me by the impertinent assumption, constantly made, that "we the Evangelicals have religion, and you the Free Religionists have not." But I make it not to reverse the verdict. If what the Catholic believes leads him to live a better life, it is for him religion; and for one I say, God speed him in it. If what the Evangelical Protestant believes leads him to live a better life, it is for him religion; and with all my heart I say, God speed him in it. But I ask them both, in the name of all that is catholic in the broad sense, to remember that my right in the universe is just as good as theirs, and that it is just as much their duty to give me room to interpret religion for myself as it is my duty to give them room to interpret religion for themselves. If Free Religion makes me no better than I could be without it, if it is not an honest faith with me, then they have a right to say it is not religion; but if it leads me into high realms of aspiration and effort, then it is to me religion.

Another thing. This is not a matter to be settled by a majority vote. There is just as much tyranny in forcing a principle upon the human conscience by a vote of the majority as in forcing it at the point of the bayonet. In the enactment and interpretation of law, or in the creation of public opinion, any attempt at dictation on the question of what makes religion has ever been, is, and I believe will ever be an act of insufferable despotism.

If the Irish or the Chinese are ever found, as some think they will be, sapping the life of our free institutions and overthrowing public and private morality; if they are ever found doing all this,—they must be dealt with in precisely the same manner as we should deal with our own native American citizens, not as Catholics, not as Buddhists, but as violators of the law; and it will be an everlasting shame to this country and to us, if we ever permit our laws to discriminate in the realm of honest religion.

I speak for the right of private judgment,—I speak for a broad application of the principle of religious liberty,—when I affirm that the Buddhist has precisely the same right to the enjoyment of what to him is religion that I have to the enjoyment of what to me is religion; and I have the same right which belongs to my Orthodox and my Catholic brother. There can be no exclusive, but there must be equal, rights in religion.

"Why not, then," I hear some one say, "since the word religion has been appropriated,—why not use some other; for example, the word liberal or the word moral?" Simply because neither of these words represents the thing as well. Any one is a liberal who advocates greater freedom from restraint, but religion is not necessarily and never exclusively that. Any one is moral who refrains from speaking falsely and from doing evil. Religion includes that, but much more. Morality may exist without any aspiration toward a high ideal, but, to make it all we mean by religion, the fine sense of personal longing and of universal relation must be added to it. So far as I know, there is no other word which so fittingly de-



scribes the combination of a sense of dependence and obligation, faithfulness to an ever-advancing ideal, and relations of justice and love between all human kind as the word religion. Certainly in common usage it would be even more difficult to identify our principles by the words liberal and moral than by religious. Liberal is made to mean anything and everything, and associations carrying the banner of moral reform are as numerous among our opponents as among ourselves. Joseph Cook, who in intelligence is far ahead of the average evangelical preacher, cannot see the difference between the Free Religious Association and the National Liberal League now. What would be his obfuscation, if one were the Liberal Association and the other the Liberal League, it is hard to tell. I belong to an association in Boston, called the Moral Education Association; but there are members of that organization whose ideas of morality are the exact opposite of mine. So I think nothing would be gained by a change of name.

Besides that, my right to the name and the thing religion has been questioned, and when my right to what is legitimately mine is questioned by a band of monopolists, I propose to maintain rather than surrender it. I decline to yield the point that the faith which teaches that the things of this world are of no account, and that all a man need do to insure his eternal felicity is to repent upon his death-bed, is more religious than the faith which teaches that this world is all we know to-day, and that the only way to enjoy felicity, here or anywhere, is to begin to lead a pure and holy life now, right away, while we have control of trust-funds, while we hold public position, while we are to some extent at least free agents; not after all these things are taken from our grasp and we have no choice but to submit.

There is another class of arguments on our side to which I would like briefly to refer. There are many people who would say on the abstract question, "Free Religion is not religion," who would not stand by that statement when they saw it personified in some men and women. There was a young man in Boston in 1833 who wrote to a friend who had been troubled about his spiritual welfare:—

"I do not think I have a basis for faith to build upon. I am without religious feeling. I seldom refer my happiness or acquisitions to the Great Father from whose mercy they are derived. Of the first great commandment, then, upon which so much hangs, I live in perpetual unconsciousness.—I will not say disregard, for that, perhaps, would imply that it was present in my mind. I believe, though, that my love to my neighbor—namely, my anxiety that my fellow-creatures should be happy, and disposition to serve them in their honest endeavors—is pure and strong. Certainly I do feel an affection for everything that God created; and this feeling is my religion."

The author of this letter evidently knew little of, and cared less for, theology; but he had real religion. A few years later, it publicly identified him with the cause of good morals. It enabled him, still a young man, to plead for peace in the presence of the armed soldiers of his native commonwealth and country; it sent him without any effort of his own to the nation's capital to be for twenty-three long and arduous years the tribune of the people; it compelled him to grapple with chattel slavery in America as no man before him had done; it brought upon him the assault of the assassin; and when after these years of faithful service in which—

"He never sold the truth to serve the hour,"

but was true to her with his party and against his party, with his friends and against them, the news was wafted along the wires, "The great Senator is dead," it brought a sense of personal loss to us all. The pathway from the Capitol to the grave was moistened with manly and womanly tears, and strewn with flowers.

And why? Not because he attended church, for he rarely did; not because he had changed the essential doctrine of his youthful letter, for he never had: but because his whole life had been a constant exhibition of natural and practical religion. It was for this that he lived, for this that he died. It was because of this that the politician hated him and the oppressor assailed him. His learning was great, his oratory of no mean order, but it was his sense of justice, his broad and generous sympathy for the suffering and sinning, his aspiration for the highest for himself and his fellow-men,—in a word it was his free religion,—which made him the mighty man he was, and will keep his memory sacred as the incorruptible statesman with the white soul.

We do not stop to ask much about the theology of the world's real heroes. Who cares what John Brown and Robert G. Shaw and Wilder Dwight believed? We know what they were and what they did, and we count it the sure promise of their own, as it was of their country's, redemption. They were religious men, every one of them, as were Jefferson and Thomas Paine, as is every man who lives an earnest, progressive, helpful life.

Within the past month, a man to whom we were all eager and accustomed to listen, and who had, I think, not a little of the true spirit of religion, has vanished from mortal vision. I am no fair-weather eulogist, and I cannot forget his faults, grievous ones that they were; but in spite of them, there was in this man something so intense, something so meteoric and yet so constantly shining, something so inspiring, so stirring, so catching, that at times he moved some of us as we were never otherwise moved. There was much of it in his personal magnetism, but one who ever heard him can feel something of the old influence in reading his published words, and some of them will help to mould in the future the lives of men. What was the secret of his

marvellous power? There were those who could state a case more logically, many who could state it more clearly, than he; but he had at heart a moral purpose so strong, a perception so alert, a disposition so sensitive, that, when he spoke, his soul spoke. It was not simply a voice, it was not simply a thought, it was a whole man fired for some great principle of liberty and love, that warmed us to the white heat of divine resolve. It was because he was an apostle of the religion of the heart, of the brotherhood of man, that, spite of a rhetoric which sometimes well-nigh swamped his thought, and spite of weaknesses to which his friends could not be blind, he had such a power with his fellows. "There is one," they said, "who accepts the religion which obeys the orders for the day."

That was his religion. It is ours. It is that which makes this platform as broad as the universe of truth, as all-inclusive as the universe of man. Tell me it is not religious? Tell me that, when I stand upon it, I am in danger of ruining my own soul and dragging down others with me? I hope I am not insensible to the responsibilities accompanying it. It is with a deep sense of them that I would say to the young men and women of this city and land, could my poor voice but reach them:—

Oh, young men! Oh, young women! Do not trouble yourselves about creeds. When the time comes, as come it will if you think for yourselves, when doubts perplex your minds, do not be anxious; give them free swing, assured that they are the forerunners of healthy affirmation. It matters little whether you attend church or stay at home; it matters little what your speculative beliefs or lack of them: but it does matter, in a degree far beyond power of expression, that you be honest in your every thought and deed, that you learn to see through shams and to grasp realities; that you live lives of stainless purity and ceaseless aspiration; that you open your hearts to all who seek or need your sympathy and love. Without such principles as these, no ambition can be worthy; with them, any ambition will be hallowed, and, consecrated to their service, its attainment made divine.

So as you look forward to future duties and successes, let me say to you in language borrowed from another:—

"Go forth into the many mansions of the house of life: scholars! store them with learning; jurists! build them with justice; artists! adorn them with beauty; philanthropists! let them resound with love."

Thus shall you become the apostles and prophets of a religion too comprehensive to leave out one human soul, and too reverent to assume to set boundary lines to the cause of Truth.

#### SECULARISM AND ITS ALLIES.

[The misapprehension expressed below that Free Religion insists dogmatically upon belief in God and Immortality, as a test of fellowship, is so well removed by the foregoing admirable statement of Mr. Hinckley, that it needs no further correction.—ED.]

Much of the religion of to-day is apologetic, or rather exculpatory. A thoughtful American, Mr. L. K. Washburn, has defined it as being "only speaking God's name with a pious accent," and he goes on to say that "people want religion put into prayers and sermons and hymns; into forms and ceremonies and signs; because it is easier to put it into such things than to put it into good lives and good deeds. Human suffering and want seem to be of little account in this Christian world. God must be worshipped properly, if men and women starve." This means that the Christianity of the nineteenth century is a sham, a cloak assumed in order to relieve the wearer from the necessity of serving humanity. The love of God is put forward as an easy means of satisfying the conscience, and religion is made to consist of prayers, psalms, sermons, and sacraments, all of which are of easy performance, and call for little or no self-denial and exertion. The proprieties are easily conciliated on the Sunday,—the one day in seven upon which the modern Christian brings forth his religion; the other six days of the week are devoted to the service of Mammon and the "curled greed for gold."

"They talk of fate, and calculate,  
And keep accounts, and measure, and weigh;  
That's the way the world goes round,  
That's the story of to-day."

But if the Christian religion is a sham, it is also the fact that the so-called religious life is but too often a falsehood. Instead of being a life of virtue, of benevolence, charity, truth, and love, it is but a thing of outside show, a form without a substance. The Bible, the Church, Sabbath observance, and prayer are fetiches or charms which now usurp the place of true religion, and the use of which constitutes the religious man of modern society.

Secularism is essentially different from Christianity, because its aim is directly contrary to that of the latter. The secular brotherhood is the brotherhood of man, while that of Christianity is limited to those only who believe that Jesus "Christ" is God, and the Savior of those who confess him to be such. The object of the Secularist is to promote the earthly welfare of every individual of the human race, and to unite all men in this endeavor; that of the Christian is to bring all mankind to recognize the divinity of Jesus, with the view of redeeming their souls from the doom incurred by the sin of Adam and Eve, with which every child of humanity is tainted. We consider that the true religion consists in devotion towards humanity, that its aim is to bring man ever nearer to perfection, perfect man being the secular ideal,—an ideal, though perhaps never wholly attained, the pursuit of which will

surely tend to advance the sum of human happiness. There are many who do not call themselves by our name who are, nevertheless, at one with us in object and belief. In America there are the Liberal Leaguers and the Free Religionists; in France *La Religion Laïque* is attracting many who have long been, amid the wreck of old theologies, at a loss where to turn for consolation and a bond of union. Our own English system we believe to be really the most catholic of these unions, inasmuch as it is absolutely free from any theological hurdles whatever. Upon our platform the Atheist, the Pantheist, and the Theist can all join hands together in the practical work of promoting the brotherhood of man, animated by the love of humanity for its sake alone. Far narrower than this are the systems of Free Religion and *La Religion Laïque*. The former, of which Mr. O. B. Frothingham is an exponent, contains three dogmas, two of which have to be taken for granted, since upon them certitude is impossible. These are (1) the fraternity of man; (2) the existence of God; (3) the immortality of the human soul. Christianity is quietly shelved in this system, no regard whatever being paid to the affirmations respecting Jesus made by Christians during the past eighteen centuries. Free Religion, as understood in America, is a system of Pure Theism, which makes the promotion of human improvement by "human effort and material means" its cardinal feature. *La Religion Laïque* is narrower than this. Its chief exponent is M. Fauvety. He, too, assumes the existence of "the Infinite One" (God), and the possession by man of an immortal soul; but he does not think it necessary to divorce his system from Christianity, or, to use his own words, "to break with the Christian idea." His religion is one "sans prêtres, sans mystères, sans miracles,—without priests, mysteries, or miracles," and by which man shall govern himself, "en marchant vers la perfection." According to this system, Jesus "Christ" ought to be considered as the "type of perfected humanity," not as an individual. We are not quite sure that its adherents deny that the Son of Mary ever really walked the earth; but they speak of him as if he were only an ideal, and probably they leave each individual to decide this question for himself. The "self-sacrificing love of man for Jesus' sake," writes M. Fauvety in reply to Mr. F. E. Abbot, of Boston, "expresses the same idea" as that of the latter named gentleman when he states that "the noblest fruit of Free Religion is a self-sacrificing love of man for man's own sake." The Christian ideal is perfection, says the Frenchman, and in striving to attain it "we only obey the commandment of Jesus himself: Be ye therefore perfect, even as your Father in heaven is perfect." Intent upon reconciling Christianity with progress, M. Fauvety says: "And now we are with Mr. Abbot when he tries to realize a more perfect form of religion than those which Christianity has inspired. It is evident that there is a better to be realized; but it is not therefore necessary to break with the Christian idea. It is sufficient to develop it by bringing the ideal of perfection 'God within us' into harmony with modern thought." Thus the work begun at the Reformation—namely, the rationalizing of Christianity—may only be effected; without this reconciliation, Christianity must be cast aside, and wholly rejected, at the peril of engendering confusion.

We can understand the position taken by Mr. Frothingham and the Free Religionists. It is, as we have already designated it, a pure Theism, acceptable only by the Theist, and excluding the Atheist and Agnostic from its communion. Possibly its founders may have thought it politic thus to restrict their system, with a view of attracting towards it the many Rationalists who scruple to identify themselves in any way with the unfashionable Ultras. Of course, we do not for a moment insinuate that the dogmas of the Free Religionists do not codify or represent the opinions of their leaders. We seriously question, however, whether the course they have adopted will prove the best calculated to unite Free Thinkers in a Humanitarian propaganda, while we entertain strong opinions respecting the intolerance, for such it really is, which refuses to allow the Atheist and the Agnostic to march in line with men whose primary object is equally dear to all. Less narrow, indeed, than M. Fauvety, the Free Religionist does not seek to bind men to profess a respect and reverence for Jesus "Christ"; but his defiance of reason is quite as great, and the theologic spirit quite as painfully manifested, when he imposes upon all who would fain unite with him the belief in dogmas which can never be proved. We can imagine the contempt with which Orthodox Christians would hear of *La Religion Laïque*. Rejecting Christianity with one hand, while clinging to Jesus as the ideal with the other, how will the people receive such a "gospel" as this? "It is," says Mr. Abbot, "in vain to cling to the Christian idea, or drape it with beauties which are not its own, but borrowed unconsciously from humanity. Free Religion has passed through the stage through which *La Religion Laïque* is passing to-day; and it will never return to it." To this statement of a Free Thinker and Secular worker, whom we both respect and admire, we would add that narrowness and restriction do not agree with his liberal mind. Freedom is the *unum necessarium* to Free Religion, which should, like British Secularism, combine within its ranks all who are desirous to further the advent of the religion of humanity, without asking them previously to settle for themselves the great mysteries of the universe, and of the origin and nature of life. Truth, Knowledge, and Liberty are the three essentials to Humanity, and it is a grave mistake to establish dogmatic shibboleths from which the first two of these essentials

\*Information respecting this system may be obtained from M. Charles Fauvety, 3 Avenue Perleire, Asnières, France.



are wanting. What should we think of the Atheist who would attempt to make the denial of a "divine spirit" the test of admission to the Secular body? Yet his action would be analogous to that of the Free Religionist who makes a *sine qua non* of the doctrine of the existence of God or of the immortality of the soul.

Our own system, Secularism, as defined in our principles, is free from all such errors. Our object is to unite men, not to perpetuate theologic divisions, and our motto is: "In things doubtful, liberty; in things essential, unity; in all things, charity"; above all other things, striving always to effect the redemption and to promote the happiness of the human race.

THALASPOLEKTOS.

—London Secular Review, March 1, 1879.

#### ANNUAL MEETING OF THE FLORENCE FREE CONGREGATIONAL SOCIETY.

The sixteenth annual meeting of the Free Congregational Society of Florence was held on Monday evening last. In the absence of the moderator, S. B. Fuller was chosen to preside. The report of the executive committee was read by the chairman of the board, Seth Hunt; the treasurer's report showed the society to be out of debt, and the report of the Sunday-school superintendent, Miss M. W. Bond, gave statistics of attendance and other matters of interest. The following officers for the ensuing year were selected, and the meeting closed with interesting remarks by many of those present: S. L. Hill, moderator; A. T. Lilly, treasurer; A. G. Hill, clerk; Seth Hunt, A. T. Lilly, and Joseph Marsh, executive committee. Committee on Sunday-school, music, finance, and charity were chosen, as was also an advisory board of eight members. About a score of new members joined the society.

The following is the annual report of the executive committee, which was read at the meeting:—

##### Report.

Cosmian Hall stands for liberty to do right. It has no sympathy with that freedom which means licentiousness. The Free Congregational Society of Florence, which has a home within these walls, announced with its very first breath, as among its leading objects, "our advancement in truth and goodness," "the promotion of good morals," as well as general intelligence, and "liberal religious sentiments." It was the first religious society organized on the principles of the Golden Rule, the Declaration of Independence, and the Constitution of the United States, which alike unite in declaring against persecution or the infliction of pains and penalties for opinion's sake; allowing the iron hand of authority to be wielded only against overt acts of immorality. And yet certain religionists, strangely blind to the future welfare of the churches, to say nothing of what are termed the secular interests of the people, seem bent on destroying the dearest of our rights, bought with the blood of our fathers,—freedom of conscience. These misguided zealots are striving to put a sectarian creed into the United States Constitution, and thus force upon the people, by the physical power of the government, what they are unable to do by reason and argument.

The Free Congregational Society of Florence holds that liberty is essential to growth and the wise improvement of the talents committed to man's trust. While there may be, without liberty, a kind of negative, sickly goodness, bound up in a napkin, yet this society maintains that in order to insure a full, rounded development of man's mental and moral nature, and fit him for the highest usefulness, he must be free from the domination of church creeds; from so-called supernatural, infallible authority, from the letter which killeth, and placed under the guidance of reason which giveth life.

But while religious freedom is friendly to growth in knowledge and virtue, it is fatal to the pretensions of supernaturalism and ecclesiastical tyranny. It is therefore assailed by religious bigots. They falsely identify free religion with licentiousness, and try to make it responsible for the acts of those who, while professing liberalism, are working to break down the barriers to social corruption. One of the shining lights of Orthodoxy, true to the spirit which set up the Inquisition and shed the blood of martyrs, has within the past year publicly breathed out threatenings and slaughter against free religionists, while some of his deluded and fettered hearers clanked their chains in applause. The murderous spirit here exhibited would have essayed to call down fire from heaven on the Good Samaritan, who was the infidel of his time, but whom Jesus held up as an example of Christianity.

Thus much in the way of preliminary your committee have thought best to say, in order to show unmistakably where this society stands on the issues of the hour, and to repel the indiscriminate assaults on liberalism made during the past year by certain of its calumniators from the pulpit and through the press.

In accordance with the recommendation of the executive committee, the society, at its last annual meeting, appointed an advisory committee. The experience of the past year confirms the wisdom of creating such a body, and your executive committee would therefore recommend that an advisory board be annually elected.

During the summer of 1878, David H. Clark, who had served the society since September 1, 1875, as resident speaker and superintendent of the Sunday-school, tendered his resignation, to take effect on the first day of September, 1878. On the third day of that month, the executive committee, with the unanimous approval of the advisory board, in joint session, elected Mrs. Elizabeth Powell Bond to the office of superintendent of the Sunday-school, to fill the vacancy occasioned by Mr. Clark's resignation. It is needless to say that Mrs. Bond, through previous ex-

perience in the same capacity, and by her rare qualifications for the work, has very ably and successfully discharged the duties devolving upon her.

Your committee, still believing that the Sunday-school is the paramount and vital institution of the society, feel justified in urging a general attendance of old and young, feeling sure that all who take an interest in the school will find it both enjoyable and profitable. The report of the superintendent will present the details of the working of the institution during the past year.

That efficient auxiliary of the society, the Ladies' Industrial Union, as again rendered substantial aid to the society, as will be seen in the report of your treasurer; and your committee gratefully recognize and appreciate the generous support thus given. Every member of the society would do well to make an effort to strengthen this auxiliary and increase its membership.

The committee also gratefully acknowledge the labors of earnest workers in every department,—the teachers in the Sunday-school, the members of the choir, and all who have in any way contributed to the work of our organization.

At a recent informal meeting of your committee, with the advisory board and a few other members of the society, there was a free interchange of thought touching the best means for advancing the interests of the society. Some diversity of opinion was manifested, but the prevailing idea seemed to be that if we could have a suitable person for the office, one who could adapt himself to all our needs and requirements, it would be well to have another resident speaker; but as we had none to recommend, it seemed to be the general opinion that we should have a transient supply of one or two able speakers each month, and continue our monthly concert of the choir and Sunday-school. A large number feel that miscellaneous exercises of some kind may be profitable. Your committee hope the members of the society will give, in this meeting, a general expression of their opinions on the matters here referred to, as it is the desire of the committee that the wish of the greatest number shall be gratified.

During the past year, the following speakers from other places have occupied the platform of the society, namely: John Albee, W. N. Hailman, Mrs. Julia E. Wright, John W. Chadwick, Giles B. Stebbins, I. S. Thompson, Theodore D. Weld, Mrs. Elizabeth K. Churchill, Horace Seaver, Dr. Chas. R. Upson, Frederick A. Hinckley, and B. F. Underwood, each one Sunday; while lectures on Sunday evenings have been given by Dr. Mary Walker and Parker Pillsbury. The society has also been favored with a friendly visit from A. Bronson Alcott, who addressed the Sunday school and held one of his parlor conversations. Mr. Clark has given one discourse while resident speaker, and one since his resignation. Mr. Leppers has given three, Mrs. Elizabeth P. Bond two, Mrs. Aldrich, D. W. Bond, and Clarence E. Brown, one each. Two Sunday afternoons were occupied by funeral services of Charles C. Burleigh and Henry S. Gould, respectively. The vacation embraced all the Sundays of August, and the exercises on all the other Sundays were carried on by our own members.

The thanks of the society are due to Mr. Leppers, Mr. Bond, Mr. Brown, and Mr. Alcott, for tendering their acceptable services without compensation.

Among the subjects treated by the different speakers were "The Consolations of Rationalism"; "John Milton"; "High Schools for Mothers"; "Mortal Justice the Foundation of the Family,—the Family the Foundation of the State"; "The Function of Prayer"; "Buddha and Buddhism"; "Crises"; "Men's Estimate of Woman and what has come of it"; "Harriet Martineau"; "Evil Speaking and Evil Thinking"; "Moses and Christ"; "Love and Sacred Marriage"; "Then and Now, or the Progress of the Race"; "Horace Seaver's Religion"; "National Liberal League"; "Resolved that the Churches do more good than Liberals are willing to Admit"; "Origin of Chemistry"; "Free Religion and the Liberal League"; "Man as a Religious Being"; "Revivals and their Effects"; "Education"; "Public Opinion"; "The Disintegration of Society"; "Non-taxation of the Churches, the Bible in the Schools, God in the Constitution, Woman out."

It will be seen that most of the topics discussed on our platform relate to the welfare of man here. This world being our present sphere of action, and the one to which all our organs are adapted, we are only called upon to make the most of the circumstances in which we find ourselves. We are to think and act as men for mankind on the solid globe; not as angels for ethereal beings beyond the clouds. Our aim should be to make the earth a heaven, here and now. If we find, hereafter, a city paved with gold, and out of debt, let us go in, if we can, and enjoy it; but for fear of some mistake about the golden city, let us see that the streets we now travel on are well macadamized with good stone. How much better for mankind if all the time and thought which have been given to useless ceremonies and speculations about a world of which we know nothing had been spent in learning the best means of drawing out the resources of the earth; of multiplying the comforts and lessening the ills of life; finding out the best way to reclaim swamps, subdue wild land, and bring the soil up to its highest fertility, and above all to learn the laws of our own being, the cause, cure, and prevention of disease, and how to cultivate those moral and humane sentiments which civilize and ennoble mankind.

In looking back over the society year now closing, your committee are led to signalize it as the year of bereavement. The arrows of death have flown thick among us. We mourn the loss of our great standard-bearer, Charles C. Burleigh. We lament the deaths of those esteemed friends and members of the so-

cety, Mrs. E. L. Hammond, her sister, Mrs. Whipple, Mr. Henry W. Rummell, Mr. Henry S. Gould, Mr. Calvin Bartlett, as well as those birthright members, the dear children, Annie Hill and Edmund Bond.

Mr. Burleigh, as is well known here, was struck by a railroad train in Florence, on the 3d day of June, 1878, and sustained injuries which resulted in his death on the 18th of that month. The magnitude of this loss to our society, to this community, and to the whole country is immeasurable. As one of the founders of this society, as its steadfast and able defender, as the undaunted and eloquent champion and friend of the down-trodden slave and of the oppressed everywhere, as a lofty example of purity and integrity, coupled with a matchless intellect, he will long live in the hearts of the members of this society and be enshrined in the dearest memories of thousands scattered over this broad continent.

Men may die,—but truth is immortal. The self-evident principles announced by the founders of this society and embodied in its platform have gone out to the four winds of heaven and will not return void. It is reported that since the death of Mr. Burleigh some of the enemies of the Free Congregational Society of Florence have been predicting that after the departure of the remaining founders of the organization, the society will become extinct. The wish is father to the thought. We believe, however, they will prove false prophets. We trust that liberal principles will here find abler and stronger defenders in the future than in the past. When the church had arrested Galileo they thought they had suppressed his doctrines. But the earth and sun moved on in their courses, proclaiming to the universe that the philosopher was right. So we believe that if every member of this society should fall, and no hand be left to bear aloft its standard, the breath of heaven would float it; the forces of Nature would conspire to uphold it. Such is the vitality of liberty, it conquers in defeat, and while dying it lives; so that of its darkest hours we may sing with the poet:—

"Yet, Freedom, yet thy banner torn, but flying,  
Streams like a thunder cloud against the wind;  
Thy trumpet voice, though broken now and dying,  
The loudest still the tempest leaves behind."

A FEW DAYS AGO, we gave an instance of the peculiarity of the late Edward William Johnston as a journalist. In the closing years of his life, he was librarian of the Mercantile Library in St. Louis, and well qualified by his wide reading and general knowledge of books for the position. He was not satisfied, however, to act as mere librarian; he wanted to act as critic also; or rather he considered that the functions of one included the functions of the other. Being a Virginian of the old school, an extreme State's rights Democrat, and an ultra-conservative in all things, it is easy to imagine what his views of literature would be, especially at a time when all his prejudices were aroused as they were during the civil war,—the time of his holding the place of librarian. He hated all innovating authors, as he called them, and regarded every liberal mind as dangerously and disreputably radical. Hobbes, Gibbon, Voltaire, Hume, Rousseau, Shelley, Goethe, Cabanis, Diderot, Franklin, Emerson, Carlyle, and hundreds of other men of genius, he naturally underrated and detested. He deemed it necessary, not only to entertain peculiar views, but to put them in writing on the fly-leaves and title-pages of the books themselves. Consequently, scores of the volumes were soon ornamented with his opinions, conveyed in clear, neat autograph and succinct, vigorous English. *Wilhelm Meister* was accompanied with something like this: "A very wicked and indecent book. No gentleman should, and no lady could, read it. And then it has very little meaning. Goethe, who was not without cleverness, knew this perfectly, and wrote it in order to mystify his worshippers." *The Essay sur les Mœurs et l'Esprit des Nations* was introduced as stuff and nonsense by a rampant atheist. *Candide* was degrading licentiousness, *Emile* contained the germs of anarchy, and was an excuse for infidelity. *The Decline and Fall* was the pompous mouthing of a blasphemer. *Pensées Philosophiques* was destructive of all order and purity. *The Revolt of Islam* was the raving of a postaster. Emerson's *Essays* were Boston abolitionism dressed up in learned lingo. *Sartor Resartus* was Teutonic fustian pervaded with the idiocy of egotism. These written revillings cost Johnston his place, because he refused to discontinue them.—N. Y. Times.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

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# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
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EPICETUS said: "What would I have death find me doing? Something benevolent, public-spirited, and noble." How much finer to die thus than to die thinking only of one's own soul!

MR. GEORGE JACOB HOLYOAKE has just published through the Lippincotts the second volume of his *History of Coöperation in England*. It is a book to be sought and read by every one interested in that very practical subject. Mr. Holyoake is to be congratulated on the completion of an important service under great difficulties.

IF ANY of our readers desire to become acquainted with one of the noblest moral and philosophical schools of antiquity, we cannot too warmly recommend to them Mr. Frederick May Holland's *Reign of the Stoics* (Charles P. Somerby, New York). How to treat the subject in a more charming, instructive, or faithful manner, we cannot conceive. From beginning to end, this little book, written by a thoroughly competent and painstaking scholar, is yet alive with human feeling of the best kind, and kindles responsive feeling in the reader's breast. The *Reign of the Stoics* covers the period of eighty-four years during which Nerva, Trajan, Hadrian, and the two Antonines sat successively on the throne of the Roman empire. Gibbon has described this period of the world's history as that "during which the condition of the human race was most happy." Mr. Holland sketches with a loving hand, in fifty pages of historical survey, the characters which have lent its chief lustre to Stoicism; and he devotes the rest of his volume to carefully selected and well classified excerpts from its literature. It would be difficult indeed to find elsewhere so large a collection of really grand maxims in so small a compass. This is a book to be wholly praised; we see nothing in it to be blamed but its brevity.

PROFESSOR BARZELLOTTI'S *Ethics of Positivism* (Charles P. Somerby, New York) is a thoughtful criticism, of a rather desultory kind, of the course of modern thought in psychology and morals, with a view to "defend the principles of morality against the attacks of an empirical utilitarianism." To one already familiar with the history of morals, Professor Barzelotti's volume will be suggestive, interesting, and (to those who sympathize with his evident predilection for intuitionism) pleasing; it will hardly meet the requirements of those who feel the need of a clear, methodical treatment of the subject, based on exact and orderly preliminary statements of the views criticised. To avoid vagueness and attain precision is one of the first requisites of a good treatise on such subjects, and the want of these merits makes itself felt here. Yet there is abundance of clear critical insight and fine ethical perception, and some logical ingenuity. The author concludes that "it is impossible to establish a system of true morality on the method of induction." This conclusion, however, is true only of the induction which builds on an arbitrarily limited experience; it is not true of the induction which builds on experience in its real universality. Ethics cannot yet be regarded as a science, but only as the raw material of a science hereafter to be constructed.

## A RETROGRADE IDEAL.

In another column will be found Mr. Putnam's "Statement," which of course we publish without the slightest hesitation, since he asks for its publication as "an act of justice." He declares that it is not "what he has done, but why he has done it, that makes for condemnation or justification." His "statement," accordingly, states nothing as to the facts of his case; it merely contains certain affirmations as to his own motives, and certain other affirmations respecting marriage as an institution. He says:—

"I admit that I have gone against the average moral standard of the community; but in doing so I have appealed to a higher standard—to a more delicate perception of what constitutes a pure and noble life. . . . I appeal from the average moral sentiment of to-day to the enlightened judgment of the future."

Mr. Putnam then proceeds to impeach the "present marriage institution." He avers that this institution is "thoroughly immoral," a "relic of barbarism," the "child of Orthodoxy," a "coarse and degrading method of dealing with the finest affections of which the human soul is capable," a "system of ownership backed up by the brute force of society," a "subjection of man to woman as well as of woman to man," the "outcome of Christian morality and not of scientific morality," etc. He proposes to advocate in its stead what he calls "free marriage," "nobler ideals of marriage," etc. And he "flings his fortunes with the advanced radical reformers"—by whom we understand him to mean the advocates of "free love," as they themselves have chosen to describe and denominate their own theory.

Now the public cares very little for Mr. Putnam's motives. He may or may not have been self-deceived on this head; we are quite willing to believe that he has been the victim of a vicious moral philosophy rather than an intentional wrong-doer. But he makes a fearful mistake when he supposes that his private judgment as to marriage, on which he rests his case, ought to be or will be accepted by the public as final. The sad perversion of his private judgment is evident enough in the extravagantly untrue assertions which he makes respecting the "present marriage institution." He paints it in such colors as to render his picture the grossest of caricatures, even beyond the limit of permissible absurdity. The "child of Orthodoxy," when Orthodoxy is by thousands of years its junior! A "relic of barbarism," when barbarism has no surer test than a low regard for marriage! Such wild vagaries as Mr. Putnam allows himself to advance as illustrating "a more delicate perception of what constitutes a pure and noble life" are simply evidence of a lamentable blunting of his own moral perception, under the influence of an individualism which pays small reverence to the moral experience of mankind.

That "the present marriage institution" is beyond the necessity of further evolution, or will not grow nobler, higher, and purer, in proportion as mankind become gradually wiser and better in other respects, no student of history or sociology would dream of affirming. But its evolution must proceed, as it has proceeded from the beginning, in the direction of *strengthening*, not *weakening*, that sense of mutual obligation, that reverence for the grand old virtue of constancy, that sacred devotion of each to each in the spirit of a love that "seeketh not its own," which constitute the real soul of marriage. The old "ownership" which makes Mr. Putnam and other mis-called "radical reformers" so restive, and which they would abolish by extirpating all regard for the binding obligations of marriage, is not the kernel, but the shell; it has for long centuries been growing more and more into a practical veneration for mutual and equal rights and duties, and losing more and more the character of arbitrary constraint. No doubt there is still too much of it left; but the old selfishness and wilfulness are perishing out of marriage day by day, not to make room for that base freedom which is lawlessness, but rather for that higher freedom which is reverence for law—law of the universe, and therefore law of man. Equality is the foundation of true marriage, just as it is of true friendship.

"Ownership," if mutual and equal, is simply another name for reciprocal fidelity; it is *exclusive* ownership of one by the other, the absorption of one individuality into the other, which alone works misery and wrong. Let husband and wife once recognize the sacred equality of love, which leaves no room for tyranny or selfishness,—let them once learn the great lesson of aiming to *give* rather than to *get* happiness through their mutual union,—and

the marriage bond, instead of being a yoke to gall, becomes a garland to beautify and bless. Expunge from marriage the binding obligations of mutual duty, self-sacrifice, and constancy, and humanity straightway begins to sink to the level of the brute. Is it from these obligations that Mr. Putnam would have marriage "free"? Then he will find his "ideal" in the wild buffalo herds of the prairies. But civilization has risen, once for all, above the buffalo ideal. Individuals may return to wallow in it, if they will; they will fail to drag the world backwards to share the moral ruin they court for themselves.

## THEOLOGY AT HARVARD.

A vigorous effort is being made to increase the endowments of the Cambridge Divinity School so as to add to its professorships. A new fund of one hundred and thirty thousand dollars is asked for. That this school, considered from the stand-point of liberal religion, is the best theological school in the country, all liberal thinkers will be likely to agree. And some of us who have been members of it, though conscious of its limitations, can but feel a grateful interest in its welfare. In spite of its Christian prepossessions, it stimulated free inquiry; and we remember that our minds were there awakened to explore the whole domain of religious truth, though the professors led us only over certain prescribed fields of it. The school, in fact, aroused mental wants and needs, which, by the exigencies of its method and aim, it could not itself supply. Its aim was to produce Christian ministers. Its methods were the product of the assumption that Christianity is a religion of special divine authority. Yet there can be little doubt that, by the encouragement it gave to freethought, it tended constantly to lead its students up to the point where they could not help denying that there was anything exceptional in Christian revelation. And hence into the administration of the school there came inevitable conflict between the intellectual freedom that was inculcated and the assumption, at the foundation of the school, that "Christian truth" must be the absolute and final result of all investigation.

It were to be wished that, with this new effort to strengthen the financial foundations of the school and enlarge its resources of instruction, the attempt might be made to broaden the foundation principles of the school, and reform and liberalize its methods, so that it might itself answer all the demands made upon it by the spirit of mental liberty which it professes to cherish and does incite. But the appeal which has been issued in pamphlet form to solicit contributions, though containing many single expressions looking strongly in the direction of such a change, evidently as a whole contemplates no such fundamental reform as that here indicated. Indeed, what is most painfully apparent in the appeal is the attempt to reconcile those two absolutely irreconcilable things which the school has always shown to be in conflict—mental liberty and Christian finality. Or, rather, the authors write as if there were no such conflict. They put the whole stress of their appeal upon the ground that the fundamental principle of the school is "absolute freedom of inquiry," and it is only by incidental phrases that the reader learns that the "free inquiry" must lead up to a Christian goal!

President Eliot, for instance, in his clean-cut statement, speaks as if he had in mind and at heart a genuine school for the science of religion, in which all branches of study should be conducted strictly by the scientific method. And there is reason to believe that he really desires to see such a department of theology attached to Harvard University. He describes it as "a school for the exposition, not the imposition, of opinions; a school in which one may study theology and the kindred subjects with the same freedom of spirit with which he may study law, medicine, or engineering, in the appropriate schools." And again he speaks of the school as "not pledged to anything save perfect liberty," and of Unitarians as hitherto the natural supporters of the school because they "have a practical faith in liberty" and "hold that true religion consists not in dogma or observance, but in personal goodness." Still again, he says, "In all departments of learning, gradual change of opinion is nowadays recognized as the law. Who dreams now of fixed opinions in history, philology, philosophy, or jurisprudence? . . . We are rapidly approaching the time when the untrammelled study of theology in a university or unsectarian seminary, as a noble branch of learning, will be the most natural—I had almost said the only respectable—way of preparing for the ministry." These are strong,



true words, well spoken. And it is only when President Eliot quotes from the fundamental rule laid down by the founders of the school—namely, that “every encouragement shall be given to the unbiased investigation of Christian truth”—that we begin to see that it is liberty of investigation between the sects of Christianity, and not with reference to Christianity itself, to which his words must be limited. If he himself sees farther than this, he does not venture to hint it. Yet we can hardly believe that, with his scientifically trained mind, he does not see that there can be no really free study of religion which does not proceed with Christianity in the same way as it proceeds with other religions.

In other portions of the pamphlet, the same keynote of liberty is struck and persistently played upon, but with the same fatal incidental limitation to the exceptional character and authority of the Christian religion. Dr. Bellows, in his long and very interesting address, rises to impassioned eloquence over “the priceless boon of full liberty of thinking and inquiring in religious matters.” But the phrases “Christ” and “Christianity” come in here and there to indicate in what direction he thinks liberty will go, and at what station stop. The entire Committee together, in their introductory statement, put the antagonism in a nutshell, though apparently in innocent unconsciousness of it, when they say first that the school is founded and administered “solely in the interest of truth,” and then immediately add that it realizes and reconciles both mottoes of the College, the more ancient one, *Veritas*, and the newer one, *Christo et Ecclesie*. But the curriculum of studies indicated at the end of the pamphlet shows that this harmony between the mottoes is only obtained by the latter swallowing the former.

Hence, however interested liberal thinkers may be in watching the progress of the school and in the excellent work done there by some of its professors, yet the school is not such as to satisfy their ideal of mental freedom or their conviction as to the kind of theological department which Harvard University ought to have.

W. J. P.

#### SOCIAL REFORM.

As between optimists and pessimists there is so much to be said on either side, it may well be supposed that, as usual, the golden mean of *positivism* (the actual, as opposed to the ideal, condition of affairs affecting humanity) presents that *juste milieu* which wise and impartial observers of the course of events must needs accept, as a starting-point for any argument concerning the possibilities of the future.

Let it be understood, however, that because one doubts the dogmas of Communism it does not follow one may not be as desirous of ameliorating the condition of one's fellow-man as the most altruistic believer in sentimental socialism! It is conceded then at the outset, that a man must not live for himself alone; that, while selfishness must still continue the mainspring of human nature, it should be so subordinated to an enlightened sense of mutual duties and responsibilities, as to make it evident that a man's career must be of benefit to the world at large in some way to justify his right to existence. In fact we may accept the axiom, “Each for all, and all for each,” as containing, in a general way, the position a man should sustain towards society.

But here the individualist parts company with the communist, inasmuch as the former insists that *function* and *capacity* must of necessity determine a human being's sphere of action; and it is no more permitted to the artist, sculptor, poet, or philosopher to dull his intellectual powers by grubbing the soil for a living, than it is possible for a brawny “stevedore” to create the Farnese Hercules or Venus of Milo. Until a definite exposition of what is understood by “Communism,” by its admirers, is ventured upon in the columns of THE INDEX, there is no opportunity of coming to an assured conclusion regarding it here. But any scheme which includes universal community of property, enforced by the State, against the wishes of capitalists and landed proprietors, or that seeks to carry this theory still farther, to its legitimate and inevitable result, of community of wives and children, is utterly opposed to the natural instincts of the more cultured classes throughout the civilized world, and must expect to encounter their opposition, which can only be overcome by their thorough extermination!

Were all the wealth of the Rothachids to be subdivided to-morrow among the proletarians of France, it would scarcely make an appreciable difference to the latter, nor would one in ten thousand of the working-men be permanently benefited by the share

he would receive. That, in the course of a few weeks or months at the longest, the knaves would have garnered in the large proportion, at the expense of the fools; the liquor-makers and sellers, at the cost of the consumers of alcohol—who can doubt? But if it be wrong to accumulate millions of money, it is only wrong in a less degree to hoard up thousands, or even hundreds. In nine cases out of ten, in a democratic Republic like the United States of North America, the possession of wealth indicates thrift, perseverance, hard work, and self-sacrifice on the part of its owner, or his or her immediate progenitor. Conceding that, if everybody would go to work to plant the wheat that he consumes, or to assist in some one of the many avocations essential to his comfort, there would be less work for the farmer, carpenter, tailor, to do; that if every man was his own valet, there would be no need of domestic servants; that if every one obeyed the laws voluntarily, we could at once dispense with courts, police, army, navy, and the legal profession,—it yet remains to be proved, that the multiplication of creature comforts for the poorer classes that might thus be expected would really elevate society at large. Increase the material prosperity of the working-classes, and experience shows they will soon multiply so fast in numbers as to necessitate recourse to Malthusian methods of keeping down population, or else gravitate back to the former standard of living. The individualist insists that all true reforms are *moral* before they are manifest in *material* results, and that the way to elevate the position of the proletarians is, not by reducing hours of labor, or raising the wages of employés; still less by taking the savings of the economically disposed classes and dividing them out among the dissipated, the indolent, and the vicious members of society, but by educating the youth of the country in such a way as to enable them—if they have the “right stuff” in them—to realize the advantage in the long run of fixed habits, good principles, and high character; to point out examples worthy of imitation in the careers of men like Benjamin Franklin; to insist that nothing worth having comes without diligent application and strenuous labor; that ends are proportional to means; and to demonstrate that none but weaklings, destined to fail in the battle of life, ever prate about “changing their environment,” but that true men go quietly to work to govern circumstances over which they have and can have no other control, by making the best of them! Those theorists who sit down upon the river's bank to whine that some one has not built a bridge that they might cross dry-shod, will wait until they are hungry, if not ragged, and have to wade through at last!

Genuine “reform” is an *inward* and not an outward growth; the world can never do for us what we should do for ourselves. Socrates, in his rags and poverty, was the admiration of Athens in its best days, and humanity shall do him honor to remotest generations; but Bottom, the weaver, though tricked out in the garb of royalty and courted by a queen, only compels our laughter! Whence the difference, and what the moral? Not what a man has or enjoys, but what he is, marks his measure and weight in the universe. Nor could all the smoothing away of the obstacles of life so much desired by communists, do more than raise up a race of slaves unfit, because unable, to exist as self-dependent freemen!

ALBERT WARREN KELSEY.

#### THE TENDENCY TO INQUISITION.

If I go into my neighbor's house, which according to Anglo-Saxon notions is his castle, and find there books, pictures, statues, which I think of immoral tendency, I shall have no more right without his consent to destroy them than he will have to come into my house and destroy what he thinks of immoral tendency there. But if either comes into the castle of the other and brings things which are offensive and disgusting to the lord or lady of the castle, the said lord or lady has a natural right to abate the nuisance with the least possible violence, and to seek aid in doing the same.

If I go out of my house into the people's highway, so long as I hinder no one and do nothing which will necessarily or probably injure or endanger any one, I seem to have the same right to protect myself or be protected there as in my own house, or as any other person has in his, or there. But if I there provoke a breach of the peace by language or signs which are conventionally considered indecent or insulting, I shall forfeit any legal right I may have had to protection, and shall doubtless see the inside of a jail or lunatic asylum. I may be right or I may

be wrong as to the conventionality which I have treated with disrespect; but the law, which undertakes to keep the peace at all hazards, cannot, on account of its imperfection of insight and foresight, always distinguish between words or signs and overt acts. In certain circumstances, it must treat words the same as blows, because, as any intelligent writer or speaker must know, blows are sure to follow on the instant. But this is the limit. Law trenches on liberty, fatally trenches, the moment it punishes a word on account of its *tendency* or *remote* consequences,—that is to say, its assumed *sinfulness*; for omniscience only can judge of that. It must be allowed to punish certain things not wrong in themselves, on account of the incompatibility of the circumstances: as fast driving in crowded streets, or noisy driving in the neighborhood of public assemblies.

These principles seem to me to limit the function of government in regard to interference with liberty in the private or family domicile, and in public resorts.

Now the public mails are simply an extension of the rights of the castle, the private or family domicile. The public mail-carrier in being stone blind to the moral character or moral tendency of what a man puts into the mail under seal or wrapper, is no more morally responsible to God or man than he is for what the same man keeps in his house or castle. It is simply none of his business. Let us suppose the mail matter is addressed to a minor party that did not seek or expect it, a party unfortunately left by unwise parents or guardians “open to such influences,” to use the language of Judge Benedict, and that it is of such a character as actually to seduce the recipient into criminal conduct. This is the strongest case in favor of a postal statute of any kind to exclude matter on moral grounds. What is the natural remedy, in the light of the principles above stated? Precisely the same as when a dose of arsenic is sent by A in one State, with advice to B in another to commit a murder with it. The State law where the crime is committed, with the comity of States, is quite competent to deal with all the criminals in the case. But suppose the matter is addressed to an adult by his or her own request. Then what has Colgate, Comstock, Dr. John Hall, Mr. Edward Everett Hale, Mr. Abbot, or our Uncle Samuel to do with it, any more than with what is inside of our castles or hovels? They are worse than the slaveholders dared to be, if they meddle with it at all.

I have been speaking of matter under wrapper or seal. Suppose it open like a postal card, then it is or may be a flagrant insult to the employees of the post-office itself, and by postal regulations they should have relief from it, as in fact they have, without any intervention of Comstock. People in the mails as well as elsewhere must keep their indecency to themselves.

Now supposing Congress has the constitutional right to undertake the impossible task of excluding from the mails all wrapped and sealed matter which is really obscene, it by no means follows that it ought to attempt it, because—

1. Such matter is perfectly harmless *in transitu*.
2. It yields revenue and helps pay the expense of the mails.
3. It can better be suppressed, if it is to be, by municipal and State laws, and with less danger to innocent publications.
4. It is utterly impossible, whether we give \$5000 or \$500,000 for it, to have a statute drawn up either positively or negatively defining obscenity, which will not practically amount to a censorship of the press on all topics that relate to sex.
5. That is the subject on which the public can least afford to have a censorship.

6. There is no evidence that the diffusion of really obscene publications has been increased by the facility of sending them through the mails. The statements of what has been so sent have been made by self-convicted liars, without opportunity for cross examination. For example, what credence can be given to the story lately told in the *Advertiser*, that one newspaper office in Rochester printed three million five hundred thousand circulars devoted to the business of obscenity, and that one hundred thousand obscene books were destroyed in that city, which had cost \$600 to print and would bring \$50,000 at retail price? *Credat Judæus!* Surely if a man can earn \$4000 a year by drawing a long bow, Anthony Comstock has done it. The Christians who can believe such a story must have been “born to be cheated.”

Now I do most respectfully and earnestly protest



against the statement that "Repealers, in addition to that complete protection for liberty of opinion which the reformers equally demand, demand unrestricted freedom for the vile stuff known as 'obscene literature' to circulate through the mails." Whether this is said by Rev. Joseph Cook, the forlorn Bostonian editor of the *Christian Statesman*, or my excellent and always intentionally truthful friend Mr. Abbot, I cannot believe it. I could not believe it even if it were sworn to by that great Christian statesman, Simon Cameron; the still more celebrated biographer of Christ, Henry Ward Beecher; the Pope of Rome and the whole Brooklyn Presbytery. I don't see how it is possible for me to believe it, except by the method Pascal recommended for believing in the incredible dogmas of Christianity, to wit: *act as if I believed*, take holy water, have masses said, etc., a method which he appears to have tried effectually himself, for he says: *naturellement même cela fera croire et vous abêtira*. Self-stupefaction! Make yourself a sheep, and you will believe the lies of the shepherd!

What I do believe is, that the repealers in the National Liberal League, with no exception that either Mr. Cook or Mr. Abbot will think proper to point out by name, as much detest obscenity and as little demand its free circulation as either of themselves, and that all they demand is simply that freedom of the mails and of the press to which every citizen has a right guaranteed by the Constitution, and which under the present inquisitorial and persecuting spirit of the petted and pampered church corporations, he cannot be at all sure of, under any law the reformers have yet proposed. And I believe it might as truly and charitably and decently be said of all persons opposed, to giving the federal courts criminal jurisdiction in the States, that they are in favor of free murder. Is a man in favor of crime because he wishes to localize the power to punish it? or because he thinks it should not be punished in a way sure to increase it? It was the profound and impartial Beccaria who said, "An overgrown republic can only be saved from despotism by subdividing it into a number of confederate republics." The wise framers of our Constitution had read and made a note of this, and they took the utmost pains to forestall Beccaria's terrible remedy for the overgrowth of a centralized republic, by restricting the power to punish as much as possible to the separate States, and giving the general government as little power to punish as it could have without peril to its existence. They took care to avoid a mistake which, once made, could not be remedied except by revolution. It has been reserved for this second century to forget all this, and to take, in the interest of bigotry and superficial morality, the most dangerous step ever yet taken towards the despotism of an "overgrown republic." There is no use of spreading a thicker mantle of decency over the shameful tracks. The only question is, Shall the wrong step be retraced before it is too late? E. W.

[The statement against which a protest is above made may be restated thus: "reformers" demand that there shall be no restriction upon the circulation by mail of any except really obscene literature, but that there shall be a restriction upon this; "repealers" demand that there shall be no restriction upon the circulation by mail of any literature whatever, and therefore that there shall be no restriction upon the circulation of really obscene literature by mail. How this statement can be denied passes our comprehension. Our friend himself enumerates above six distinct reasons, formally numbered as such, why Congress ought not to exercise the power, even if constitutional, of restricting the circulation of such literature by mail. These six reasons are simply a demonstration of the absolute accuracy of the statement against which he nevertheless protests. By his own showing, the protest is utterly without foundation. It can only be sustained by mentioning some restriction upon the circulation of such literature by mail which the "repealers" do demand.—ED.]

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

There is a choir in every tree.

Mexico has only two cotton factories.

Dakota has a farm of forty thousand acres.

Boston is to have a new evening penny newspaper.

Twenty-four Lutheran ministers died in this country last year.

Peter's Pence for January and February produced 1,800,000 lire.

More than one-half the inhabitants of Italy can neither read nor write.

Female teachers receive higher salaries in San Francisco than in any other city.

There are one hundred and eighty-five tribes of Indians yet left in the United States.

The King of Siam has established a system of general education throughout his dominion.

A public reception is to be given Mr. O. B. Frothingham before he leaves for Europe in May.

The number of dissenters in Russia at present comprises about one-sixth of the entire population.

The height of the atmosphere, commonly estimated at forty-five or fifty miles, is in reality unknown.

It is rumored that Gov. Talbot will place two or three women on the new board of State charities.

Nearly ten thousand negroes have left the State of Louisiana during the present emigration fever.

The council before which Rev. Dr. Talmage is being tried calls itself a "Court of the Lord Jesus Christ."

The inducements offered by the Index Association to new subscribers for THE INDEX will be continued until July 1.

Ruskin is his own publisher, and makes the declaration positive that some of his works will never be republished.

Fashionable Christians of New York go to hear a Quaker lady, named Mrs. Bottome, give Bible-readings and talks.

The next course of lectures on preaching to the Yale theological students is to be delivered by Dr. Howard Crosby.

The Suez Canal cost \$92,273,907. The saving of distance to the British ships going to India is almost five thousand miles.

The *Moscow Gazette* says that a woman was buried alive as a witch by the inhabitants of the village of Wratshevo a short time ago.

Since the compulsory education law went into effect, there has been a decrease of twenty-four per cent. of juvenile criminals in New York City.

The papers are endeavoring to establish Madame Bonaparte's plety on the fact that she is known to have prayed devoutly every night and morning.

Mr. John B. Gough has probably the finest collection in existence of Cruikshank's works. It numbers nearly twelve hundred of his best etchings.

A nephew of the poet Keats, bearing his name, is a civil engineer in Missouri. He is an elderly bachelor, and the name of Keats promises to die with him.

Women in Austria perform the duties of bricklayers and laborers, and many may be seen carrying hods of mortar and baskets of bricks up high ladders.

Ex-Gov. McCormick says that American scales, watches, locomotives, anthracite coal, and fine machinery pleased Europeans most at the Paris exposition.

Mlle. Sarah Bernhardt, who has figured as actor, sculptor, painter, and writer, sighs for other fields in which to shine, and is announced to appear soon as a lecturer.

The sediment in the water discharged by the Mississippi River in one year would make a piece of land one mile square and reach a height of two hundred and sixty-eight feet.

Robert Browning, Berthold Auerbach, and Mrs. Stowe are all sixty-six years old. Victor Hugo is seventy-six, Ruskin is fifty-nine, Tennyson is sixty-nine, and Frode sixty.

The *Whitehall Review* says that in Wiesbaden, if you attack the Creator, you get fourteen days imprisonment; but if you are so unfortunate as to libel Bismarck, they give you seven months.

The Americans will soon be the richest people in the world. In 1870 the valuation of real and personal estate, exclusive of government property, in all the States and Territories was \$30,088,518,607.

Rev. C. A. Bartol offers to be one of a suitable number of persons to give \$100 each, leaving others to contribute larger or smaller sums than that, to procure a monument to Wm. Ellery Channing in Boston.

The publishers of *Scribner's Monthly* announce the early appearance of a number of papers on the

inventions and inventive methods of Mr. Edison, to be written by Mr. Edwin M. Fox, an intimate friend of the great inventor.

M. Castelar, of Spain, in speaking of Thiers as President of the French Republic, declares that the work which he performed as a statesman was more important than that which Washington carried to a conclusion in the United States.

It is said that a lady in New Orleans, out of her private purse, supports an asylum containing one hundred and fifty inmates. This is sensible charity, and does mankind far more good than leaving a large fortune to build a large and useless church.

The Gower telephone is described as the latest improvement in that invention. Professor Tyndall recently gave a lecture on the subject. A perfectly audible message can be easily transmitted without the aid of any battery by this new instrument.

Prof. Adler is about to move his society from Standard Hall to Chickering Hall for more room. This society is constantly increasing in numbers, and the attempt of Prof. Adler to organize human beings for ethical culture bids fair to be a success.

There is trouble in Rio Janeiro between the Church and State. The Catholic Bishop desires to rule in certain civil matters and demands the suppression of the Freemasons, while the governmental authorities are not willing to surrender their control.

The statement is made that an Egyptian desert-snail received at the British Museum in 1846, remained in a dormant state for four years; and, notwithstanding the fact that he eat not a mouthful of food during this time, he was as well and flourishing as when he was first received.

Boston has one doctor to every four hundred and twenty-five persons, or eight hundred and twenty-five in all. In the United States there are no less than seventy-five thousand physicians of all schools, besides a large number of individuals that sail under the title of Dr. who have not received a medical training.

Goldie, the naturalist, has found in New Guinea a tribe who suggested to him the origin of the rumors always current of a race of tailed men in some corner of the globe. These natives wear artificial tails. They are entirely naked, except for the caudal ornament, which is a plait of grass fastened round their loins by a fine string, and depending behind to about half way down their legs.

France has a society called "The League of Instruction." The league is the centre of four hundred educational societies with thirty-five thousand members. Thus far the league has established two hundred and forty-six libraries for the villagers and one hundred and seventy-one for soldiers, and has made contributions to over two hundred libraries that were previously in existence.

In every Italian school, public or private, girls are taught to sew and embroider, and as soon as they can they take their own dresses to school to make them themselves. The American people are beginning to see that it is essential to teach the young to do something. The equipment a boy or girl gets from a few text-books is small help in the battle of life. A wholly new system of instruction will have to be adopted before our children will receive any education worth the name.

Cremation meets with but little opposition in Germany. At Gotha, where the ceremony was lately performed, the Protestant clergy of the place were present and gave countenance to it by their assistance. In England, however, the cremation society started there is indignantly assailed by the citizens as a revival of heathenism. But as the feeling against the practice of burning the body after death rests upon sentiment merely, it will have to give way to the stronger power of sanitary considerations.

By what right does the world follow Jesus? Every soul should be a leader. Every one should be going the way to God. Running after Jesus is asking to have the light of his lantern. Why does he carry the torch for the whole world? Why have you let your lamps go out? We do not want man on his knees to somebody else. We want him above begging. There is humility in one man serving another; there is none in asking assistance. We should not say: "Who will help us?" but should look about to see whom we can assist.

In New York City there has been organized a Business Men's Society for the encouragement of moderate drinking. The project was launched by such men as Rev. Dr. Howard Crosby, Rev. O. B. Frothingham, Peter Cooper, and others of like prominence and well-known philanthropic motives. There is no doubt but that total abstinence will only be reached by gradual steps, and that one way towards stopping men from drinking intoxicating liquors is to have them begin by drinking less. Every movement to make the world better is to be encouraged, and there is chance for a great deal more temperance among mankind.

A letter was received at the Newport post-office Tuesday directed to "Hon. Wm. Ellery Channing, Newport, R.I.," asking of that gentleman his autograph, to be placed with those of other distinguished men of the present generation, and also expressing



the hope that "God, in His infinite mercy, may grant the wishes of thousands, and allow the honored man to live to see the centennial of his existence." Postmaster Coggeshall, not being able to forward the letter to "the last and usual place of abode" of the distinguished gentleman, felt justified in opening and reading it, and, having done so, it was "too good to keep."—*Boston Herald*, April 9.

Carlyle thus describes his impressions of Methodism: "I have ceased to think as highly of that people as I used to do. I went to the Wesleyan Chapel at Derbyshire Peaks. A man got up and preached with extraordinary fluency and vehemence, and I was astonished at his eloquence. They told me that he was a nail-maker; that he wrought six days in the week with his own hands for his daily bread, and preached upon the seventh day without charge. And when he had ended, another man came forward and prayed; and I was greatly moved by the unction of his prayer. And they told me that he was a rope-maker, and that he tolled as the other. But the sum and end of all the fluency and vehemence of the sermon, and of all the fervor of the prayer, was: 'Lord, save us from hell!' and I went away musing, sick at heart, saying to myself: 'My good fellows, why all this bother and noise? If it be God's will, why not go and be damned in quiet, and say never a word about it?' And I, for one, would think far better of you." So it seemed to me that your Wesleyans made cowards; and I would have no more to do with their praying and their preaching."

## Communications.

### A STATEMENT BY S. P. PUTNAM.

I have no desire to bring my family affairs before the public. I shall not take the trouble to deny the misrepresentations and exaggerations of newspaper reports. Only the keenest and calmest judgment can decide as to the right and wrong, the folly or wisdom of my course; and then only after the most patient investigation. The question is not one of outward action so much as of inward motive. It is not what I have done, but why I have done it, that makes for condemnation or justification.

I cannot explain matters in a short newspaper article, and I do not purpose to do so. I will simply say that after the intensest suffering, which has shaken my being to its very centre, which has brought me face to face with God and made my soul naked to the eternal truth, I have nothing to regret. I have no backward step to take. I feel thoroughly justified for the course I have taken.

I have committed no crime. I have not invaded the rights of a single individual. If any affirm that I have, I demand proof. I am ready to meet the issue in the full light of day before any competent tribunal.

I admit that I have gone against the average moral standard of the community; but in doing so I have appealed to a higher standard, to a more delicate perception of what constitutes a pure and noble life. I have not acted according to individual whim, but deepest conviction. I have obeyed that which I believe to be the divine part of my being. I have acted with sincerity, honesty, and with my reason alive. My whole manhood, my conscience, my vision of the truth, acquit me of any wrong-doing.

I appeal from the average moral sentiment of today to the enlightened judgment of the future.

I have nothing to keep back. I am free to say that I consider the present marriage institution to be thoroughly immoral. It is a relic of barbarism, the child of Orthodoxy, a coarse and degrading method of dealing with the finest affections of which the human soul is capable. It is a system of ownership backed up by the brute force of society. It is a subjection of man to woman as well as of woman to man, a subjection which is an infinite curse, for it is a subjection of the innermost impulse, not to moral principle, but to undiscerning social interference.

In the place of ownership-marriage I would substitute a free marriage. I believe in marriage,—that is, in the orderly coming together of man and woman for the making of a home and family. I believe in marriage, the home, and the family; these are the bloom and fruit, the glory and the poetry of our highest civilization. But I believe that they can flourish best in the atmosphere of perfect liberty.

Even as religion must be free, even so must marriage be free; but, as I would not release religion from the eternal moral obligation, so I would not release marriage from the same obligation. I would make marriage the continuous expression of the finest morality—the exquisite bloom of the inward law.

In overthrowing the present system, which is the outcome of Christian morality and not of scientific morality, I wish it to be understood that I am not laboring for license, but for nobler ideals of marriage. Marriage is a gift of the past, but an imperfect gift. I would unfold it, even as I would unfold religion, into freedom, that it may give greater courage, hope, and inspiration, and make man and woman more pure and lofty, more delicately regardful of one another's honor and purity.

The marriage-question is the most unsettled question of the day. It demands the most thorough discussion. The whole world is throbbing with it. If liberals refuse to meet this question in the fair daylight of science, they are false to their trust.

I reject the old theology, and with it the old morality; but, in making a new morality, I do not purpose to follow my individual inclination, but the free, universal reason of humanity, guided by experience. To such a tribunal I gladly submit. There

was a time when the Bible was considered too sacred a thing to reason about; and marriage even by many radical thinkers is looked upon in the same way. But if free thought is to be applied to the Bible, it certainly is to be applied to marriage; and social institutions and moralities are to be handled with the same fearlessness that we handle doctrines and theologies.

My best thought tells me that the old conception of the Bible is wrong. It as plainly tells me that the old conception of marriage is wrong. I can but follow my thought in both cases.

I believe in liberalism, not for the sake of immorality, but for the sake of work, development and culture,—because I see in liberalism the gospel of the future,—because I see in it happiness and advancement for man and woman.

I do not wish to drag liberals to my "level." I am not satisfied with my "level"; my ideal is still far away on the mountain heights. I still struggle for it; but in trying to reach it I can only be true to myself. I must take the path that my own conscience points out. I can obey no other mandate.

I fling my fortunes with the advanced radical reformers; whether I do so from a high moral purpose or mere selfish impulse, time will tell.

So far as my conduct is concerned, I court the severest criticism. I have no favors to ask. I do not desire charity, but simple justice. I do not pray for forgiveness, but for the full light of heaven.

I have done nothing but what has been sanctioned by Luther, Melancthon, Milton, Goethe, Shelley, John Stuart Mill, and George Elliot. With these illustrious spirits to justify the principles by which I have been guided, I have no fear of the final verdict.

"Evil is rampant, but soon known and proved,—  
While goodness slowly surges to its height,  
Slowly through darkening circumstance flames forth,  
Slowly becomes to mortal view the right,—  
Slowly because it is so deep, so vast,  
So noble, when it triumphs at the last."

SAMUEL P. PUTNAM.

### THE APPROACH OF SCIENCE.

MY DEAR MR. ABBOT:—

I was so struck with the beauty and scope of the accompanying extract, contained in the second volume of *Taine's English Literature*, that I transcribed it for republication in THE INDEX, if agreeable to you, and consistent with the rules adopted by you in the conduct of your excellent paper. Of course, to yourself and many of your readers, it will not be new; but it is more than possible that to a larger number it would be, and it is for the gratification of such that I ask for it a place in your columns.

Cordially yours,  
DANIEL CONY.

WOBURN, April 12, 1879.

Hitherto, in our judgments on men, we have taken for our masters the oracles and poets, and like them we have received for certain truths the noble dreams of our imagination and the imperious suggestions of our heart. We have bound ourselves to the partiality of religious divinations and the inexactness of literary divinations, and we have shaped our doctrines by our instincts and our vexations. Science at last approaches, and approaches man. It has gone beyond the visible and palpable world of stars, stones, plants, among which man disdainfully confined her. It reaches the heart, provided with exact and penetrating implements, whose justness has been proved, and their reach measured by three hundred years of experience. Thought, with its development and rank, its structure and relations, its deep material roots, its infinite growth through history, its lofty bloom at the summit of things, becomes the object of science,—an object which, sixty years ago, it foresaw in Germany, and which, slowly and surely probed by the same methods as the physical world, will be transformed before our eyes as the physical world has been transformed. It is already being transformed, and we have left behind us the point of view of Byron and our poets. No; man is not an abortion or a monster; no; the business of poetry is not to revolt or defame him. He is in his place, and completes a chain. Let us watch him grow and increase, and we shall cease to rail at or curse him. He, like everything else, is a product, and as such it is right he should be what he is. His innate imperfection is in order, like the constant abortion of a stamen in a plant, like the fundamental irregularity of four facets in a crystal. What we took for a deformity is a form; what seemed to us the contradiction is the accomplishment of a law. Human reason and virtue have as their elements animal instincts and images, as living forms have for theirs physical laws, as organic matters have for theirs mineral substances. What wonder if virtue or reason, like living form or organic matter, sometimes falls or decomposes, since like them, and like every superior and complex existence, they have for support and control inferior and simple forces, which, according to circumstances, now maintain it by their harmony, now mar it by their discord? What wonder if the elements of existence, like those of quantity, receive, from their very nature, the irresistible laws which constrain and reduce them to a certain species and order of formation? Who will rise up against geometry? Who, especially, will rise up against a living geometry? Who will not, on the other hand, feel moved with admiration at the sight of those grand powers which, situated at the heart of things, incessantly urge the blood through the limbs of the old world, disperse the showers in the infinite network of arteries, and spread over the whole surface the eternal flower of youth and beauty? Who, in short, will not feel himself ennobled when he finds that this pile of laws results in a regular series of forms, that matter has thought for its goal, and that

this ideal from which, through so many errors, all the aspirations of men depend, is also the centre whereto converge, through so many obstacles, all the forces of the universe? In this employment of science and in this conception of things, there is a new art, a new morality, a new polity, a new religion, and it is in the present time our task to discover them.—*Taine's English Literature*, Vol. II., pages 311 and 312.

### FIRST LIBERAL LEAGUE OF BOSTON.

The monthly meeting was held at No. 4, Park Street, on Sunday afternoon, April 20, the parlors being filled to the utmost and giving an overflow to entry and side-room, the attendance was so large. An essay on "Religion and Morality" was read by Mr. Wm. J. Potter of New Bedford. The special theories of pietist and moralist were held to light, showing the contempt of the former for the "filthy rags of mere morality," and the lofty disregard of the latter of the vagaries of religious ecstasy. The writer laid repeated and vigorous emphasis upon the importance of the moral element, while yet giving full scope for the development of that which is termed religious aspiration. He cited the words of Matthew Arnold which call religion "morality suffused with emotion," afterward adding quotations from the same author more fully illustrating the idea. The essayist gave his own modified view of this theory, desiring a clearer expression of the object of this "emotion" as the Infinite, but agreeing in the main with the preponderant stress assigned to morals. The proportion of conduct stood as three-fourths to one-quarter in its relation to emotion. Liberals hold the religionist to sharp criticism for his neglect of practice in the blind adherence to faith, too often forgetting that they thus lay themselves under manifold bonds for personal righteousness.

At the close of the essay, the air from Haydn's "Creation" celebrating the awakening of Nature's emerald was sung by a member of the League, and then the cross-questioning began. In this discussion ramblers were not wholly silent, but it drew forth yet other valuable thoughts from the essayist, as well as significant words bearing on the question from the chairman, Mr. Abbot.

At the next meeting, on the 18th of May, a paper on "The Meeting of Extremes" will be presented by Mr. T. W. Higginson. J. P. T.

### "STICK!"

UPPER GLOUCESTER, Me., April 17, 1879.

DEAR FRIEND ABBOT:—

I regret exceedingly the circumstances making necessary the long controversy upon a side-issue which the League never should have become involved in, if people could have been satisfied to let it do its legitimate work. But as it has been drawn into the question, let there be no backing down; for you are clearly in the right, and it is better to be longer in attaining the purpose of secularizing the State and nation on a basis of purity than to succeed sooner, if possible, on a basis of obscenity. If the nation is to be corrupt in morals, let it remain as it is, and let Christianity (such as it is) bear the responsibility of not having conserved purity in Church and State. "Hope on, hope ever." "The morning cometh, and also the night, but the night first!"—but at length the day breaketh. D. S. GRANDIN.

MR. F. E. ABBOT:

Dear Sir,—The staunch ground you have taken against "repeal" and in favor of "reform" is quieting my fears for the ultimate principles which shall be evolved out of the liberal movement.

I thank you for your persistent consistency in favor of reform and freedom, in No. 485 of THE INDEX. LAURA E. FARRAR.

PAXTON, Ill., April 15, 1879.

### "LAW-ABIDING."

TIPPECANOE CITY, Ohio, April 12, 1879.

MR. ABBOT:—

I cannot think it possible that there is any free-thinker in science, politics, religion, or morals, who would not acknowledge his obligation to obey in a practical way, when such obedience was required by a law of his country legally enacted, or else acknowledge his just liability to suffer the consequence of disobedience. Certainly, no one would say, for practical purposes: "My individual opinions should be carried out in opposition to the opinions of all others, supported by requirements of law." If there are any such, I am not one of them. On the other hand, if there are any who would say that the opinions of all the world, sanctioned by law, in either science, politics, religion, or morals, should bind my conscience to such opinions, I am not one of them. And I think about here, in several millions of years, all the world will stand.

Respectfully, E. L. CRANE.

A BEAUTIFUL English lady was walking in the Rue de la Paix, when a French dandy greatly annoyed her by pertinaciously dogging her and glaring at her. She turned upon him and said: "Really, I have not a single son to give you."

MISS MADEUP OLDGAL: "Yes, I love the old oak; it is associated with so many happy hours spent beneath its shade. It carries me back to my childhood, when—when—" Young Fuddle: "When you—er—planted it?"—*Funny Folks*.



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WM. J. POTTER, Sec. F. R. A.

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To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

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## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

INDIVIDUAL is a great word. But universal is a greater.

"THE WISE man," said Seneca, "looks upon himself as the citizen and soldier of the universe." Too many radicals leave the soldier out!

MR. FROTHINGHAM preached his farewell sermon to his society last Sunday, and sailed for Europe on Wednesday. The kindest wishes of all his friends follow him. May his year's rest be crowded with enjoyment and fruitful of health for many a long year to come!

JAMES RUSSELL LOWELL speaks thus of a bull-fight which, as American Minister, he was obliged to witness: "I attended officially, as a matter of duty, and escaped early. It was my first bull-fight, and will be my last. To me it was a shocking and brutalizing spectacle, in which all my sympathies were on the side of the bull."

MOY JIN KEE lately spoke to a Sunday School at Harlem: "We worship," said he, one Great Spirit and many Josses; you a Great Spirit and his Son. But the Americans could learn something of my people. Confucius said that drink was worse than a rattlesnake,—rattlesnakes don't abuse their own children. The Chinese think drinking very bad; but they do something very bad, too,—they smoke opium. But the man who smokes opium don't abuse his children; he only hurts himself."

DR. BELLOWES is credited by the *Independent* with a sharp repartee: "Hardly any better retort is on record than one made to Professor Bonamy Price, of Oxford University, on his late visit to this country. He was not remarkable for his geniality, and at a dinner-party, at which popular ideas of heaven happened to be under discussion, he turned to Dr. H. W. Bellows and said: 'We would like to have your opinion of heaven, Dr. Bellows, as that of one who stands outside the pale of civilized religions.' Dr. Bellows replied: 'My idea of heaven is that of a great dinner-party where we can have everything we want without money and without Price.' All but one joined in the laugh."

MR. EMERSON sent this touching letter to the farewell reception given to Mr. Frothingham in the Union League Theatre, New York, April 22: "CONCORD, Mass., April 18. Dear Sir,—I have received your letter, arriving this morning, and not the foregoing one of which it speaks. I grieve not to obey your kind invitation. I am not in condition to make visits, or take any part in conversation. Old age has rushed on me in the last year, and tied my tongue, and hid my memory, and thus made it a duty to stay at home. I regret it the more that Mr. Frothingham has strong claims on me, not only on his own, but on his father's, side, who was a noble friend to my youth. I rejoice that after so long and faithful labors in the Church, he has this well-earned rest and enjoyment before him. With great regret that I must send no better reply,

R. WALDO EMERSON."

DR. CHANNING describes the right use of private judgment as follows: "I call that mind free which jealously guards its intellectual rights and powers; which calls no man master; which does not content itself with a passive or hereditary faith; which opens itself to light whencesoever it may come; which receives new truth as an angel from heaven; which, whilst consulting others, inquires still more of the oracle within itself, and uses instruction from abroad, not to supersede but to quicken and exalt its own energies." It is only as furnishing "instruction from abroad" that the individual is bound to respect the Consensus of the Competent; he must finally decide for himself. But it is only for himself that he finally decides. The decision which establishes truth for mankind is the act of mankind, and

not of any individual. This is the principle of universal reason, which alone explains the unanimity of science and the authority of law.

A LADY, writing a "New York Letter" to some unmentioned journal and signing herself K. B. F., narrates an incident which warrants all her severity of comment: "And now one moralizing reflection: 'Is it true religion to pay for churches at the expense of starving one's body?' Here is a scrap from a conversation overheard at a hotel table: 'Yes, they have almost paid for their church, and Dr. — told me of one poor colored man who brought fifty dollars—fifty dollars, just think of it!—for an Easter offering, and he said that he and all his family had lived on bread and water, with meat only once a week, for three whole months, to do it, and they have ever so many little children, too.' Pah! Such ideas of 'serving the Lord' are worthy of cannibals. Is the Lord to be appeased by sacrifice? And yet that woman's face as she ate chicken-salad and sipped chocolate beamed to think of the sacrifices that other people made for the Lord's sake."

DR. JAMES INGRAM, the Free Kirk minister who recently died at Unst, in the Shetland Islands, is thus described by an English paper: "He has for some years been looked upon as perhaps the oldest minister in the world. On March 3, he was gathered to his fathers in his one hundred and fourth year. His family were noted for longevity, and spent staid lives in those remote parts. Four of them lived in one house. The eldest son of the deceased is now an aged Free Church minister. When James Ingram settled in Unst, the Shetland Isles were noted for drunkenness and a low state of morality. He at once became a teetotaler, and by the power of his example and influence brought about a great improvement among the people. It is said that he began to study Hebrew at the age of sixty, and later applied himself to Greek. Only two years ago he is reported to have said to a visitor, 'It's a verra guid warid to leeve in afta a'; for though I'm a hundred noo, and gey stupid tae, yet I'm neither sick nor sair.'"

BISHOP COXE, of Western New York, in the *Tribune*, expresses his fear that the changes made in our English Bible by the revisers "may raise more difficulties than they will settle"; but he comforts himself with the hope that the American Bible Society's constitution will not permit the revised version to appear under its auspices. In reply to this view, which seems at once timid, time-serving, and misleading, Prof. Grote, of Buffalo, suggests that if the gentlemen of the Bible Society should be satisfied of the superior correctness of the revised version, there may be conscience enough among them to refuse to continue printing an incorrect Bible, even though such refusal should make it necessary to dissolve the Society and organize a new one. As the Bishop takes refuge in the letter of the law, the Professor raises the question whether there may be "a higher law"; and he is frank and faithful enough to add these words: "It is certain that progress is greatly impeded by the codification of religious and secular law, because when an injustice is discovered it cannot be easily remedied by natural common-sense. The precedent bars the way, and the large conservative body of the people have a natural regard for precedent, whether it conflict with natural morality or not. In many minds, a precedent condones an injustice. But all things are amenable to necessary change, and the constitution of the American Bible Society will probably be no more exempted from this law than the English version of the Bible we at present have is found to be. I must conclude by deploring a temper of resistance to a necessary change in our Bible, and regretting that there should be a desire to keep important facts from the knowledge of the people upon any ground whatever."



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<b>JACKSONVILLE, ILL.</b> —President, David Prince; Secretary, Miss J. M. Meek. Issued to the President and Secretary on behalf of the Jacksonville Liberal League.
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<b>CHELSEA, MASS.</b> —President, J. A. J. Wilcox; Secretary, Benj. H. Crandon. Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

<b>R. P. Hurlbut</b> , Albany, N. Y.	<b>Moses Hays</b> , Rochester, N. Y.
<b>Franklin Goodyear</b> , Cort-S. B. Ursino, West Newton, Mass.	
<b>Z. T. Watkins</b> , Syracuse, N. Y.	<b>W. D. Hunt</b> , Scott, N. Y.
<b>Nettie C. Truesdell</b> , Syracuse	<b>Francis E. Abbot</b> , Cambridge, Mass.
<b>Gustavus E. Gordon</b> , Mu-M. N. Ladt, Albany, N. Y.	
<b>Harriet A. Mills</b> , Syracuse, N. Y.	<b>J. H. Adamson</b> , Passaic City, N. J.
<b>W. H. Hamlen</b> , Boston, Mass.	<b>Sarah B. Otis</b> , Boston, Mass.
<b>T. O. Gage</b> , Fayetteville, N. Y.	<b>H. P. Whipple</b> , Boston, Mass.
<b>B. F. Underwood</b> , Thomaston, Me.	<b>D. G. Crandon</b> , Chelsea, Mass.
<b>Catherine C. Hurlbut</b> , Albany, N. Y.	<b>John W. Truesdell</b> , Syracuse, N. Y.
<b>Edwin Turk</b> , Chelsea, Mass.	<b>H. P. Stark</b> , Rochester, N. Y.
<b>John Hill</b> , Watertown, N. Y.	<b>Joseph McDonough</b> , Albany, N. Y.
<b>E. A. Sawtelle</b> , Boston, Mass.	<b>M. Schlesinger</b> , Albany, N. Y.
<b>Thos. Dugan</b> , Albany, N. Y.	<b>John Frost</b> , Albany, N. Y.
<b>James B. Fike</b> , Rochester, N. Y.	<b>C. D. B. Mills</b> , Syracuse, N. Y.
<b>David H. Clark</b> , Florence, Mass.	<b>B. P. Halliwell</b> , Boston, Mass.

## What is Truth?

AN ESSAY.

BY FRANCIS E. ABBOT.

"The old question with which people sought to push logic into a corner, so that they must either have recourse to pitiful sophisms, or confess their ignorance and consequently the vanity of their whole art, is this,—What is Truth?"—KANT, *Critique of Pure Reason*, p. 50.

"Pilate saith unto him, 'What is truth?' And when he had said this, he went out again unto the Jews, and saith unto them, 'I find in him no fault at all.'"—FOURTH GOSPEL, xviii., 38.

"What is truth?" said jesting Pilate; and would not stay for an answer."—LORD BAACON, *Essays*, Of Truth.

"Truth for Authority,—not Authority for Truth."—LUCENTIA MOTT.

In the fourth gospel, which in my opinion ranks very high, not only as a work of art, but also as a philosophically developed expression of the "Christian consciousness" which was gradually created by the Christ-idea under the controlling influence of Greek thought, there is no passage more impressive or strikingly dramatic than the account of the interview between Jesus and Pilate. To Pilate's question, "Art thou the king of the Jews?" Jesus at first answers evasively by putting a counter-question as to the source of this implied accusation of treason against Caesar; but when Pilate repeats the inquiry, he boldly asserts his own royalty as one whose kingdom is "not of this world" (i.e., not of the existing order of things, which was to be followed, however, by the Messiah's reign on earth); and he then adds these memorable words: "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." He thus, to quote the striking phrase of Hase, declares himself to be "the King of Truth." The exclamation of Pilate, "What is truth?" is commonly supposed by Christian readers to be a reverent inquiry as to the nature of truth, and to show that Pilate was deeply impressed by the august bearing and spiritual majesty of his prisoner. Sir William Hamilton apparently takes it in this serious sense: "The question, What is truth? is an old and celebrated problem. It was proposed by the Roman Governor—by Pontius Pilate—to our Savior; and it is a question which still recurs, and is still keenly agitated in the most recent schools of Philosophy." [*Lectures on Logic*, p. 378.] But I conceive its meaning quite otherwise. When Jesus replies to Pilate, who only wished to know whether he was dealing with a rebel to his own imperial master, a dangerous pretender to the Jewish throne,—"I am not a king of this world; I am the king of truth,"—Pilate exclaims contemptuously, "King of truth! pahaw! king of moonshine. What's truth to me?" and, without waiting a reply, goes to the Jews to say in effect that he has found Jesus to

be merely a crack-brained and harmless enthusiast, wholly undeserving of execution as a traitor. The hard, practical Roman who knew no truth but that of the sword, and believed in no monarchy but that of military force, despised his captive, and would set him free as one powerless for mischief,—too insignificant to be feared. The man of action, as usual, saw only a weakness in the man of ideas; the realist turned away scornfully from the idealist, and laughed at the notion that anybody should bother his head about truth! It was the old story which is never finished in the telling, because the so-called practical men of this world are commonly blind as bats to the enormous power of ideas. But Pilate's "jesting" inquiry, to which he would not even "stay for an answer," namely, "What is truth?" has in all ages been the subject of profoundest and most anxious thought. It therefore pleased me greatly that one of your number should propose this inquiry to me as the subject of some one of my Sunday essays; and I trust we shall see more meaning in it than Pilate saw.

The word truth is so common in men's mouths, that it may seem superfluous seriously to ask, "What is truth?" What all men talk about, all men, surely, must understand. Alas, not so! Perhaps no word in the English language is so much abused as this little word truth. It stands to each man as the sum-total of his own notions, or the notions of some little party or sect in which he has merged himself. To a Mohammedan, the "truth" is Mohammedanism; to a Christian, it is Christianity; to a fool, it is his own folly. It seldom occurs to the average mind that truth is too vast to be comprehended in any human system. Every class of men has its own peculiar cant; there is sometimes, I am sorry to say, cant to be heard even in the anti-cant party. I have noticed that, in the special cant of reform, truth with a big T plays a very important part. We are all in danger of getting into the habit of using words without thought; and I suppose that cant is, in most cases, nothing but words thoughtlessly used, in obedience to mere habit or fashion. If words are used for purposes of deception, they deserve a harsher name than that of cant. With the hope, therefore, that we may all avoid the danger of using this word truth in a canting manner, and attain a larger conception of what it stands for, let us see what answer we can find to Pilate's question.

Truth is of three kinds,—that is, the word truth has three fundamentally distinct meanings.

1. There is the truth of Being or of Things. By this I mean the realities of the universe, wholly independent of all thought concerning them. Whether we think correctly or incorrectly, the facts of existence remain the same. I may think the moon to be only as big as a button, because a button close to my eye is seemingly of the same size; or I may think it to be as large as the sun, because the apparent diameters of the sun and moon are about equal. But the moon's magnitude remains permanent, neither shrinking nor expanding as my thought changes. Now suppose that all the human race should be annihilated, and suppose (what many persons believe) that there is no intelligence in the universe higher than man's, it would be irrational to believe that any change would occur in the actual relations or reality of things on account of the extinction of all comprehending minds. The earth would still roll around the sun; all the operations of Nature, all the laws of astronomy, of chemistry, of physics, of mathematics, and so forth, would be the same. Matter would retain the same properties and obey the same forces; all relations of form and extension and number, of quantity and quality, would exist unchanged by the supposed annihilation of the human race. The universe would go on as before, even if nobody were the wiser for it. Just as countless things are to-day true which no man knows, so countless other things would remain true if all men should cease to know. This unchangeable reality, which we see to be nowise affected by human thought, is what I mean by the truth of Being, or the truth of Things. Used in this sense, we see that the word truth stands for all that exists independently of ourselves,—for the vast realities of the universe which are unaffected by our presence or absence, our existence or non-existence.

2. But besides the truth of Things, there is also the truth of Thought. The former is called Real Truth, the latter is called Formal Truth. Everything is true in this second sense which does not violate the laws of logic. For instance, if the city of Hong Kong is built in the form of a square, then its four sides are all equal in length; a straight street laid out connecting two opposite corners would divide the city into two exactly equal portions; and another straight street laid out connecting the other two opposite corners, would cross the first street exactly at right angles, and would cut it exactly at its middle point. Whether Hong Kong is square-built or not, I do not know; but if it is so built, then all these things are true. The truth of Thought only requires that the laws of thought shall be obeyed,—that thought shall be consistent with itself. No matter how false or absurd a theory may be, if measured by the truth of Things; it has the truth of Thought if it is only logical throughout in all its parts. Old Dr. Johnson, it is said, came down one morning to breakfast in high dudgeon, because he had dreamed over-night that he had been beaten in argument by an antagonist; and nothing could reconcile him to his defeat, until his jackal, Boswell, suggested that since it was all a dream, the doctor had himself supplied his opponent with all the arguments by which he had been beaten,—in fact that he had only beaten himself, after all. Now so long as he was asleep, the truth of Thought would require the old gentleman to feel mortified at his defeat, since in the dream his antagonist was as real as himself; but the moment he



waked up, his mortification became laughable and false, because the premises which would justify it were all gone. By truth of Thought, therefore, I mean logical consistency in the relations of our ideas or conceptions. Hence we speak of a true Catholic as one who practically accepts the authority of his church in all matters of faith; while we should call him a false Catholic, who, claiming to accept this authority as final, should yet persist in thinking independently for himself.

3. Thus we see that the truth of Things is altogether independent of thought; while the truth of Thought is altogether independent of things. But there is a third and very important sense of the word, namely, the truth of Science or Knowledge. Thomas Aquinas, who six hundred years ago earned the title of the "Angelic Doctor" among his fellow-schoolmen and theologians, says: "Intellectual truth is the adjustment of the intellect to the thing, according as the intellect declares that to be which is, and that not to be which is not." [*Contra Gentiles*, I., 49.] This definition has been acquiesced in by the greatest thinkers who have come after him. Spinoza defines truth as "the congruity of the idea with the thing *ideatum* [*convenientiam ideae cum suo ideato*: *Cogitata Metaphysica*, I., VI., 3]. Kant says: "The definition of the word truth, to wit, 'the accordance of the cognition with its object,' is pre-supposed in the question [What is truth?]; but we desire to be told, in the answer to it, what is the universal and secure criterion of the truth of every cognition." [*Critique of Pure Reason*, Bohn's Ed., p. 50.] I will here quote a passage from Sir William Hamilton's *Lectures on Logic*, p. 377, because it not only defines truth in this third sense, but also defines some other words which are commonly used with much looseness:—

"The end which all our scientific efforts are exerted to accomplish, is *Truth and Certainty*. Truth is the correspondence or agreement of a cognition with its object; its criterion is the necessity determined by the laws which govern our faculties of knowledge; and Certainty is our consciousness of this necessity. Certainty, or the conscious necessity of knowledge, absolutely excludes the admission of any opposite supposition. Where such appears admissible, doubt and uncertainty arise. If we consider truth by relation to the degree and kind of Certainty, we have to distinguish *Knowledge, Belief, and Opinion*. Knowledge and Belief differ not only in degree, but in kind. Knowledge is a certainty founded upon insight; Belief is a certainty founded upon feeling. The one is perspicuous and objective; the other is obscure and subjective. Each, however, supposes the other; and an assurance is said to be a knowledge or belief, according as the one element or the other preponderates. Opinion is the admission of something as true, where, however, neither insight nor feeling is so intense as to necessitate a perfect certainty. What prevents the admission of a proposition as certain is called *Doubt*. The approximation of the imperfect certainty of opinion to the perfect certainty of knowledge or belief is called *Probability*."

It is this last sense, that of the "harmony of thought with reality," as Sir W. Hamilton elsewhere has expressed it, that the word *truth* is most commonly used. Truth is said to be attained, when thought accurately mirrors the realities and facts of things. The truth of Being is nothing to us, so long as it is beyond our reach; we can but wish and search for it. Neither is the truth of Thought of any value to us, unless we are satisfied that we start right in our thinking. Good reasoning from bad premises is only misleading, as much so as bad reasoning from good premises. These two kinds of truth, therefore, that of Things and that of Thought, mislead connection and are practically worthless until we can join them in the harmony of Science or real knowledge. Science or knowledge,—the reflection of the universe, its facts and laws, in our own minds,—this is the kind of truth that is above all needed by every person. Here lies the difference between the sane and the insane man. The sane man brings his thought into harmony with Nature, perceives things as they are, and acts accordingly. But the insane man mistakes his own feverish fancies and wild hallucinations for actual facts; and he, too, acts accordingly. Knowledge is sanity; ignorance is a species of insanity. We are all insane when we presume to act on insufficient knowledge. Truth, therefore, is the great need of every soul, inasmuch as our action is all at hap-hazard, as likely to end in disaster and misery as in happiness, until we have brought our thinking into harmony with the actual conditions of life and the real facts of Nature. For instance, whatever mechanic thinks that, by joining a strike, he can compel his employer for any length of time to pay ten hours' wages for eight hours' work, or that any artificial combinations are going to override or alter the laws of political economy, is the victim of pitiable ignorance, and needs above everything to study the principles of social science. Truth is thus the food of the mind which strengthens it for dealing with life's practical duties. To establish an equilibrium or natural balance between ourselves and our surroundings, so that a proper action and reaction can take place between our own minds and the universe, is the only path to happiness or to wisdom or to virtue; and truth is the light that must illumine it.

Thus we find that the truth of Being is the grand total of realities to be discovered; that the truth of Thought is the indispensable means of the discovery; and that the truth of Science or real Knowledge, the harmony of our thinking with real being, is the discovery itself. The next question, then, old as human thought itself, is, What is the criterion of truth? By what measure or standard shall we determine it? How can we be sure that we have indeed discovered the truth of Being, and are not

deceiving ourselves with some phantasmagoric illusions of our own creation?

1. The only criterion of the truth of Being is *experience*. "Experiment upon me, and find out!" that is the command of Nature, when we ask her for her secrets. Nobody discovers anything valuable in any other way. "The fool has to learn by experience," says an old proverb. But some wise one has emended the proverb thus: "'Tis the wise man that learns by experience; the fool never learns at all." Thought must in all cases be tested by facts. The human senses are so many instruments of research; and the human brain has got to use them in acquiring all that it means to learn of the truth of Being. The intellectual faculties are themselves but higher senses, dealing intuitively with the relations of objects just as the senses proper deal with their physical properties; and their use is only a higher kind of experience. "Test and discover!" That is the everlasting law of Nature, her only gateway into the truth of Things.

2. The only criterion of the truth of Thought is *logic*. Logical laws are a sure, and the only, measure of the correctness of the reasoning process, whether inductive or deductive. Whatever reasonings conform to the laws of logic, are sound; and no others are. Thought that is not logically faultless is good for nothing; it is all false. The strength of a chain, as has been well said by Archbishop Whately, is only that of its weakest link; and so the value of a chain of reasoning depends wholly on its perfection in every part. But logic cannot go beyond the truth of Thought; its use as a criterion is solely to judge whether the reasoning is good, not whether the facts it proceeds upon are real or illusory. Logic, therefore, tests only the workmanship, not the material; it applies its rules solely to determining the skill of the construction, and has nothing to say as to the quality of the stock put in.

3. Now as the truth of Science or knowledge is simply the correspondence of Thought with Things, the harmony between our thinking and the realities of the universe, so the criterion of scientific truth is simply the combination of experience and logic. Logic is, as Kant truly says, a merely negative criterion; that is, nothing can be a scientific truth which violates the laws of logic. In fact, logic has an absolute veto power in all investigation into truth; it declares to be absolutely, universally, eternally worthless whatever is illogical. But experience is the only positive criterion of truth, and its verdict is not absolute; it makes mistakes, is often partial and must be corrected by larger experience, and has no jurisdiction beyond its narrow limits. Nothing whatever will stand the test as a settled fact of knowledge, which violates any law of logic or fails to receive the seal of a positive experience. Every truth of knowledge can be verified. Verification, that is, the possibility of repeating at any time the same experiment with the certainty at all times of repeating the same result, is the test of all undisputed knowledge. Logic and experience, therefore, are the two sides of the one criterion of truth,—negative and positive; but this criterion is not absolute. Want of logic is decisive against any alleged truth; but want of experience only creates a presumption against it. There is no absolute criterion of truth; we cannot escape the possibility of error. Only an infinite experience could give us at the same time a positive and yet an absolute criterion of truth.

Such, then, is the answer I must give to the question, "What is truth?" Truth is the harmony of Thought with Things, the correspondence or agreement of ideas with their objects. Logic is an absolute negative criterion of truth; experience is a fallible positive criterion of it,—the best we have. Truths of Science or Knowledge are thus all subject to two rigorous demands; first, that they be logically harmonious with themselves and with all other proved truths; secondly, that they shall be capable of verification. Without verification, no statement or thought can be accepted as a settled truth,—although it may be a truth notwithstanding. Doubt attaches to every alleged truth that cannot be verified by repeated observation or experiment. Science is simply clarified and methodized experience; and I think that, for the permanent and stable beliefs of mankind, there is no foundation but Science, in its largest and most inclusive sense.

What a theme of unparalleled sublimity is opened to us by this simple word *truth*! The love of truth, the passion for truth, has been the inspiration of every great life lived on earth. Jesus spoke for every noble spirit when he said, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." The body feeds on a meat that perishes; but the soul feeds on the eternal truth. To seek for truth that we may live the truth, is the grandest aim of our existence. Indeed, the search for truth is a pursuit so full of delight to him who glows with a genuine devotion to it, that Malebranche exclaimed, "If I held truth captive in my hand, I should open my hand and let it fly, in order that I might again pursue and capture it." And Lessing in the same spirit declares, "Did the Almighty, holding in his right hand *Truth*, and in his left *Search after Truth*, deign to tender me the one I might prefer,—in all humility, but without hesitation, I should request *Search after Truth*." Expressions like these, perhaps, overstate the value of the mere pursuit, for no pursuit, as such, can be an end in itself; truth could not thus animate the soul to life-long and all-absorbing toil to attain it, were it not that, when found, it is the chief blessing of mankind. It is true, as Seneca said, that "A known truth waxes stale [*sordet cognita veritas*];" but only because each special truth is a stepping-stone to a truth higher and grander still. It is the infinity of truth, the impossibility that exists of finding any limit to it, that makes it an object worthy of

the supreme love and allegiance of the human soul. In vain shall any one declare, "I am the Truth"; no human teacher can without audacity utter such words as these. Forever on and on,—that is the destiny of the soul that dedicates itself to truth in absolute and pure devotion. The love of truth is a moral quality of such surpassing excellence and dignity, that it ennobles, exalts, and sanctifies the spirit that is inspired by it. What is there so great in human character as the stern yet impassioned veracity that values *what is true* above all gain, above all pleasure, above all that is not identified with the absolute integrity of Nature? No joy compares with that which flows from truth, thus pursued and thus won. There is that in human nature which makes the simple arrival at the true more precious and more rewarding than the most brilliant triumphs of common ambition. Truth, like virtue, is its own reward; and the hope of unending being has no better guarantee of its own wisdom than the fact that he who feeds on truth feeds on the eternal, the infinite, the divine.—Reprinted from *THE INDEX* of June 18, 1870.

[For THE INDEX.]

## THE SCIENCE OF UNIVERSOLOGY.

BY STEPHEN PEARL ANDREWS.

No. XXXIV.

Let us select two other passages involving the symbolism of the numbers 4 and 3, hardly less seemingly mystical than those which have been expounded. First, as involving the number 4: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed; and there were sealed one hundred and forty-four thousand of all the tribes of the children of Israel." (Ch. vii., vs. 1-4.)

It was the usage of the ancients to imagine some god or spirit or angel as presiding over every part and every operation of Nature. Not until Kepler, who supposed the planets to be drawn by delegated angels, did this habit expire. The four angels of this order, here introduced by our author, presided over the four quarters of the firmament; and hence over the four winds which issued thence. The number 4 was, as we have seen, peculiarly and especially *cardinal* or *ordinary* (compare our expression: *the four cardinal points*), and so especially related to the static cosmos, the space above the earth; as 3 was on the other hand related to time, things time-y or temporal, ordinal, ordinary, and current, or stream-like; beginning, middle, and end. Space is again coincident with air, breath, wind, spirit. All things spiritual are thus related to space on the one hand, and to whatsoever is breathy or wind-like on the other hand. ("The spirit bloweth where it listeth," etc.) The winds blow to bless or to blast (Ger. *blasen*, to blow). As their bad result, they were about to blast the land and the sea and the vegetable world, signifying the mundane or unsanctified world at large; that is to say, good spiritual influences were destined and about to emanate from the four quarters of the world, or from *all directions*, which would not as a blight upon the bad spiritual influences and powers then dominant in the world, and so, as it were, upon the great mass of mankind. But by divine intervention they were withheld for a time, that God might seal and so protect his own,—an idea similar to that of the passover. This means that destruction was restrained from coming upon the old social order, until the germination of the new social order should be adequately advanced. Hence, the divine command restraining the four angels from letting the winds blow, until the *grand whole*, one hundred and forty-four thousand of the elect, should be securely designated and so saved. There is the germ, in this symbolic outgiving, of the doctrine of the damnation of the wicked (and of the numerousness of the wicked as contrasted with the few good), as sharply contrasted with the salvation of the saints as when it came to be afterwards exoterically wrought out in the Church. Thus the doctrine of eternal damnation as well as that of the Trinity goes back to the hermetic philosophy; as was partially shown in connection with "fire and brimstone" and "the worm that never dies."

The other passage above referred to as involving the number 3 is this: "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Ch. xvi., vs. 13, 14.) The dragon, the beast, and the false prophet are the three modes of presentation, or three aspects of all that is elsewhere summed up as antichrist; the aggregate of all the principles, influences, facts, and persons that stood or stand opposed to the introduction and triumph of Christianity and its new social order. Nevertheless, the utterances or promulgations of these three (the dragon, the beast, and the false prophet) are so far different that they mark three distinct periods, or phases, in the reign of wickedness, which precedes the ultimate reign of the truth. An utterance or promulgation is that which comes out of the mouth. The frog is the natural and appropriate symbol of period or stop—as the serpent is of the contrasted idea of elongated continuity; of the periodicity of



time—as the serpent, stretched out, is so of time itself, and, when incurved, his tail in his mouth, of eternity or endless time. The short, point-like body of the frog, first like a point, and then like a single vertebral section of the snake's body; his jump or hop (his staccato or punctuated movement); his single note or letus of voice (also punctuated),—all these render him the emblem, first of sudden stoppage (point-like) and then of the internode between two "full stops." The primary meaning of "period" is point, whence stop; and its secondary meaning is the stretch or reach between point and point or stop and stop. Such stops and interstops constitute periodicity, the concomitant and measurer of time. Imagine an immense snake or serpent stretched out at full length, and a frog jumping alongside of him, each jump being equivalent to the length of one of the joints of his body, and you have the full symbolism of time and its successive breakage into periods of time. The *hops* or *happenings* in time chronicle the periodicity of time. *Hop* and *hap*, whence *happening*, are etymologically related words in English. And so it is that the frog as well as the serpent is, hermetically, a significant emblem of evil.

Three, the number of the frogs, meaning also all in a less pronounced way than seven, and then, very especially, evil, perversity, depravity, inauspiciousness, all that is summed up in the meaning of the very expressive Latin word *nefas*, the three frogs, the *indicia* of the three periods or phases of evil (related also to the three woes), may well be described as "three unclean spirits," "the spirits of devils," etc. The frogs are merely the particularizations and specifications of the more general and continuous spirit of evil symbolized by the serpent, which again, in the larger view, branches out into and culminates in its three grossest forms, the dragon (false philosophy as such), the beast (false philosophy applied in the social order), and the false prophet (the false ideal and promise made by the false theory and practice). The three frogs were merely the minor utterances or promulgations or symptoms of these three more bulky masses of evil, and are, therefore, represented appropriately as coming out of their mouths.

To sum up and restate this important symbolism in a somewhat technical way: The frog is the punctuator or punctuator of the protension of time; and so of the serpent, the symbol of time. Time is the produced point, continuous and perpetual change; evanescence, uncertainty, and disappointment. Hence temporality is identical with evil, and spaceality with its four cardinal points and its character as a *firmament* is, alone, good. ("There is nothing true but heaven"). The frog is the marker of the periodicity of the successional line of events, of the steps and inter-steps of history; the jumper, hopper, and spanner of given spaces in time, and so, himself, consigned to evil,—time and temporalities with all their accompaniments, the number 8 included, being, from the hermetic point of view, as it must be constantly borne in mind, predominantly *mundane*, *human*, and *evil*; as space, with its four cardinal points, four quarters (with their presiding angels), four free winds, the wind, the atmosphere at large, the ether, and the empyrean, which are *celestial*, *is spiritual*, *divine*, and therefore *supremely good*. These are the ordinary and the cardinal spheres of universal things respectively. True, evil descends from the cardinal upon the ordinary sphere, as a punishment for its evil; as when "the four angels, standing upon the four corners of the earth," shall cease to be restrained from letting the blasting winds blow upon the earth, the sea, and the trees. The earth, the sea, and the vegetable kingdom, being the lower order of the cosmic totality, symbolize the inferior or unsanctified human world. Compare what will be said, later, of the lion, the eagle, the ox, and the man, the four living creatures (ch. iv.), the higher order of the cosmic totality, representing the saints around the throne of God.

Locusts and scorpions, as well as serpents and frogs, are, as we have seen, minor types of evil, or rather types of minor and sporadic evils. They, also, come out of the abyss (the bottomless pit, the original source of time and change; see ch. ix.). The locusts were not allowed to hurt the earth, the sea, and the vegetable kingdom, to do essential injury, but only to annoy, especially, the outcasts, "the miserable," the lower order of mankind (symbolized by the earth, sea, and trees), v. 4; not to kill but to torment five months (vs. 5, 10). *Five* (5) means *part*, *partial*, *trivial*, or *little*, the fraction of ten (10), which means *much*, *a great deal*, *a large quantity*, as will be explained presently. Torment for five months means minor local and temporary evil, such as comes from conditions, and is not inherent; the less manifestation of the general principle of evil.

"And the holy city shall they [the powers of evil] tread under foot forty and two months" (ch. xi., v. 2); and forty-two months is (thirty days to the month) twelve hundred and sixty days. "A thousand two hundred and threescore days" (v. 8) is the same term. By construing days into prophetic years, this period, as twelve hundred and sixty historical years, has figured more largely than any other number in the development of Millerism and millenarianism generally. "Three days and a half" (v. 9), taken as three years (of three hundred and sixty days) and a half, are also twelve hundred and sixty days, which are again, by the method of interpretation, years; and "a time, times, and half a time" are construed as another mode of saying the same thing, meaning twelve hundred and sixty historical years. These are very violent strains upon the meaning of the language, for the purpose of connecting the Apocalypse with literal history, as prediction. By a double and treble license of interpretation, a definite period is evolved, and conclusions are deduced which can in no way be justified by another and simpler solution can be found. Let us see.

The Apocalypse is in no sense a prophecy of his-

torical events,—at all events, not in its primary and direct meaning; and only so in the secondary, analogical, and necessarily vague sense in which the principles of universal things are reproduced in the facts of history; or as, for example, the ultimate triumph of the powers of good over the powers of evil, or more specifically, according to the faith of the author, of pure Christianity over its enemies, is foretold. It is not, then, in any leading sense, a recital of facts or events, past, present, or future, but a symbolization of truths (eternal verities) under the guise of a seeming recital of events. I am not unaware that the main strength of the historical method of interpretation has come from a supposed identification of the symbolism here with that of the book of Daniel, which seems to bear a very literal historic meaning. I have no space here to diverge into the discussion of that subject; but I stand upon my ground as above stated, that this wonderful composition, the Apocalypse, is a dramatization of pure abstract ideas.

Another argument sometimes urged for a prophetic historical meaning is derived from the opening words, "To show unto his servant things which must shortly come to pass." Apart from the difficulty that, taken as events, the things spoken of did not *shortly* come to pass, and that many of them have not yet come to pass,—a difficulty which theologians have greatly labored with,—to take the statement literally is to denaturalize the recital and make it commonplace and ordinary, whereas its distinctive nature is to be symbolic throughout. The clause must be rendered in connection with the distinct instruction given a little later (ch. ii., v. 19), "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter"; that is to say, those static and eternal principles which are alike true of the past, the present, and the future. What, then, is the meaning of the twelve hundred and sixty days, which otherwise expressed is forty-two months? The literal time element (days, months, or years) is unimportant, and the different designations are synonymous. The whole phraseology is contrived mainly, if not wholly, to introduce and display an occult numerical idea. In this connection, Swedenborg rightly says: "Times, whether they be hours, or days, or months, or years, do not signify time, but state; and numbers determine its quality" (*Swed. Apo. Rev.*, 427). The whole riddle here is solved by the fact that 6 (3+3) is the numeral symbol of double-distilled evil (cf. 666); that 7 means *utter* or *all*; and that, therefore, 7×6=42 coupled with a word of time ("months") is our author's technical way of saying: "Until the complete culmination of the reign of evil; or, until the utter fulfillment of the evil days."

"Time, times, and half a time" means quite the opposite; viz.,  $\frac{3}{2}$ , the half of 7, and as such the antithesis or contrasted idea to that of 7; and hence in connection with time, as expressed in the phrase, it means, a *short while*, or for a *short time*; as the opposite of *always* or *forever*, which is the meaning of 7, when it is coupled with time. So the woman persecuted by the dragon took refuge in the wilderness, and was nourished in retray "for a time and times and half a time" (ch. xii., v. 14); that is to say, *temporarily*, or for a *short season*.

The Kabbalistic meaning of the number 10 is very peculiar. Ten is 7+3. Seven is *all* or *entirety*, and 3 is here significant of failure or deficiency, which is the general character of evil (cf. w. fault). So 7+3 means *all + a deficiency*; so that, while seeming to be more, it is really less, than seven. Hence 10 means *a great deal*, *a great many*, *nearly* or *proximately all*; and alone, or augmented into 100, 1000, etc., is the common hermetic designation of *numerousness*. Five, on the other hand, the half of ten, means *few* or *little*, and, as applied to time, a *little while*, or a *short time* (as previously observed), and much the same as  $\frac{3}{2}$ , the half of 7. Swedenborg, whom Gen. Hitchcock has written a book to prove to have been a hermetic philosopher, assigns these meanings to the numbers 10 and 5, without, however, showing the reason of the assignment. We have also Swedenborg's authority for saying that the tenth part has the same meaning as 10. Without this clue, the following clause would offer great difficulty: "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven." (Ch. xli., v. 13.) Now if 7 were directly applied to the number of the men killed, that would mean *all*; and then how could there have been a remnant? But that is not said. The 7 is coupled with and modified by a multiple of 10 (i.e., 1000), and collectively they mean *nearly all*. The text, therefore, rendered into plain English, reads thus: And the same hour was there a great earthquake, and a large portion of the city fell, and in the earthquake were slain *nearly all* of the inhabitants; and those who survived were affrighted, and gave glory to the God of heaven. When the analogy is with space, rather than with time, 8 replaces 7, as 4 replaces 3; and the double of 8 (16) emphasizes the idea; but this is also reduced from its absoluteness, and made merely augmentative, in a general sense, by adding the multiples of 10: hence we have this remarkable passage: "And the wine-press was trodden without the city, and the blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred (1600) furlongs" (ch. xiv., v. 20); that is to say, for a *very great distance*.

TO CLASSICAL STUDENT: You ask "If Atlas supported the world, what supported Atlas?" The question, dear sir, has often been asked; but never, so far as we are aware, satisfactorily answered. We have always been of the opinion that Atlas must have married a rich wife and got his support from her father.—*Albany Evening Journal*.

#### THE POPE AND THE MIRACLES.

Whatever M. Elis Réclus has to say upon such a theme as that which he treats on the first page of the *Evening Post* to-day must have unusual interest for all thoughtful readers. Aside from M. Réclus' well-earned reputation as a writer of great vigor and remarkable dexterity, his prominence as a representative French radical, whose exile from France for political reasons has been enforced until within a month, makes his utterance upon such a theme valuable as an expression of the opinion of an important class of French thinkers and statesmen.

Of course in M. Réclus' view the Papacy is strictly a political institution, which he regards as a source of constant danger to France and to liberty, and it is as a political power representing a pernicious political principle that he treats it. We scarcely need say that M. Réclus is responsible for his own opinions and utterances, and in laying these before American readers the *Evening Post* deems it unnecessary to comment upon them, further than to remind the reader that the interest attaching to such a letter as his is dependent upon the entire freedom of expression allowed to him. We in this country want to know what such men as he are thinking, not what they might find to say if restricted to our way of thinking. Hence we need not apologize for the entire liberty of expression given to this distinguished correspondent. The devoutest Roman Catholic reader will be interested in a letter which so fully and frankly represents the thought and sentiment of the extreme Republican party in France.—*New York Post*, March 15.

LONDON, March 1, 1879.

What has taken place at Rome behind the holy doors of the congregation of the Rites? A noise of dispute has reached the ears of the profane; there has been uproar and tumult, but the details, the facts and movements have been carefully concealed. The clerical world was visibly excited; mysterious news was whispered about, which seemed to be of great import even by the side of the resignation of Marshal MacMahon, which resignation was compared by the Jesuit nest to the shame of Sedan.

It was rumored,—in matters of the vestry we have always to deal with rumors, never with clear, simple, concordant narratives,—it was rumored that, being called upon to sanction an official consecration of Our Lady of La Salette (whose features are entirely different from those of the other Holy Virgins), the Pope had himself questioned the insane Mélanie, on whose testimony rests this ignoble story, and that, indignant at the effrontery, the ignorance and the coarseness of this creature, he had wanted to take the opportunity, once for all, to repudiate the worship of La Salette, which he has submitted to rather than accepted, and has never formally recognized. Pius IX., who was sincerely devoted to Our Lady of Lourdes, has never swallowed Our Lady of La Salette, whose apparition he called "stuff and nonsense." It seems that the new Pope would have liked to make a slight display of liberality, that nothing would please him better than to "weed the Church." There are honest folk who believe this were not too difficult a task, and were really worth the while.

At this juncture a Bonapartist journal, a friend of the throne and the altar, suddenly announced that our Holy Father had addressed a brief to Monseigneur of Grenoble abolishing the worship of La Salette. Whence, general amazement. A few simple-minded persons applauded and clapped their hands. But the sober journals merely noted the news; before expressing an opinion they needed further information. Indeed, it required but slight reflection to see that, had the news been founded on facts, had so radical a measure been adopted, it must be the signal of an upheaval of consciences, the signal of a revolution in religious matters, the signal of civil war in the heart of Catholicism. How, indeed, could Gallicanism, thrice dead and buried, possibly resuscitate unexpectedly? How could religious liberalism, so often struck down by bulls, rise again on a sudden and throttle the Syllabus? Three days later the news was contradicted on all sides in the name of Monseigneur, who traffics in the water of La Salette at the rate of five francs per litre,—the price of the better brands of cognac. Monseigneur announced that he had just received a brief from His Holiness who, said he, adds new honors to those already heaped upon Our Lady.... He grants the title of Minor Basilic to her sanctuary; he permits the crowning of the statue; and her portrait is about to receive official consecration similar to that given to the portrait of Our Lady of the Sacred Heart of Issoudun.... And Monseigneur adds that "Mélanie" will very likely sue her detractors for slander.

Monseigneur of Grenoble evidently exaggerates the new honors which have been heaped upon his Virgin; but it is no less evident that Leo XIII. dared not call Our Lady of La Salette to account; that he dared not recognize the fact that Mélanie is a hussy and an adventuress; that powerful as the Pope may be in other circumstances, so soon as he is pleased to side for a while with reason and common-sense, Monseigneur of Grenoble, speaking in the name of ignorance and superstition, is more powerful than the Pope. Some of the stockholders of the marvellous water-shop have not feared to oppose the Pope himself, and the infallible Pope has retreated before the champion of Mélanie. This fact was to be noted.

No one has cared to dwell on this fact in France; in the first place, because minds are otherwise occupied; in the next place, because Monseigneur of Grenoble has intimidated the evil-thinkers by the threat that Mélanie would sue her detractors for slander. They are no longer under the pontificate



of M. de Broglie, it is true; but the judges who are devoted to our lords, the magistrates who are the tools of the priest party, hold the keys of fine and prison. Should Mélanie call upon them severely to punish her detractors; should Mélanie complain of the injury done to her beatification, and to the sale of the bottled miracle, by malevolent persons, I pity the honest man who falls into their clutches.

The poor Holy Father wanted to win the praises of the *Times* and of the *Journal des Débats*; he thought to get on the right side of the strategist who is conducting the campaign of the *Cultur Kampf*; for, in order to ruin Bismarck, the Vatican must first be reconciled with him. It was the Sovereign Pontiff's good pleasure to institute a few trifling reforms, to make a few very honest, very modest, very insignificant improvements, which were to have excited the enthusiasm of the by-standers. He had already prepared his soap and water; he had cut him a straw in which to blow; with a single small glassful he had enough to float a thousand great, splendid, many-colored bubbles; but, after only two or three puffs, his breath gave out: it seems that he is asthmatic.

The simplicity of Pius IX., which was all on the outside, concealed a deep penetration,—the artlessness of those Italians is made up of shrewdness; but Leo XIII., has none of that sarcastic *bonhomie* which caused the immense success of his predecessor. Did the Jesuits but let him have his way, Leo XIII. would be more of a Jesuit than the Jesuits; but, whether right or wrong, the Jesuits mean to rule the world and the Church after their own fashion and not after his. The new infallible Pope has made his adviser and favorite of the Reverend Father Curci, whom his no less infallible predecessor had condemned with such ado. He expected wonders from him; but nothing works, nothing has yet been done, and it is already said that Curci is going astray. Not that Curci is not as perfidious as can be desired; not that his plans are not as good as that which the illustrious General Trochu, during the siege of Paris, had deposited among the minutes of M. Ducloux, notary. We are assured by the partisans of Leo XIII. that those plans, that that policy are admirable; but, as ill-luck will have it, they are out of place. Had they been applied at the critical moment, when Pius IX. mounted the throne of St. Peter, and when millions of worthy simpletons called out to him, "Take heart, Holy Father!" they would certainly have caused Europe to retrograde a generation or two. But coming after the Syllabus they are simply senseless. There is a limit to public credulity. The Roman Catholic populations are crazed, it is true; but they are not as simple as that. It has been possible to make them accept the infallibility of the Pope, the Immaculate Conception, war against science, against reason, against human liberty, by telling them that this was the essence and the concentration of the Catholic dogma; now it is impossible for the Vatican to shake off the Syllabus which it was pleased to impose on the world as supreme law. *Pater legem quam fecisti.*

What Pius IX. has done, Leo XIII. cannot undo. He abided by the absolute logic of his principle; after slight hesitations he entered so fully, so resolutely, so easily into the tradition and the true instincts of the Roman Catholic dogma, that he soon thought himself infallible. This was but a curious phenomenon of childish simplicity. But, unfortunately for himself, Leo XIII. is more than a mere theologian, as was his predecessor; he is moreover a politician. In mere ordinary junctures he would even be a very crafty and shrewd diplomatist. But we are passing through strange events; we are living at a time whose grandeur and solemnity, it seems to us, are not appreciated by our contemporaries. Where a terrible will is needed, Leo XIII. has brought only a more or less refined mind; where ardent conviction, and at the very least inflexible obstinacy are required, he thinks he can manage with vulgar shrewdness, with paltry cleverness. He is too much of a politician to have good theology. He is too much of a theologian to have good policy. He displeases some and does not satisfy the others. Observe him: he does not show himself, but steals off; he does not walk, but tacks. He wanders like a soul in bale, bending before every wind of doctrine. The truth is, he is outside of the principle of his Church; he has only shifting soil beneath his feet. His qualities themselves—his best qualities especially—turn against him, while the defects of Pius IX. had much to do with his success. A sensible man, Leo XIII. would like to be practical; he has no taste for exaggeration and bluster; words do not intoxicate him; he is not inebriated with gas. A man of the world, he understands the necessities of the time, and would like to satisfy them, and this it is that will cause his ruin, thank God! A more expert and more sensible pilot could not have been placed upon the vessel of the Church which Pius IX. so recklessly launched amidst reefs and whirlpools. But here there is no need of experience; more than talent is required, and we believe that genius itself would not suffice. He is harnessed to the ungrateful task of saving his Church—a fact which brings him the underhand hatred, the perfidious spite of the ecclesiastical tribe, who still wonder how Pius IX., that providential being, as they say, and as we willingly repeat, led her gaily, brilliantly, and gloriously to perdition. Indeed, Leo XIII., an aristocratic nature, a person cultivated, delicate and refined, is too much beyond the vulgar to become one of the heroes of the vulgar Catholic; while Pius IX., that great child, had all the requisites to become the idol of the masses; ideal of the robe-bearers, he was rather a woman than a man. Although a nobleman born he could not fail to be popular, for after all he was neither better nor worse than a mere Transylvanian. It was thought that Pius IX. gave the impulse to his

church, and none were more convinced of this than the worthy man himself; the fact was, however, that he merely followed the impulsion of the masses; now, every mass is a woman. The skull which bore the triple crown was the reservoir where form and consistency were taken by the aspirations of a million young devotees and fifteen million old bigots, who crowd the New as well as the Old World. He could truly say, My name is Legion. The only popularities which have equalled his in our century are those of Garibaldi and of Napoleon I.—the three Italians.

No better proof of the popularity of the late pontiff could be given than the millions of francs which spontaneously flowed into the reservoir of St. Peter's Pence. Not a day passed but a prelate brought him the subscriptions of some diocese of Europe or America. Offerings here, presents there, there was no more count kept of the crosses, the ink-stands, the vases, the golden chalices, the pens ornamented with brilliants, the hollow virgins filled with lous and napoleons, or stuffed with bank-notes, delicate symbols. The footmen of the holy man sold his drawers to rich dowagers, his socks, whose virtue no washerwoman had extracted, to old marchionesses; the bandages which had served to dress his suppurating leg were contended for. Even in the best days of indulgences no such affluence of ducats and pistoles had ever been seen, and the Vatican lulled itself with the illusion that this state of things would last a long time.

After the death of Pius IX. the river of gold and silver continued to flow rapidly for a while. Moreover, notwithstanding his bounty, the worthy man had piled up a goodly number of ducats, and it is owing to the reserve he left that the new government has been able to support itself so far.

But the treasury is visibly becoming empty, and with the pence which are brought to him and which are daily diminishing in number, Saint Peter can no longer live. Saint Peter upbraids the bishops, the bishops upbraid the vicars, the vicars upbraid their congregations, but these turn a deaf ear, and the more they are upbraided, the less they give. A wind of avarice and sterility seems to have blown over the Catholic purses. The fraternities complain, the arch-fraternities are distressed. The undertaking of the Sacred Heart of Montmartre—the plan was to enclose Paris between two fortresses of bigotry, the basilica of Saint Geneviève and another high, deep, immense cathedral—has ceased for want of funds. The interesting swarm of virgin mothers, the black and the white, the Mélanies and the Bernadettes, are also beginning to complain and groan at the hardness of the times. Those who gave them gold of yore give them only silver now; those who gave them silver give them only copper, and crabbedly at that; those who gave them copper no longer give them anything at all. And, behold! those who gave nothing are becoming bolder every day in their scoffs and banter. Things have come to a pretty pass, indeed!

Times have changed, it is said, because the Pope has changed. Prelates, beguins, monks, and monkings, nuns and nunnettes, curates and vicars, deacons and sub-deacons, beadles and sextons, all re-criminate. It is no longer the fault of Voltaire and Rousseau; it is the fault of the new Pope. Has he not taken it into his head to enter into a compact with the Revolution? Is he not concocting heaven knows what deplorable armistice with liberalism? The opposition against the Holy Father is still sly and underhand, but it is already only half concealed. It is becoming marked, especially in the ranks of those who only yesterday were the most fanatical about the papal infallibility. This might have been expected. Holidays are instituted for the celebration of the various anniversaries of Pius IX.—the anniversary of his death, of his election, of his consecration, etc. . . . But as for celebrating the election of poor Leo XIII., no one cares to think of it. On the other hand, it was rumored at Rome the other day that an attempt at poisoning was made against the Pope. Is this true? Is it false? *Chi lo sa?* But whether founded or not, this rumor indicates clearly enough that at that other Ganganelli the end of Ganganelli is foreseen, if he remain a Ganganelli and does not abjure all idea of reform, abdicating into the hands of the dark-working general of the Jesuits, the Reverend Father Beckx.

But what matters it, after all? Whether he live long or little, whether he be prudent or unskillful, whether he be wise or foolish, whether he be squarely ultramontane or whether he condescend to act the comedy of liberalism to the close, the actual Pontiff will have a sad end. It is upon his head that the dark Parcae have directed the fatal exploitation of the insults and taunts which the too fortunate Pius IX. was forever flinging at justice, progress, and goodness. But what matters the Pope to-day? It is with Papacy we have to deal. ELIE RECLUS.

#### FRANKLIN'S PARABLE.

[When Benjamin Franklin was in London, he went one Sunday to hear the celebrated Whitfield preach, who was so pleased, that in company with several of his friends he called upon the great philosopher, and a very interesting conversational season was enjoyed by all, principally upon the lack of tolerance and charity. Franklin opened his Bible and apparently read a parable from it upon intolerance. Whitfield was much surprised upon hearing it, but said nothing more about it. He went home, and hunted his Bible through for the parable in vain; then he called together a large number of his Methodist friends, but they were no more successful than he had been in their attempts to find the parable. Finally, he again called upon Franklin, and in much perplexity said to him that the parable was not in his

Bible. "Well, brother," said Franklin, laughing, "I don't think it is." The philosopher had improvised the parable with the Bible open before him, and the good divine had pretty clearly had it stamped upon his mind in his endeavors to find it. This parable was afterwards published in a book in England, but it has never appeared, we believe, in any of his lives or collected writings in this country. A venerable friend, who is a great admirer of Franklin, has sent us a copy, and we think our readers will thank us for here giving it to them.—*Boston Home Journal.*]

1. And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

2. And behold a man, bowed with age, came from the way of the wilderness, leaning on a staff.

3. And Abraham arose and met him, and said unto him, "Turn in, I pray thee, and wash thy feet and tarry all night, and thou shalt arise early on the morrow and go on thy way."

4. But the man said, "Nay, for I will abide under this tree."

5. And Abraham pressed him greatly; so he turned, and they went into the tent, and Abraham baked unleavened bread, and they did eat.

6. And when Abraham saw that the man blessed not God, he said unto him, "Wherefore dost thou not worship the most high God, creator of heaven and earth?"

7. And the man answered and said, "I do not worship the God thou speakest of, neither do I call upon his name; for I have made to myself a God, which abideth always in mine house, and provideth me with all things."

8. And Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth with blows into the wilderness.

9. And at midnight God called unto Abraham, saying, "Abraham, where is the stranger?"

10. And Abraham answered and said, "Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out from before my face into the wilderness."

11. And God said, "Have I borne with him these hundred ninety and eight years, and nourished him; and clothed him, notwithstanding his rebellion against me; and couldst not thou, that art thyself a sinner, bear with him one night?"

12. And Abraham said, "Let not the anger of the Lord wax hot against his servant; lo, I have sinned; forgive me, I pray thee."

13. And Abraham arose, and went forth into the wilderness, and sought diligently for the man and found him, and returned with him to the tent; and when he had entreated him kindly, he sent him away on the morrow with gifts.

14. And God spake again unto Abraham, saying, "For this thy sin shall thy seed be afflicted four hundred years in a strange land."

15. "But for thy repentance will I deliver them; and they shall come forth with power, and with gladness of heart, and with much substance."

## Poetry.

[FOR THE INDEX.]

### SPRING FLOWERS.

The dainty Snow-drop, herald of the Spring,  
Lays its white cheek upon the lingering snow,  
With lovely petals pale and shivering;  
Her sisters stir below.

Now bursts the Crocus from its night of sleep;  
The Daffodil and Hyacinth we see;  
While o'er the plain the trailing Laurels creep  
'Midst the Anemone.

These gorgeous blooms are dials of the Spring;  
And, clothed in beauty, fair in countenance,  
They mark (with life-blood through each quickening)  
The season's swift advance.

Creation wakes from torpid Winter's sleep,  
Sending new life through artery and vein;  
As yet too young, the race grasps not the deep  
Design of Flora's reign—

Her mystic beauty, her related ties,  
With glittering life which flutters o'er and feeds  
On nectar that her teeming cup supplies,  
Responsive to its needs.

But we shall reach it; vested with fresh power,  
Clear, lynx-eyed Science scans the long-concealed,  
The occult use of plant and leaf and flower,  
That hence shall be revealed.

ANNA GARDNER.

NANTUCKET, April 18.

### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING APRIL 26.

A. B. Swaine, \$2.25; J. Campbell, \$2; American News Co., \$4.84; Otto Von Geldern, \$6.66; Nathaniel Cummings, \$3.20; B. Westerman & Co., \$2.15; Aug. Brentano, Jr., 50 cents; Thomas Harrison, \$1.50; P. H. Philbrick, \$1.20; Sarah E. Whitney, \$3; A. Walther, Jr., \$3.20; M. F. Whitehead, \$5; Geo. W. Park, \$3.20; F. E. Hamblet, 75 cents; A. Werner, \$3.20; John L. Whiting, \$10; New England News Co., \$2.76; R. Wilkin, \$7.70; T. B. Skinner, \$1.35; Dr. T. Johnson, \$10; J. C. Kearns, \$1.50; J. H. Hulbert, \$3.20; E. C. Walker, \$4; O. A. Greenleaf, \$1; D. B. Hale, \$2; C. A. Miller, 25 cents; M. L. Hawley, \$1; M. B. Bryant, \$10; M. L. Weems, \$4.40; Mrs. C. G. Francis, \$3.20; W. H. Spencer, \$3.20; A. M. Howland, \$1.07; F. J. Humphrey, \$3.20; Chas. E. Perkins, \$1.



# The Index.

BOSTON, MAY 1, 1879.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

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## F. R. A. ANNUAL MEETING.

The twelfth annual meeting of the Free Religious Association will be held in Boston on the 29th and 30th of May.

The Association will hold its opening session for business (election of officers, hearing of reports, etc.) at Union Hall, in the Young Men's Christian Union Building, on Boylston Street, at 7.45 o'clock, Thursday evening, the 29th.

The Convention on Friday, the 30th, will be held in Parker Memorial Hall, corner of Berkeley and Appleton Streets, with sessions at 10.30 A.M. and 3 P.M.

The new President, Prof. Adler, is to preside, and at one of the sessions will make a special address giving his views of the "Practical Needs of Free Religion." Other speakers and topics will be announced hereafter.

On Friday evening, the Association will have its Social Festival in Union Hall.

WM. J. POTTER, Secretary.

THE DELHI (Iowa) Monitor tells this story: "It was a revival meeting in Hopkinton. Several had related their experience. Mr. W. being called upon, arose and spoke as follows: 'Brothers and Sisters: You all know I joined the church last winter. Shortly after I came out on the Lord's side, a man, one of the devil's agents, offered to bet \$5 that I would not hold out a year. I covered that bet with \$5. The time isn't quite up yet, but it will be in two weeks. Five dollars will come good to a man these hard times. Thank the Lord. Brothers and sisters, if any of you should see any man who wants to invest any money in the same way, just send him on. Pray that I may remain faithful.'"

THE MAY NUMBER of the North American Review opens with an article by the Hon. George W. McCrary, Secretary of War, on "Our Election Laws." The second paper is entitled "Campaign Notes in Turkey," and is by Lieut. F. V. Greene, U.S.A. "German Socialism in America" is concluded in this number. "Absent Friends" is the title of a graceful eulogy by Mr. O. B. Frothingham on six noted contributors to the Review who have recently died: namely, Dana, Bryant, Motley, Cushing, Hillard, and Bayard Taylor. The literary careers of these men are reviewed somewhat critically, and yet with a kindly hand. One of the most striking articles in the number is a symposium on "Law and Design in Nature." The discussion is opened by Prof. Simon Newcomb. His antagonists are President Noah Porter of Yale College, President James McCoah of Princeton College, Rev. James Freeman Clarke, and Rev. Joseph Cook, each of whom assaults the Professor's position with all the zeal of his faith, repudiating emphatically the scientific position. Mr. Lloyd Bryce follows with "A Plea for Sport." "Notes on Recent Progress in Applied Science," by President Henry Morton of Stevens Institute, discussing late experiments in electric science and molecular physics, close the number.

## IS THE "CONSENSUS" A FAILURE?

Is there any practical value in the principle of universal reason, as coordinate with the principle of private judgment? Is there any practical value in the principle that, when individuals differ, a final appeal always lies from the provisional decisions of the individual to the Consensus of the Competent? That the decisions of the individual, whether competent or incompetent, and whether with respect to belief or to conduct, are final for himself, is incontrovertible and has not been controverted. But has the principle that the individual, when he has spoken or acted, is responsible for his words or deeds to the reason and conscience of mankind, no valuable applications in practice? In other words, is the Consensus of the Competent, as a court of final appeal, a practical failure?

Mr. Spencer, in his kind but vigorous criticism on the next page, comes to this conclusion. He thinks that the principle "seems to break down when we wish to use it most." Our admission that the individual is sometimes in the right, "even as against the Consensus of the Competent of his own day," destroys in his opinion all practical utility in the principle. He pictures the fanatic as complacently setting himself up as this exceptional individual in the right, and conceives no answer except—"Wait! The Consensus of the Competent of a later day will determine whether you are right or wrong."

It is not we who suggest that answer. The answer which we have not ambiguously "suggested" is of quite another sort. To the fanatic who conceives himself to be the exceptional seer or discoverer in advance of his age, we should say: "Friend, if you hold the truth in custody, all you have to do is to make it incontrovertibly plain by your facts and arguments." Submit your entire case, with all its grounds and conclusions, to the calm inspection of those who know. It will very speedily become apparent whether you are in the right. If you are in the right, you will be sustained. If you are in the wrong, you will be condemned. If you refuse to submit your case or to acknowledge the tribunal, you condemn yourself in advance. But in no case will your mere assertion of your own competency weigh a feather in determining the result. If your facts and arguments do not prove your competency, you have got to submit to the penalty of incompetency, *volens volens*."

Now the fanatic who honestly submits his whole case will soon reveal himself in such a light that the verdict of his own day will stand uncontradicted till the "crack of doom." There is no need to adjourn the case to another generation. Folly bears unmistakable ear-marks of its own. The ass in the lion's skin was known by his bray, and that immediately. All that was needed for the revelation was to give him a fair hearing; he did the rest for himself! So also, if the supposed fanatic is really a great discoverer, he will speedily establish his own discovery before the tribunal of the competent. The invention of printing and the wide diffusion of knowledge, by vastly multiplying the competent, have shortened by centuries the period of time necessary to decide whether the innovator is a fanatic or a genius. It is no longer possible for any man to be very much in advance of his age; but it is still possible for many men to be very far in its rear. Let the fanatic only be encouraged to expose his ignorance before the intelligent; he pillories himself. He is dangerous only while he speaks to the ignorant and avoids the well-informed. The moment he lays his whole case before the world, his power for mischief begins to perish, provided it is not revived and increased by persecution.

Now Mr. Spencer materially misconceives the kind of service which may be fairly expected from the Consensus of the Competent, as a tribunal of final appeal, when he supposes that this service is to lie in convincing the fanatic himself. We are tempted to quote Scripture, and confess that the Bible gives good counsel on this occasion: "Ephraim is joined to his idols; let him alone." The wise are utterly indifferent as to the fanatic himself; they have neither expectation nor wish to convert him; all they wish is to destroy his power for social mischief. The Marquis Beccaria (recently quoted by Mr. Wright) was plainly of our opinion on this point, and seems to have substantially anticipated our "Ordeal of Laughter," when he said: "Painful and corporal punishments should never be applied to fanaticism. Infamy and ridicule only should be employed against fanatics; if the first, their pride will be overbalanced by the pride of the people; and

we may judge of the power of the second, if we consider that even truth is obliged to summon all her force, when attacked by error armed with ridicule."

Precisely so. That is the only way to deal with fanatics, so long as they prudently put their fanaticism into spoken or printed words alone. When they proceed, however, to overt acts of a criminal and anti-social nature, then we have not the slightest objection to Mr. Spencer's still more vigorous "seven-shooter" doctrine; nay, we applaud it. Society has a natural right to laugh the fanatic out of the way, if he assaults it with his tongue alone, and to knock him down, if he assaults it with his fists in addition. Of course the fanatic will not pay any heed to the Consensus of the Competent; he would not be a fanatic if he did; it is only men of sense who know enough to reverence knowledge or to profit by the world's experience. The Consensus of the Competent would indeed be thoroughly useless, if its only use were to be quoted in profitless controversy with the fanatic himself. The rule does not break down here, as Mr. Spencer thinks it does, because its practical utility lies in a wholly different direction. Every court would be "impracticable," if its object were only to convince the culprit at the bar of the heinousness of his offence; his obduracy is to be taken for granted.

Let us be clear on this point. The object of the Consensus of the Competent is not to get wisdom into the fanatic's head (a surgical operation would fall to do that), but to make plain to the community at large what is true and right in disputed issues. It is only in cases where individuals differ that there is any occasion for appeal to this tribunal. As a court of final adjudication on appeal from some individual's private judgment, the Consensus of the Competent renders daily the most important practical services to mankind; and these services would be enhanced a million-fold, provided the profound respect for proved competency which Science fosters could be universally made to take the place of the ignorant self-sufficiency engendered by Individualism. There is no higher proof of real wisdom than to know clearly what one does not know, as Socrates showed long ago. He who is thoroughly competent in any one thing ought to understand what competency really is; he at least is under bonds to be modest. The "conceit of knowledge without the reality," however, is the most subtle of all diseases. The only protection of society against its ravages is to subject the infected to the quarantine, and this is the precise function of the Consensus of the Competent.

A fresh illustration will exhibit fully, we think, the kind of practicability possessed by the rule which Mr. Spencer thinks impracticable. From the Boston Advertiser of April 25, we extract this editorial paragraph:—

In the case of Charles H. Hartwell, late freight conductor on the Old Colony Railroad, tried for manslaughter on the ground of responsibility for the fatal railroad accident at Wollaston last October, the jury, after an absence of less than two hours, brought in a verdict of guilty. Their declaration, after hearing all the evidence, is that the accident was caused by Mr. Hartwell's culpable neglect of duty. It is a severe judgment, but we cannot say it is unjust. No one accuses Mr. Hartwell of any malice. He intended no evil, but he took the risk of violating the rules which were established to secure the lives of the travellers on the road, and the result of that disobedience was terrible. He acted on his own judgment in a matter where his conduct had been plainly prescribed. He assumed a responsibility not belonging to him, and in that was his fault. The case goes up to the Supreme Court on exceptions. If they are not allowed, he will be sentenced; but the severity of the sentence depends on the discretion of the judge, taking into view all the circumstances. The verdict, however, is important as a warning to all engaged in railroading, that negligence, when so much depends on strict obedience to rules, will not be esteemed an excusable fault by juries.

Here was a case, so far as appears, of nothing but Individualism—the exaltation of "private judgment" above the Consensus of the Competent, as expressed in the standing rules of the road. The verdict is simply an emphatic declaration that the plea of "private judgment" will not be regarded by society as a satisfactory excuse for injurious acts when the Consensus of the Competent stands a visible finger-post to conduct, or as relieving the individual from his responsibility to mankind for the exercise of his "private judgment." The insufficiency of the "private judgment" plea, the responsibility of the individual to universal reason,—these are the principles that are embodied in this just decision of the court.



It is altogether immaterial whether Mr. Hartwell still considers himself "competent" and still "denies the competency" of the Directors' rules: the facts prove that the competency was with them rather than with him, and by the facts themselves was he condemned. He is probably unconvinced by the verdict; he probably considers himself aggrieved by it. The practical utility of the trial, however, does not depend on its success in convincing him of his error; it depends on its success in deterring other conductors from trusting to their own "private judgment" in similar circumstances. This is a matter that involves the lives of vast multitudes of travellers; and they have a right to demand that the Consensus of the Competent, and not the "private judgment" of any individual, shall be responsible for their safety.

Precisely the same is the test of the applicability or inapplicability of the rule which Mr. Spencer questions. This rule is not proved to be "impracticable" by its failure to convince the fanatic himself; it is proved to be thoroughly practicable, and a failure at all, if it is successful in enforcing the fanatic's responsibility to society for his words and deeds. It conspicuously succeeds, if the fear of its penalties of "ridicule and infamy" deter him from propagating principles injurious to society. It conspicuously succeeds, if the fear of still severer penalties deters him from carrying these principles into acts which are still more injurious to society. It conspicuously succeeds, if the infliction of these penalties upon the fanatic, when the fear of them has failed to deter him, does deter others from imitating him. The practical value of the reform which will have been achieved, when the defiantly irresponsible spirit of Individualism has given place to the deep sense of responsibility to mankind which is generated by Science, cannot possibly be overestimated.

The Individualist to-day, when he proclaims the absolute sovereignty of private judgment both in belief and conduct, and denies all right in the universal reason of society to hold him responsible for his words and acts, indulges the pleasing conceit that he occupies a lofty summit—is perched on "heights sublime"; whereas the poor creature has simply crawled off from omnipresent social obligation into a hole in the ground!

Hear the song which floats up from one of these subterranean prophets, through the Word for May, 1879:—

"Quoting M. D. Conway, who, when discussing love, once remarked: 'The Luther of morals has not yet appeared,' Laura Kendrick honored us by saying last summer: 'The Luther of morals has appeared, and is now in Dedham Jail.' If we were ever worthy of that high compliment, it was February 25, 1873, when, putting our faith into associated fact, we initiated the New England Free Love League, demanding the right of Private Judgment in morals, the abolition of marriage by the immediate and unconditional repeal of laws against adultery and fornication."

The italics and capitals in this extract are Mr. Heywood's own. The "Luther of morals" faithfully intones the liturgy of Individualism from his hole in the ground, and pipes the psalm of its new dispensation in a key likely to catch all ears. But "private judgment in morals" means not only the abolition of marriage and the legalization of adultery, but the "immediate and unconditional repeal" of all moral law. It is a waste of time to make two bites of a cherry. Crime of all sorts is only a matter of taste, a harmless personal eccentricity which it is "invasion" and "coercion" and "persecution" to visit even with the mildest expression of public or private displeasure. Robbery, arson, rape, murder, all are but exercises of "private judgment in morals," sacred from all censure—much more from all interference. One might well wonder why false imprisonment, a mere exercise of "private judgment in morals" by sundry other individuals, recently elicited such piteous and clamorous complaints from this not very heroic "Luther of morals." Can he not stand the working of his own rule? Why must he hurl his inkstand so furiously at the Devil of "Society," when the poor Devil was only practising what "Luther" himself preaches? There is laughter in all this for one who has even a dim sense of the humorous. Indignation over imprisonment for opinion's sake is a natural sentiment in one who holds all individuals, singly and collectively, subject to a law of justice and of right which no "private judgment" can possibly annul; but it is positively too funny in the penny-pitcher who cries: "Heads I win—tails you lose!" and then is tricked out of his copper after all. The "Luthers of morals" should

be made of more stoical stuff, or they will drown the "inextinguishable laughter" of Homer's gods in the still more uproarious cackling of Yankee mortals.

*Absolute moral irresponsibility*—that is the inevitable and logical outcome of Individualism, with its one idea of "private judgment in morals." *Strict responsibility to moral law*—that is the equally inevitable and logical outcome of the Scientific Method, with its great principles of universal reason and the Consensus of the Competent. Practically, these two principles lie at the very foundation of all republican government and institutions; and they are no failure unless republicanism itself is a failure. A very hasty analysis will find them permeating the entire political and social structure of the republic, no less than the entire philosophy of modern science and civilization. Surely these are not failures. And neither are those great principles failures by virtue of which alone they exist. Individualism has no future in America; and if liberalism harnesses to its car this ill-omened steed, it too will have no future.

#### THE "CONSENSUS OF THE COMPETENT" A PRACTICAL FAILURE.

No doubt many "individualists" are open to the charge of egotism, as many conservatives are to that of stupidity. As the Romanist consults his Church, and the average protestant his Bible, as his oracle, so many individualists, perhaps, are laboring under the pleasant delusion that all that is needed is to tap their own breasts to find infallibility. If the former manifest a slavish reverence for everything that has the dust of antiquity upon it, the latter are too apt to exhibit a supercilious contempt for the hallowed beliefs and garnered experience and wisdom of the ages. Whoever can shake the faith of the former in the authority of the past, and can make the latter distrust a little their own part in the creation of the world, deserves the thanks of every one who believes in progress, and yet has some respect for the opinions of our fathers. Mr. Abbot for nearly ten years has taught us in THE INDEX the authority of the individual reason and the sanctity of the individual conscience; and now, if he finds truth on the other side and shows us the equal and coördinate authority of "Universal Reason" as represented in the "Consensus of the Competent," he deserves our double thanks.

But, confessing as I do that all men are almost sure to be wiser than any one man, and ready as I am to apply that principle to my neighbor and say: "Submit to the Consensus of the Competent," yet I must confess that I am so much of an individualist that, should there come a conflict between my own conscience and the conscience of the "Consensus," I must obey the dictates of my own conscience, come what will. Even though I should find myself in a minority of one, I should stand by my principle and shout with Frederick Douglass—"One with God is a majority," and I am that one! On this point Mr. Abbot would agree with me. Wherein do we differ?

Apparently in the applicability of his rule of two O's. To us it seems to break down exactly when we wish to use it most. He admits that "the individual may be, and often has been, in the right, even as against the Consensus of the Competent of his own day," etc. True! And there is no fanatic so much of a fool as not to know this fact. If you attempt to silence him with your double C extinguisher, he clamors his pet *tem* the louder. In vain you quote against him the "Consensus of the Competent." He denies that they are competent,—swears that he is the only competent, flings back into your teeth your own admission "that the individual often has been in the right, even as against the Consensus of the Competent of his own day," and complacently assumes his case to be an illustration of that fact.

It is useless to say, as Mr. Abbot suggests: "Wait! The Consensus of the Competent of a later day will determine whether you are right or wrong." No individual can be expected to wait until, perhaps, he may be in his grave, to get the seal of approval of his words or acts from the Consensus.

Now it is because this rule cannot surely be made to apply to the fanatic in "his own day" that it is a practical failure. A rule is only good that rules now and here. No doubt the Consensus of the Competent, in the long run, will overtake the communist and the free lover; but if it cannot catch them before they have run their life out in mischief,—if it merely hangs their ghost and damns their name,—we need a rule that has not such a "long run."

The best rule I know of for that communist

who attempts to burn my reaper in order to raise his wages, or for that free lover who attempts to violate my daughter or seduce my wife on the plea that "he has a natural right to commit adultery," is, not to labor to convince him that the Consensus of the Competent has condemned incendiarism and adultery, and should rule him, but to argue with such a person with a good seven-shooter. It is the only sort of logic such people can appreciate. If the adulterer or communist tells me, as he may, that he is sincere and obeying the dictates of his own conscience, I reply: "So am I." There is no way to settle which conscience shall rule, except by the last appeal—to arms; no way but to fight it out on this line if it takes all summer. In my opinion, it is but whistling against the wind to talk about the Consensus of the Competent with people who assassinate emperors, and, worse, assassinate the purity and peace of the home.

It is because all appeals to this rule of "Universal Reason" before such fanatics are utterly vain that we say the rule is practically a failure. Let such people indulge in talk to their hearts' content; but when they begin to form in line for a charge, open on them, not with Quaker-guns or any other nonsense, but with something that will settle it, once for all, with them. Severe, is it? Well, these are diseases that demand surgical treatment. We must recognize the painful fact, and act accordingly.

W. H. S.

#### MARRIAGE.

Some of the Old Testament anecdotes convey lessons of the soundest sense, and one of them I would recommend to the careful attention of our much excited friend, H. Clay Neville. It is about a man who was so much afraid that the Ark of the Lord would be upset that he bore a hand to steady it, for which the Lord does not appear to have thanked him.

Mr. Neville very well says, "Every rational man and woman who has the faintest conception of the sublime loyalty of true love recoils from the loathsome atmosphere of that foul doctrine which advocates the destruction of marital fidelity. Parental fondness, filial love, and all the sweet and holy sentiments that cluster around the altar of home rise up to exorcise the infatuated heresy that would break the sacred bond of family union." Most excellently well said, and perfectly true in fact. Where, then, is the danger of family union becoming extinct even if the laws of marriage should perish? Rational men and women are a law to themselves, infinitely stronger than any statute. The heresy they loathe never for a moment influences their conduct or abates their marital fidelity. As to the irrational men and women, the only ones that marriage laws can affect at all, there is an open question whether those laws secure marital fidelity as well as they might, or even better than no laws. Mr. Neville would be well employed in discussing the question whether that "sublime loyalty of true love" of which he speaks, has been produced by the laws of marriage or by the right teaching of the nature of things; by penal statutes against heresy, or by a scientific collation of human experience. It is refreshing for us to learn from his pen the fact that there are rational men and women whose marital fidelity is perfectly safe without the constraint of statute, priest, or magistrate. So, as an assured fact, marriage and the home will continue to exist as long as such people do. This Ark of God is not going to upset itself, even by Mr. Neville's own showing.

Yet he is fearfully excited about it; sets out by discarding "serious argument" and "dignified logic against this system of licentiousness"; talks about "refined instinct," about marriage being in danger from the "free love" infamy, about a virtuous indignation sweeping away the sickly doctrine, and closes by saying that it "will be silenced by the sober sense of reason and right." Truly we would like to see a little more of that "sober sense" in Mr. Neville himself. Does he think sober sense consists in abominating, loathing, and questioning the motives and marital fidelity of all people whose opinions on a very difficult subject do not agree with his?

"Liberalism," he says, "needed the scourge it has received from public sentiment." Well, if he was ever a liberal, it seems to have driven him back to the doctrine of "total depravity," in regard to a large portion of men and women. He seems to think that nothing but law prevents them from being worse than the beasts. I am afraid it will fare with him as it did with the poor bat, that neither the beasts nor the birds will fellowship him.

Z. W.



## NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

There are six million Freemasons in the world.

Carlyle receives about \$4,000 a year from his books.

There are twenty-six Baptist churches in France.

There are more men than women in the United States.

"Pedalistic idiot" is Californian for a female pedestrian.

Printing offices are exempted from taxation in Mississippi.

Leadville is thought to be another Western trap for Eastern men.

Mr. Moody has added another to the army of the Lord. It is a son.

The Czar is going to try to stamp out Protestantism in South Russia.

London policemen arrest any person seen dropping orange peel in the street.

Queen Victoria's palace at Windsor contains \$9,000,000 worth of plate.

Photographs can be taken at midnight by the light of the Brush electric lamp.

An agricultural college for girls is a project that is being talked up in Michigan.

Mr. Moody is one of the attractions expected in Boston during Anniversary Week.

There is no higher duty than to work for the good of the whole world.—*King Asoka*, 350 B. C.

Rev. S. E. Herrick says: "Men are God's lost children." So many Charlie Rosses, we suppose.

The proposed submarine tunnel between England and France will be nearly twenty-three miles long.

The Chinese theatre at Sacramento, California, has commenced a drama which is to run thirty days.

The ancient prophecies, as related to modern life and need, are very much like last year's weather predictions.

There are no fewer than four thousand women postmasters in this country, and the number is on the increase.

George Macdonald, the preacher, poet, and novelist, is in very poor health. He has recently lost his son Maurice.

A German physician has demonstrated that early rising is a very bad habit. Let those who lie late in bed sleep on this.

Jacob Perkins invented the first nail-forging machine in 1790. In the same year the first American patent was granted.

Will the "returning board" be one of the planks in the platform of either political party in the next presidential campaign?

The railway interests of the United States represent a value greater than that of Great Britain, Germany, and France combined.

New reading of Shakespeare according to Simon Cameron and the widow Oliver: "The course of false love never did run smooth."

Edison is worth \$150,000. He dresses plainly, hates sham, is aloof in politics, an atheist in religion, and parts his hair on the side.

Baron Rothschild holds a mortgage on the whole of Palestine, as security for his loan of two hundred million francs to the Turkish Government.

The *Herald* and *Investigator* are trying to play the parts of lion and lamb, but they have not yet come to the point where they can lie down together.

Miss Julia Smith, of Glastonbury fame, has just been married, at the age of eighty-seven. Evidently Miss Smith believes it is "never too late to mend."

The report of the president of the French commission appointed to examine the American school system speaks with cordial approbation of the high schools.

A recent writer, speaking of seeing Tennyson in a London park, describes him as "one of the oddest-looking creatures I have ever seen out of a Mormon meeting."

Dr. John Lord says that Roman law favored those who had the most money to spend on Congress. We are making rapid strides towards Rome, in a legal way.

Opium-smoking finds little toleration in Japan. A man was recently sentenced to ten years' hard labor in Yokohama for violation of the law against the practice.

Neal Dow says that "the liquor traffic in Maine is confined to the larger cities and towns,—that it is carried on in secret, and only by the vilest part of the foreign population."

There is natural and historical evidence of the drying up of the valley of Mexico since that country was conquered by the Spaniards, and the process is said still to be going on.

New York City has three hundred and fifty-six Protestant Sunday-schools. There are besides sixty-two Sunday-schools divided among the Roman Catholics, Jews, and so forth.

In Henry Varley's new Baptist tabernacle in Melbourne, Australia, there is to be a large coffee-house where eatables will be furnished at a little over the cost price. The Church moves.

Paris population is divided as follows: One million seven hundred and fifty-four thousand Catholics, thirty-two thousand Lutherans, and twenty-three thousand and five hundred Jews.

Bishop Whipple, in a pastoral letter to the churches in his diocese, has forbidden the use of flowers in church decorations, and expressed disapproval of evergreens at Christmas.

A dispute has been raging in Madras over a hair from the beard of the prophet Mohammed. Six fanatical Mussulmans claim the sacred relic. The High Court of Madras has been appealed to.

Kai Kah Wong and Shon Kie Teal, two of the Chinese students sent to this country to be educated at the expense of their government, have been graduated from the Hartford High School with honors.

Dr. Schlemann has invited Drs. Virchow and Lindenschmidt, the greatest authorities in Germany on prehistoric archaeology, to assist him in his excavations at Hissarlik; and Dr. Virchow has already accepted.

Sunday-schools originated in the Roman Catholic Church. They were started in the early period of the Protestant Reformation, with a purpose of keeping children in the Church, out of the reach of dogmatic contagion.

Remarkable electric storms are said to occur on the summit of Pike's Peak. The whole mountain seems to be on fire, and the top one sheet of flame. Electricity comes out of every rock, and darts here and there with indescribable radiance.

One hundred and sixty-one thousand eight hundred and one men of over twenty years of age have died in this State during the time between May 1, 1843, and December 31, 1877. The average age at which they died was about fifty-one years.

It is reported that Col. Robert G. Ingersoll has offered one-half his income for the next five years, if necessary, in aid of the colored refugees. How many Christian D.D.'s have made a similar offer? If ye love not your colored brother whom ye have seen, etc., etc.

The German government permits such animals as monkeys, crocodiles, bear cubs, serpents, etc., to be transmitted by post. As many as forty thousand live animals are yearly sent in this way; and if crabs, frogs, bees, and small insects are counted, the total will be among the millions.

One of a company of Japanese youths sent to be educated at Lyons was recently received as a convert to the Roman Catholic Church. These young men, who were Buddhists, were confided to a former French Consul, a devout Catholic, and he took care to place their education in the hands of priests.

The Ritualistic papers are displeased with the privilege granted Mr. Sankey of holding services in the Parish Church of Chapel-en-le-Firth, Derbyshire, England, and have called upon the Bishop of Litchfield to interfere. Hold the fort, Mr. Sankey, remembering that, "So persecuted they the prophets which were before you."

Zoölogists cannot agree as to whether the camel exists anywhere in a wild state. Lieutenant Colonel Prejevalsky, the Russian traveller in Asia, says he saw no wild camels himself, but was assured by the natives that they were to be found in a marshy depression which extends between the two great lakes of Koko-Nor and Lob-Nor.

The number of scholars in average attendance at the British elementary schools last year was two million four hundred and five thousand one hundred and ninety-seven. The Church of England schools had an average attendance of one million three hundred and sixty-eight thousand and twenty-nine. There was nearly one million at all other schools, Wesleyan, Roman Catholic, etc.

The Unitarian Church Society of Newport, R. I., have voted to organize at once for a proper celebration of the centennial anniversary of the birth of William Ellery Channing, April 7, 1880. It was proposed to vote \$50,000 for a memorial chapel; to

locate the church centrally; to lay the corner-stone at the centennial celebration; to have the church completed five years afterwards; and to have it free from debt before being taken for use.

Prof. Swing, of Chicago, defends Col. Ingersoll, and justifies the use of ridicule as a weapon against the absurdities of the Pentateuch. We do not see why ridicule is not just as good a weapon to use against the absurdities of the New Testament as against the Old. The miracles of Matthew and Luke are not a whit more historical than the stories of Genesis, and no more deserving credence. The Professor needs to take one step more to be consistent.

Two or three years ago, there were nearly two hundred Americans, mostly young ladies, studying in the stately Lombard capital; but this number has been reduced to seventy or eighty. A correspondent to the New York *Herald*, writing from there, says: "There are graves of American and English girls in the Milan cemetery with which sad, sad stories are connected; of beautiful girls who came here full of courage and high hope of fame, only to find in the city which is reputed to be the home of music, disappointment, delusion, and death."

The Hartford *Courant* says that the Rev. A. B. Kendig, pastor of the Trinity Methodist Church in Worcester, Massachusetts, made a prayer before his farewell sermon last week in which, after having prayed for every member of the church, the choir, organist, sexton, and ushers, he finally prayed for "the one who, although hidden from sight, yet contributes so much to the musical part of our worship," ending, "O Lord! I mean the boy who blows the organ." Rev. Mr. Kendig is now stationed at the Bromfield Street Methodist Church of this city.

Miss Ann Oliver, a graduate of a Boston school of theology, has bought a church in New York, and has commenced preaching in it. She is a business woman, and means business evidently. She announced her intention to run the church, and told how she should do it. Whether a church can be maintained in New York "without fairs, exhibitions, entertainments, or shows of any kind," remains to be seen. She intends to try it. There is one advantage which she possesses over most ministers: she can tell the truth as she sees it without being in danger of being turned out of the church for doing so. If every preacher owned his church, there would soon be a different theology preached.

Rev. Mr. Marston, of the First Presbyterian Church of East Boston, declares: "The one thing we are concerned about to-day is, what does the Bible say?" Had he declared that the one thing we are not concerned about to-day is, what does the Bible say? he would have come nearer the truth. We are concerned about a great many other things besides the Bible say-so's, and a great deal more concerned about them too. How to get a living and pay one's honest debts; how to give one's children a good education and make them industrious, moral men and women; and how to go through the world and improve ourselves and it as we go along, are questions men are more concerned about than what the Bible says.

## Communications.

## LIBERTY OF THE PRESS.

This is a subject which deeply concerns all and one, about which there may be and is at the present time some difference of opinion or sentiment. The doctrine of "Individual Sovereignty," promulgated by Josiah Warren, was defined thus: "An individual may do as he pleases in all things without being responsible to any one, abolishing all law, restraint of every kind, and establishing the sovereignty of individual will." Warren continues: "With regard to mere difference of opinion in taste, convenience, economy, equality, or even right and wrong, good and evil, sanity and insanity, all must be left to the supreme decision of each person."

Josiah Warren, so far as we can learn, first came into public notice in connection with Owen's Community at New Harmony, and while there projected his mercantile hypothesis named "Equitable Commerce," which he tried to inaugurate in Ohio, Indiana, and New York, and afterwards in Massachusetts. He founded a community on Long Island, forty-two miles east of Brooklyn, called "Modern Times." Leaving "Modern Times," he came to Massachusetts and settled in Princeton, a town not entirely unknown to fame. Mr. Warren's attempts to rearrange American society, and to supersede the judiciary by "individual sovereignty," all signally failed. Yet there are, nevertheless, persons who were the disciples of Josiah Warren who still hold as he held, that "an individual may do as he pleases in all things, without being responsible to any one." If interfered with in this exercise of "individual sovereignty," then the cry is heard that "the liberty of the press is in danger." This sentiment has often been proclaimed within the past few months, both in private conversation and in public meetings.

The Germans have an old, significant proverb, "Thoughts are duty-free." Speech is their utterance; and the press may give them publicity, provided it be free, which is but the exercise of the primordial right of communion of mind with mind. The intercommunion of minds by the press is as essential an element of civilized society as conversation in the daily intercourse of men. The anecdote related by Allan is too pertinent a caricature of the



restriction of communion to be omitted in this connection:—

"Tryzns, a tyrant, prohibited talking among his subjects in order to prevent dangerous combinations among the citizens. They then resorted to communion by gestures; these were prohibited. The citizens obeyed; but it so happened that some general misfortune touched all so deeply that they were on the point of breaking forth in tears. Such symptoms of their feelings would have been a sort of communion, and Tryzns ordered his police to prevent any weeping in the market places. Upon this, at length, some idea of individual and primordial right, indefeasible by government—and that of crying must be acknowledged to be one,—occurred to the patient burghers, and they revolted, and Tryzns the tyrant was assassinated."

The press is a power which may be used to promote good or evil, according to its ability or means to influence and control the will of the people by persuasion or threats. Knowledge and wealth confer power. Does the "liberty of the press" imply unrestrained license? Persons who advocate "individual sovereignty" say yes! Others, who hold that sovereignty is a power necessarily inherent in society, and cannot be abrogated because it is the vital principle of the State, say no! The notion of "individual sovereignty" is an absurdity, too manifest to need argument with any one outside of a mad-house.

The problem for solution is to find the quantity of liberty and the species of restraint necessary to secure to the press the greatest amount of free discussion consistent with the tranquillity of the community and the safety of private character. Under the term discussion is comprehended everything that can give rise to any of the offences known in the courts by the name of libel,—that is to say, written defamation, whether against the State or individuals, or of seditious words; and slander,—that is to say, spoken defamation against the State and against persons. Thus it is manifest that the liberty of the press has and must have its limits under the most free governments, our own Republic not being an exception. The offence of libel is as well known as any other in the law; and persons either betray ignorance or are guilty of bad faith who would mislead the multitude into the belief that the word *libel* is a novelty without legal meaning, because it signifies, etymologically, a little book; it comes rather from *libellus famosus*, that is to say, a defamatory writing,—hence one of those ellipses so common in technical language. The traducer of private character or the vilifier of government is guilty of libel, either private or public, and may be subjected to punishment. The liberty of the press, like liberty or liberalism, has its limits or bounds, beyond which it is unsafe to pass, as libel suits quite frequently demonstrate to all, not excepting such as believe in "individual sovereignty."

While all are left free to think, speak, write, and publish, yet none has the liberty to defame, slander, or vilify others under the plea even of "individual sovereignty"; nor has any one, under the plea of liberty of the press, a right to print or publish and circulate what tends to promote lewdness and sensuality. Liberty of the press is in principle as proper or improper a term as liberty of breathing, talking, walking, thinking, or working would be, and its being guaranteed in the fundamental laws of nations is explicable only by the continued efforts of power to restrain it, which are more frequently successful because they do not interfere with the physical interests of man, nor directly with the majority of the people. Yet it is of equally great importance, because man is man by his intellect more than by his body, and it affects equally, though not so directly, the welfare of the whole man. Because one has the indisputable right of free speech, he has not the right to use it everywhere and on all occasions. The free power of locomotion does not entitle one to walk where he chooses, whether it be in his neighbor's garden or into his parlor; nor is he allowed to disturb a public meeting by free speech. So may utterances by writing—in other words, the liberty of the press—be limited or suspended for personal safety or the defence of the nation.

"But suppose," says Prof. Huxley, the distinguished scientist, "for the sake of the argument, that we accept the proposition that the functions of the State may be properly summed up in the one great negative commandment, 'Thou shalt not allow any man to interfere with the liberty of any other man.' I am unable to see that the logical consequence is any such restriction of the power of government as its supporters imply. If my next door neighbor chooses to have his drains in such a state as to create a poisonous atmosphere, which I breathe at the risk of typhus and diphtheria, he restricts my just freedom to live just as much as if he went about with a pistol threatening my life; if he be allowed to let his children go unvaccinated, he might as well be allowed to leave strychnine lozenges about in the way of mine; and if he brings them up untainted and unrestrained to earn their living, he is doing his best to restrict my freedom, by increasing the burden of taxation for the support of jails and workhouses, which I have to pay."

If Prof. Huxley's reasoning be sound and logical—and who can doubt it?—then who will argue that the restraining of gross licentiousness of the press is an assault upon the "liberty of the press"? If foul drains from a dwelling poison the atmosphere with typhus and diphtheria, and strychnine lozenges lying about endanger the lives of children, or leaving the latter to grow up unvaccinated, untainted, and unrestrained increase taxes, how much more to be feared than all these combined, terrible as any one of them is when contemplated by itself, are the vile publications and indecent prints sent forth reeking with foulness and impurity, thus filling "the chambers of imagery" with all manner of uncleanness under the

plausible guise and pretence of a free press! Yet any attempt to enforce the law against this traffic causes all interested in such wares, whether as manufacturers or dealers therein, to cry out in defence of the liberty of the press and the freedom of speech, as if these were in danger, seeing now that the hope of their gain is gone, for by this trade some had grown very rich. "Oh liberty! liberty! how many crimes are committed in thy name," exclaimed Madame Roland, at the time of the French Revolution.

Sir James Mackintosh defined liberty as "consisting of security against wrong." The press exercises, or may do so, what may be called a censorial power, that power which watches over morality, private life, and industrial economy, so far as they are integral elements of the Commonwealth. It was known to, and acted upon by the ancient nations. In Rome it was the censorship which Cicero called the *magistratus pudoris et modestie*. The sphere of the censor extended beyond morality; the censor watched, for example, over agriculture and took official notice of neglected farms. The Areopagites in Athens and the Spartan Ephori had a similar tutorial power. Modern nations do not enact this censorial power into institutions as the ancients did; but we can no more dispense with the principle than they could. That is to say, we too need a power which will impel the fadulent and restrain the licentious. The press may do much in this way, and ever has under wise management.

In this discussion concerning the liberty of the press, what specific thing is any one prevented from doing, either by law or by public opinion, which any sensible person would wish or desire to do? "As to legislation intended to discourage vice," says James Fitzjames Stephen, "I do not believe that any one would succeed in getting himself listened to if he were to say plainly, 'I admit that this measure will greatly discourage drunkenness and licentiousness. I also admit that it will involve no cruelty, no interference with privacy,—nothing that can in itself be described as an inadequate price for the promotion of sobriety or chastity. I oppose it, however, on the broad, plain ground, that, if people like to get drunk and to lead dissolute lives, no one else ought to interfere. I advocate liberty—to wit, the liberty of a set of boys and girls to get drunk on an evening at a particular house of entertainment specially provided for that and other purposes; and though I own that that evil can be prevented by fining the person who keeps the house £5, the sacred principles of liberty forbid it, at least as regards people over twenty-one. Virtue, up to twenty-one, knows no compromise, but we must draw the line somewhere; and when the twenty-first birthday anniversary is passed, Liberty claims her prey, and I concede her demand. *Flat libertas, ruat justitia.*' I think the public would say to such a speech, you and liberty may settle the matter as you please; but we see our way to a measure which will do no harm to any one, and which will keep both young fools and old fools out of harm's way. If Freedom does not like it, let her go and sit on the heights self-gathered in her prophetic mind, and send the fragments of her mighty voice rolling down the wind. She will be better employed in spouting poetry on the rocks of the Matterhorn than in patronizing vice on the flags of the Haymarket."

LEANDER WETHERELL.

#### A "FRIENDS" VIEW OF THE COMPROMISE.

Says William Penn, "It is the root of rantism to assert that nothing is a duty incumbent upon thee but what thou art persuaded is thy duty." And yet he could, no doubt, tolerate the idea of Edward Burroughs when he said: "That is no command from God to me that he commands to another," for he saw that herein was the harmony of Religious Liberty with the restraints of Society organization. And this is not paradoxical, but is in just accordance with the true method of universal peace, fellowship, harmony, and patience! How wise was the practice of John Woolman under the leadings of the Spirit of Truth on the subject of slavery. He did not berate his friends, or cease his attendance at their meetings because he thought he saw in a clearer light than they; and when they tired of his advocacy of the freedom of the bondsman whom they held as such, he observed for a time a wise silence.

"After this sickness," he says, "I spoke not in public meetings for worship for nearly one year, but my mind was very often in company with the oppressed slave as I sat in meetings; and though under this dispensation I was shut up from speaking, yet the spring of gospel ministry was many times livingly opened in me, and the Divine gift operated in me by abundance of weeping, in feeling the oppressions of this people."

Thus it was that Woolman was empowered to overcome his opposers among Friends to him as a Minister, and thus he was enabled too, under the leadings of Truth, to free the society to which he belonged from the odium of slavery at that early day.

Now what was it that John Woolman relied upon in that terrible conflict between the two opposing forces? What was the secret of his power?

In his journal he thus explains how he and his companion were led whilst on a religious journey in New England: "We were taught by renewed experience to labor for an inward stillness; at no time to seek for words, but to live in the spirit of Truth, and utter that to the people which the truth opened to us." Thus he and they were preserved in the beautiful order of Jesus preaching the gospel in simplicity "without premeditation" (Mark xiii., 11). And thus were not compassed about with sparks of their own kindling, but walked in the light of the Eternal!

And this LIGHT is the true light which lighteneth every man who cometh into the world, constituting

in every mind a tribunal not only of individual but also of Universal Reason, to sit in judgment upon individual sentiments and deeds; fully competent the wide world over to pronounce upon them an irreversible verdict of "good" or "bad." Thus mankind are not independent one of another but "are members one of another," and are thus united one to the other by the bond of one brotherhood. But it may well be queried herein what constitutes each separate bias wherein so many discordant tones well up from the human heart. The Poet has fitly described it, and has also fitly described its cause!

But oh! mankind are unco weak,  
And little to be trusted;  
If self the wavering balance shake,  
It's rarely right adjusted!

DAVID NEWPORT.

ABINGTON, Pa., 4mo., 17th, 1879.

#### A NEW ENTERPRISE.

MR. EDITOR:—

Some years since, during the "dress reform" excitement, you kindly allowed me space in the columns of THE INDEX to express my ideas concerning the proposed reform and its effects.

The succeeding years have not caused me to change my views; but some of the garments to be worn, with their inventions and improvements, have been subjected to me for approval or the contrary.

I must frankly acknowledge that, in general, my sympathies and interests are not with the inventors, because I do not believe in the advocated abolition of corsets; that is to say, well-fitted corsets. But I have seen one or two waists which fully meet my approval, and of one of these I wish to speak, that those of your readers who are seeking such may know where to find them.

Miss Bates, room 7, 129 Tremont Street, Boston, has for sale a waist of her own device which comes the nearest to a corset of any which I have seen, and which I should choose for personal use. It is simple, pretty, well-fitting, has a few bones, and is adapted to the use of all ladies. She also makes a specialty of fitting underwear, doing away with buttons and button-holes, and added to these has a corset which she recommends to the public. Those who may favor her with their patronage will find her quick to discern the wants of her patrons, as well as obliging and kind.

CAROLINE E. STREETER.

[We wish to add that, without being one of the "competent" on the corset question, we are particularly interested in the success of this new establishment, because Miss Bates has associated with herself in it a most estimable lady of our acquaintance, Miss M. L. Akins, who was for some years book-keeper in the Index Office. It will give us great pleasure to see them prosper in their undertaking, and we venture to solicit for it the kind attention of our lady readers in this neighborhood.—Ed.]

#### OBITUARY.

LIEONIER, Ind., April 16, 1879.

MR. ABBOT:—

Please announce in the columns of THE INDEX the death of little Robert Ingersoll Bolens, who died April 11, from the effects of scarlatina, aged two years and six months.

Little Ingersoll was one of the "precocious" children, remarkably handsome, and of unusual intelligence. Weighing fourteen pounds when born, twenty-four at six months of age, and thirty-eight a few months before death, he bore great resemblance to his namesake, with massive head and shoulders, and would have made a man of marked intelligence if he had lived. He was in every respect worthy the name of the great orator. The child always excited remarks and admiration from all who ever saw him.

Respectfully, J. H. BOLENS.

LUCRETIA MOTT, who lately delivered an address before the Pennsylvania Peace Society, and was unanimously elected president for the ensuing year, is, in many ways, one of the most remarkable women of the time. Although vigorous in mind as ever, and taking part in public affairs, she has just passed her eighty-sixth year, having been born January 3, 1798. We can hardly think of a single man or woman still in active life, unless we except Peter Cooper and Sojourner Truth, who has reached such an age as Mrs. Mott. She was one of the very first abolitionists in the Republic, having determined in her fourteenth year, while at a Quaker boarding-school in this State, to abstain from the use of anything produced by slave labor. This was when William Lloyd Garrison, usually called the father of American abolitionism, was only three years old. She was also conspicuous in the first woman's rights convention, held at Seneca Falls more than thirty years ago, and she has been devoted to the causes of woman and anti-slavery, and helped them ever since by all the means in her power. In her twenty-sixth year she became a preacher; she has always been a zealous member of the Society of Friends,—and travelled afterward in different States, including Maryland and Virginia, advocating the interests and emancipation of the negro and the most liberal views of the Quakers. She ascribes her longevity, with excellent bodily and mental health, to her simple mode of living, her continual self-restraint, and her constant intellectual activity.—N. Y. Times.

LADY (who has accidentally knocked down the artist's newly-finished picture): "Oh dear, I am so sorry! And what a pity it should have fallen on the mealy side!"—Funny Folks.



## Advertisements.

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of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

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Prof. MAX MUELLER, of Oxford, England, in a letter to the Editor published in THE INDEX for January 4, 1873, says: "That the want of a journal entirely devoted to Religion in the widest sense of the word should be felt in America—that such a journal should have been started and so powerfully supported by the best minds of your country,—is a good sign of the times. There is no such journal in England, France, or Germany; though the number of so-called religious or theological periodicals is, as you know, very large." And later still "I read the numbers of your INDEX with increasing interest."

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WM. J. POTTER, Sec. F. R. A.

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1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

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SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSSES.

WHEN the old Roman stoic, Seneca, declared that "he is wicked who does not practise that chastity which he requires from his wife," he taught a great and noble truth which millions to-day disbelieve in their hearts. When will the world grow up to its altitude?

IT HAS FALLEN to the lot of a Lutheran clergyman named Baltzy—where living the report says not—to ascertain to his own full satisfaction the dimensions of heaven. It is, he says, square, and contains somewhat over 948,000,000,000,000,000,000 cubic feet. Each person who goes to heaven is to have an apartment about the size of an ordinary hotel bedroom, and of such apartments he estimates the existence of 39,541,188,888,888,888, with a fraction of two-thirds of a room remaining.

THE *Independent* publishes this pointed letter as a "fair retort": "Sir,—In a late lecture by Rev. Joseph Cook, published in your columns, he seems to think that the Catholics have no right to make school-books, and wonders how they can get *Jesuitism* or *Catholicism* into an arithmetic. I, as a Catholic, cannot see very well how any special religion can be insinuated into an arithmetic published by Catholics; but I remember when a boy seeing the following problem in an arithmetic published in this country, when there were but few Catholics here. It ran thus: 'If the Pope can pray a man out of Purgatory in one day, a Cardinal in two days, a Bishop in three days, etc., etc., in how many days can they all pray him out?' So it seems that Mr. Cook's Protestant ancestors did know how to put *Anti-Catholicism* in arithmetics.—K."

THE *Independent* of May 1 thus alludes to Mr. Frothingham's farewell reception: "This is what the religionists of culture think of Mr. Frothingham, according to the Hon. Frank Fuller, ex-Governor of Utah, who presided at Mr. Frothingham's farewell reception last week: He has the ability to be eloquent without notes, and 'with never a lapse, never a failure, never a solecism, never an error of taste or judgment; always affluent in language, copious in illustration, convincing in logic, in argument impregnable.' Mr. Frothingham himself, however, thought that if he 'had the graceful persuasiveness of Curtis, or the heroic courage of Higginson, or the sweet reasonableness of Potter, or the steadfastness of Adler, or the joyous-heartedness of Chadwick,' he should have done better in the last twenty years."

THE IDEA of Nationalism, as opposed to the State-rights theory, is certainly making progress, when the *Nation* is prompted to refer thus to the President's veto message: "It goes to the merits of the matter in controversy, and claims for the Federal government the right to use the army in aid of the marshals to protect voters and repress disorders at Federal elections, or, in other words, to discharge duties which the Democratic theory reserves to the State governments exclusively. We think there can be little doubt that on this issue the Democrats will in the long run be beaten, though they will doubtless owe their defeat largely to the fact that the army is so small. They cannot make it appear that in its present dimensions it is dangerous as a police force, or is anything but a police force; nor can they convince people that the Federal government needs no police force to execute the laws."

PROFESSOR W. S. TYLER, writing from Amherst College, makes this statement in the *Christian Union* respecting Mr. A. Bronson Alcott, who has been generally supposed to be a radical in religion: "Of course in a Christian college like ours, set for the defence and propagation of the truth as it is in Jesus, the question could not but be often raised and often asked, Is he Orthodox, is he Evangelical? He does not hesitate to declare that he is. And no one who knows him can question his sincerity. He insists

with especial emphasis on the Trinity and a vicarious Atonement. He inculcates, in his own way, most of the Orthodox doctrines. And although the transcendental language in which he expresses them sometimes raises the question whether he holds these doctrines just as they are taught in the creeds of Orthodox churches, and though he would gladly mediate between the different forms of belief and find elements of truth in them all, yet there can be little doubt that his sympathies are largely with evangelical and spiritual Christians. At the same time, the transcendental and metaphysical cast of his mind leads him to express the profoundest mysteries of the Christian faith in the forms of reason and philosophy."

A FEIGHTFUL CASE of "private judgment in morals," unbalanced by a sense of responsibility to the common conscience of mankind, occurred at Pocasset, in this State, on the first of May. Charles F. Freeman, a "Second Advent" fanatic, with the approval of his wife at the time, and the subsequent approval of his fellow-fanatics in the town, murdered his innocent little girl by stabbing her to the heart, as a "sacrifice to the Lord." The murderer claims that he did right, in obedience to his own conscience and a revelation from God. We put these questions pointedly to any Individualist who has the courage to answer them without evasion: "Did not Freeman, on your own principle, have an undoubted right to murder his child in obedience to his own 'private judgment in morals'? If you say that this right is subject to the limitation of not injuring others, what right have you, a mere individual, to impose this limitation on Freeman, another individual and your equal, when his 'private judgment in morals' refuses to recognize it at all? What right have you, in consistency with your own principle, to say one word against the murder—much less to interfere with the murderer?" Is there no "Luther of morals" bold enough to meet these questions *without evasion*?

IT IS REFRESHING to see that "silence and submission" on the part of decent men in the presence of "a smart and audacious ruffian" are counted by the *Nation* as "the black passage" in the story of Judge Barnard's career. Such teaching inculcates the best of ethics, and is needed everywhere to-day: "George G. Barnard, the famous or infamous judge of the Supreme Court, so prominent in the Ring period in this city,—that is, between 1868 and 1872,—died on Sunday. He was the most conspicuous and ablest of the men by whom the Ring was built up and enabled to prey on the community; but there was nothing very remarkable about the man himself. Persons like him, both in the kind and degree of ability, are by no means scarce in the lower walks of the profession in all countries, and can be found in almost any of the better class of bar-rooms in this city. He owed his celebrity and powers of evil to the extraordinary social and political condition of the city during the ten years following the outbreak of the war. This brought his talents into play and put him on the bench, and secured him the impunity he so long enjoyed. If a monograph of the right kind is ever written on that singular episode in American history, the rule of the New York Ring, it will give but little space to Barnard's character and career—for he was simply a smart and audacious ruffian—and a great deal to the causes of the silence and submission of the bar which practised before him until the press had broken the power of his political confederates. It is this silence and submission which constitute the black passage in that strange story. Of the hundreds of upright, able, religious lawyers who for years witnessed his villany and indecency, and blushed over them, not a man had the courage to rise in court and denounce him, and appeal to the community against him." There is a pointed moral in all this for decent liberals.



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Chartered by the National Liberal League of America.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown. Issued to the President and Secretary on behalf of the Florence Liberal League.	
STRAUBER, N. Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell. Issued to the President and Secretary on behalf of the Onondaga County Liberal League.	
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ROSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb. Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.	
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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MORRIS HAYS, Rochester, N. Y.  
FRANKLIN GOODYEAR, Corti-B. E. URIBINO, West Newton, land, N. Y.  
Z. T. WATKINS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.  
NETTIE C. TRUESDELL, SYRACUSE, N. Y. FRANCIS E. ABBOT, Cambridge, Mass.  
GUSTAVUS E. GORDON, Mt. K. N. LADY, Albany, N. Y.  
HARRIET A. MILLS, Syracuse, N. Y. J. H. ADAMSON, Passaic City, N. J.  
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T. O. GAGE, Fayetteville, N. Y. HOPKINS WHIFFLE, Boston, Mass.  
B. F. UNDERWOOD, Thorndike, CHAS. ELLIS, Boston, Mass.  
JOHN W. TRUESDELL, SYRACUSE, N. Y.  
CATHERINE C. HURLBUT, Albany, N. Y. E. P. STARK, Rochester, N. Y.  
E. E. TURNER, Chelsea, Mass. JOSEPH McDONOUGH, Albany, N. Y.  
JOHN NILL, Watertown, N. Y. N. Y.  
E. A. SAWYER, Boston, Mass. W. BOHLINGER, Albany, N. Y.  
THOS. DUGAN, Albany, N. Y. JOHN FREEST, Albany, N. Y.  
JAMES B. FINE, Rochester, N. Y. D. B. MILLS, SYRACUSE, N. Y.  
DAVID H. OLARK, Florence, E. P. HALLOWELL, Boston, Mass.

## The Faust Legend.

AN ESSAY DELIVERED BEFORE THE GOETHE CLUB.

BY MORITZ ELLINGER.

Edmond Scherer, the latest critic of Goethe, notwithstanding that he looks at the great poet through French glasses, feels impelled to say in his *Etudes critiques de Litteratures* that "Faust" "is one of the greatest works of poetry, and, perhaps, the most wonderful work of poetry in our century."

Kuno Fischer, in a recent article on Goethe's "Faust" says: "The poem is the most profound exponent of a poetic life, one of the greatest and richest which the world ever beheld, of an epoch, of the spirit dominating the people." And there are those who assign to that noble creation of genius the first rank among the poetic creations of all ages. Among all the works of Goethe "Faust" looms up far above the others, and it is probably this poem which has assigned Goethe to a height where he came nearest apotheosis of any modern leader of civilization. Sublime as is the execution of the task which Goethe had set before himself, interlaced as the poem is with his innermost life, present, as it were, before his mental vision the best part of his ripest years, and thus partaking of all the inspiration his genius was capable of, we must, nevertheless, ascribe the profound and persistent hold which Faust has retained upon the popular mind to causes outside of the masterpiece itself.

Literature presents creations that take rank side by side with Goethe's "Faust" in the sublimity of their conception, the symmetry, beauty, and harmony of their execution; but their influence never reached so far up into the highest scale of cultivated society and so deep down in the lowest rank of the popular mind as Goethe's "Faust." We have the *Divina Comedia* of Dante, one of the sublimest products of genius; *Paradise Lost* and *Gained*, by Milton, and other works of almost like excellence,—towering monuments of inspiration; but no poetical creation has struck such a deep root and branched out so extensively into the intellectual consciousness of humanity as Goethe's "Faust." The reason for this must be sought for in the fact that Faust is not the creature of an accidental fiction, but the representative of an idea as old as humanity itself; he is the incarnation, as it were, of a principle; the type of human mind in its struggle with the crude and inscrutable natural forces, seeking to burst its mundane fetters and attempting to climb the heights which finite intelligence can never reach.

The human mind, with its magnificent endowments to roam into regions whether the body cannot follow, ever attempted to pass beyond the confines of speculation and imagination, and seize upon the pictures conjured up in a fertile brain as realities;

every living force of Nature was to the ancient mind the manifestation of a powerful invisible being which could be induced to enter into an alliance with man and to do his will. The powers were credited, according to their manifestations, with tendencies that portended good or evil, and in the course of historical progress the good and evil powers were divided and subjected to the supreme rule of a Divine or semi-Divine being, who presided over and ruled the subordinate spirits under him. We have thus in the Persian mythology the Ormuzd and the Ahriman, in the Egyptian the Typhon and the Osiris, in the Bible the Egyptian magicians who compelled their deluges to imitate the miracles by which Yahve demonstrated his omnipotence, and Balaam who is appealed to by the Moabites to check the onward march of the Israelites. The book of Job, probably the most ancient metaphysical disquisition that has been preserved in its literary entity, may be said to be the original source of the Faust and Mephistopheles legend, which appears and re-appears under various forms and disguises among all nations and in almost every literature. Satan, the confirmed sceptic, who has no faith in man's goodness, smiles contemptuously at the good repute which Job enjoys with the heavenly authorities. "It is no wonder that a man who enjoys all the good things of earth clings in devout faith to God. Only let me have full power over him, and he will soon fall away from his belief in you." Somewhat like these are the arguments of the Satan-Mephistopheles of Job, and, invested with plenipotentiary power over his body, the Prince of Evil pours upon the head of the unfortunate Faust-Job all the tortures that he can command; Job, however, does not succumb to the temptations, and clings tenaciously to his strong faith. I need hardly mention that the introductory scene to Goethe's "Faust" owes its conception to the narrative as contained in the Book of Job, and probably not a little of the general idea pervading the whole poem is due to the same source.

Man is endowed with a dual nature of which the one, heaven-born, lifts him upwards to the regions of divine and spiritual purity, and the other drags him down to the dust with the lust and appetite of animal propensities. Life is a constant struggle, a battle a *l'outrance* between the two powers, which in man endowed with common faculties is carried on unnoticed and unrecorded. Millions of human lives have found the early grave of the victim of animal passion, of a life passed without the redeeming quality of a struggle even. A large number again carry on the battle bravely and manfully; they preserve the proper balance and, either with the hope which religion inspires or the consciousness of a strict performance of duty, they perform the task which destiny has allotted to them. There are a few whose natural endowments are much greater than those of the average member of the race; within them the struggle between the contending powers is the warring of giant forces; and history and tradition invest their efforts with a nimbus which makes them, for all times to come, the guiding stars in the horizon of humanity. The Bible tells of Jacob, who wrestled with an angel; the Jews have an Eliaha ben Abujah, who from a profound scholar, in great repute with them, turned a sceptic; he fell from grace, and to this day he figures in Jewish literature, not by his name, but by the appellation *Acher*, "the other." Jesus of Nazareth, according to the New Testament, had to overcome the temptations of the devil, and saints without number had bodily contest with the arch enemy of man. The belief in good and bad spirits, their actual commingling with men as their allies and servants, has prevailed everywhere and formed integral parts of the religious belief in all ages. The Chaldeans practised the various arts of magic divination, the Greeks had their oracles, the Romans their augurs, and the Talmud tells us of certain sages who compelled kobolds to do their bidding, and describes the signs by which their presence may be ascertained. Almost every renowned man of antiquity and the Middle Ages was believed to be attended by a *spiritus familiaris*, and not a few were suspected of being in direct league with the devil. Probably the oldest legend of which the Faust legend is a continuous thread is that of Simon Magus, mentioned in the history of the apostles. According to Justin, he was a native of Gitton, a village in Samaria; he was, no doubt, a man of great intellectual powers. He was the father of the school of the Gnostics. It is also reported of him that he could make himself invisible, that he could pass through flames unharmed, could transmute matter, make gold, and exorcise demons; in fact he laid claims to all these powers, and his name lived in the mouths of the people as a sort of Demiurg through many centuries until some other miracle-working personality took his place at the popular fireside. Unusual accomplishments, great erudition, were attributed to supernatural influence, and the general disposition to superstitious assumption was strengthened on the one hand by dogmatic affirmation on the part of the Church of the existence of a personal Satan, with his numerous household, and on the other hand by incorporating the magic arts among the practical sciences, of which astrology and alchemy occupied no mean part.

A belief in the actual interference of Satan, demons, kobolds, lemures, and unearthly beings with the doings of men prevailed throughout the past centuries; hellish spirits were credited with a ready response to summons properly issued to them; in fact, their compulsion to answer conjurations made in the proper formula was never doubted, and this belief was encouraged and strengthened by the learned and intelligent, the appointed spiritual guides.

A number of legends, which attained extensive spread, were in their character similar to the Faust legend. One of the oldest is that of Theophilus who



lived in the sixth century under Pope Justinian I. Theophilus was Vice-Dominus, or Vicar of the Bishop, in Ada, a small city of Sicily. He was subsequently to advance to the position of bishop, but declined the position. The new Bishop who succeeded, wanted to remove the Vice-Dominus, and in order to retain his place he appealed to a Jew, who had the reputation of keeping relations with the satanic court. The Jew, so the legend goes, readily complied with the request and promised to give the Vice-Bishop the necessary introduction and required credentials. The story is told with great minuteness in the *Speculum Historiale* of Vincentius Belluacensis. When the Vicar, according to his promise, appeared, the Jew told him: "You must not be frightened, no matter what you hear or see; only beware of making the sign of the cross." He then conducted him to an unfrequented place outside of the city, and after repeated promises on the part of the ecclesiastic he took him to a concealed spot where he beheld a large assemblage clad in white robes and holding lighted candles, thronging around an elevated seat upon which was seated the prince, who was no other than His Satanic Majesty in propria persona. The Jew introduced his newly-made friend, and Theophilus, repeating his former promises and stating his request, Satan said: "If you want to be my servant I will help you." Theophilus had then to abjure Christ and the Virgin Mary, and to sign with his own hand a document containing his submission to the new master. On the following day Theophilus was duly and with great honors rehabilitated in his old position. But it was not long before the Vice-Dominus was visited with conscientious scruples. He prostrated himself before a Maria-image, and fasted and prayed for forty days and nights. At last the Virgin's heart softened and she appeared to him at midnight. Theophilus recited the creed and begged the Virgin to intercede for him with her son Jesus, after which the spirit of Mary disappeared. He fasted and prayed for three more days and nights when Mary appeared again, her face beaming with light, and brought satisfactory promises from her son. Theophilus renewed his pledges of contrition, but demanded the return of the document, to which his name was subscribed. After nine days more of penance, the Virgin Mary returned and laid the fatal document upon his chest. He took it and handed it the next morning to the Bishop before the assembled congregation, and made full confession of his disgression; the Bishop commanded him to consign then and there the document to the flames. For three days the Vice-Dominus lay prostrate at the place where he had seen the vision of the Virgin, and then surrendered his soul to her. This story is in substance a Faust legend. Theophilus makes a compact with the devil in order to obtain ecclesiastical preferment, and the same motive underlies the legend of Millicarius, who makes a compact with the devil in order to have the means of leading a life of dissipation; so does Robert, the Duke of Normandy, in the eighth century reputed to have made a pact with the spirits of the nether world for the gratification of carnal passions. But there were others, whose scientific accomplishments brought them into repute of unholy alliance, and who were charged with having bartered away their heavenly birthright for no other purpose than for the advantage of superior knowledge and wisdom. The accomplishments of Gerbert, a renowned mathematician who under the name of Sylvester II. ascended the papal throne towards the end of the tenth century, were attributed to an alliance with the devil. According to the legend, Gerbert was an indefatigable student, but became dissatisfied with the result of his study. He became a recluse from society and roamed through the woods, engaged with his contemplation. Satan meets him there and with seeming solicitude asks him for the cause of his melancholy and retirement from men's society, and in reply he assigns as reason unsatisfactory results of his search for knowledge; whereupon Satan offers to endow him with such learning as will place him above all the learned of the age. A bargain is struck and Gerbert carries off the palm of victory in every disputation, and by reason of his accomplishment he is made Archbishop of Ravenna and subsequently Pope.

In the thirteenth century there lived in Italy a certain Virgil, who for centuries lived in the mouth of the people as a great magician and conjurer. All that was known of him, however, showed that he was a great adept in the natural sciences; he preserves meat against putrefaction, cures blind sheep, exterminates vermin, and finally is imputed to have made a pact with the devil in order to become perfect in the black art. The alchemist and naturalist Theophrastus Paracelsus enjoys a like reputation in the sixteenth century; and the legend of Merlin, a member of King Arthur's round table, has much resemblance to Goethe's Faust, as he is saved from the clutches of the devil by his mother, a pure virgin, who was surprised one night by the devil, who, becoming jealous of God in having a son, selected also a virgin for the purpose of succession.

It would occupy too much time were I to enter more specifically into the various legends of a Faust-like character preceding the genuine Faust legend. This much is certain, that the adventures, accomplishments, tricks, and reports of all mediæval conjurers and magicians were contributed in part to Faust and incorporated in the history of his life, and around his head the people spun a wreath of romances and legends that changed a charlatan into an undying hero of romance, and made him the type of man's unsatisfied aspirations, spiritual and intellectual longings. Faust was probably a simple charlatan of some accomplishments, who travelled considerably, and was an adept in the art of making the people talk of him. It is established beyond a

doubt that Faust is not a mythical person, but a real personage, who lived during the first half of the sixteenth century, and left traces of himself in various parts of Germany. He was born probably about 1480, as at 1506, the time we find the first traces of him in literature, he was at least twenty-five years old; and his death is to be set down between 1535 and 1540. The first mention of Faust is made by John of Trittenheim, the learned abbe, who, like all great scholars, such as Albertus Magnus, Roger Bacon, Cornelius Agrippa, was himself suspected of practising the black art. In a letter dated August 20, 1507, addressed to the mathematician John Wirling of Hassfurt, he speaks of Faust as a vagabond, a babbler, and a fraud. "Homo ille," he says, "de quo mihi scripsisti, Georgius Sabellicus, qui se principem necromanticorum ausus est nominare, gyrovagus, battologus et circumcillo est." We find there also the various arts which Faust claimed to practise. "Magister Georgius Sabellicus, Faustus junior, fons necromanticorum, astrologus, magus secundus, chiromanticus, agromanticus, pyromanticus, in hydra arte secundus." He is also mentioned by Conradus Mutianus Rufus in a letter dated October 3, 1513.

Another contemporary of Faust, Begardus, in his *Zeyger der Gesundheit*, printed at Worms in 1539, speaks of him thus: "There was another renowned, valiant man, I will not mention his name, though he does not wish to remain obscure or unknown. He travelled a few years since through all countries, principalities, and kingdoms, making his name public and his great art, not only of medicine, but also of chiromancy, necromancy, physiognomy, visions in crystals, and many more like arts. He has also acknowledged and not denied that his name is Faustus, and that he is doctoris philosophum philosophorum. But many have complained to me that they were defrauded, and of these there are a great many. His pretensions were very great, like those of Theall (in Galen's time); also his fame, like that of Theophrastus; but his deeds were very insignificant and full of fraud, though he was not slow in taking money and then running away. But what can I do,—lost is lost. I am going to leave it as it is; you try whether you can do better."

We have also another witness of the existence of Faust, that of John Gast in his *Sermones Conviviales*. Gast was a Protestant clergyman at Basle. His book of three volumes is a compilation of anecdotes, personal reminiscences, and maxims and sentences of ancient and contemporary scholars. It is published at Basle in 1554, and pages 75 and 274 of the second volume are devoted to an account of the adventures of Faust.

He speaks of Faust's compact with the devil, who accompanies him, sometimes in the guise of a dog and sometimes in that of a servant, the subsequent historical figure of the famulus Wagner. Mention is also made of the legend that when Faust's body was found the face was turned to the ground, and all efforts to lay the body on its back on the bier proved unavailing, the corpse always turning over. John Manlius also mentions this incident. In his *Locorum communium collectanea ex lectionibus D. Philippi Melancthonis*, published at Basle in 1562, he says that Faust's body was lying *inversa facie*. Manlius puts this account of Faust into the mouth of Melancthon; the story of Faust must evidently have been well circulated by that time. "I have known a man," says Melancthon, "by the name of Faust, a native of Kündling, a small town near the place where I come from. He studied at Cracow, where he became an adept in the magic art, which was much studied there, and where public lectures on that art were delivered. Later he roamed about in many places, and talked of secret things. At Venice he wanted to make sensation, and announced that he would fly into heaven. The devil carried him up very high, and then let him drop to the ground, so that he came near giving up the ghost." Several adventures are told of his narrow escape from being captured by the officers of the duke and the bailiffs of the city of Nuremberg, and of his final tragic end.

Historical accuracy requires that I should state that John Wier, a pupil of Agrippa, tells in his book *De Præstigiis Demoniis et Incantationibus ac Veneficiis* libri sex, published in 1503, of the sensation which Faust had created. The historical existence of Faust is therefore established beyond a doubt; he seems to have been a man of considerable accomplishments, taking delight in playing upon the ignorance and credulity of the people, and to make himself talked of in all circles, at the courts, among the learned, the burghers, and the common people. This disposes also of the theory advanced by some, that Faust was identical with Fust, intimately connected with Gutenberg in the invention of printing with movable types. The art of printing, as is well known, was ascribed by the common people to the machinations of the devil, and this belief was no doubt encouraged by those who looked upon the spread of knowledge and information as the promotion of sin and corruption.

Faust and his doings, however, would have been soon forgotten, if the stories current in the people's mouth had not found a genius who, with a perception of the poetical and romantic legends which the people had woven around the life of a mere adventurer, collected the tales and published them in book form at Frankfurt-on-the-Main in 1587. The title of this first relation of Faust's doings is as follows: *Historia von D. Johann Fausten, dem weltbeschreyten Zauberer und Schwarzkünstler, Wie er sich gegen dem Teuffel auf eine benandte zeit verschrieben, Was er hinfürwirts fur seltsame Abentheuer gesehen, selbst anrichtet und getrieben, biss er endlich seinen wol verdienten Lohn empfangen. Mehrertheils aus seinen eygenen hinterlassenen Schrifften, allen hochtragenden fürwitzigen und Gottlosen Menschen*

zum schrecklichen Beyeispiel, abschewigen Exempel und treuerhertigen Warnung zusammengezogen und in Druck verfertigt Jacobo IV. Beydt Gott unterthänig, widerstehet dem Teuffel so fleuheit er von euch.

The book is divided into seventy-seven chapters, each with a superscription of its contents. This book, written in prose, was followed in 1588 by a history of Faust written in rhymes. At the same time appeared an edition of the Faust book in Nether German, or Low Dutch, as it is commonly but erroneously called. It is further evidence of the wide extent and the great popularity which the story had found. Already in 1589 we meet with a French translation of the book, *Histoire prodigieuse et lamentable de Jean Faust traduit de l'Allemand*. The translation is by Palma Cayet, whom tradition consigned equally with Faust to the power of Satan. The demand for the book must have been immense, as already in 1591 a second and enlarged edition was issued, and a year later, in 1592, a reprint was published at Frankfurt-on-the-Main. The legend of Faust must have been known in England almost as early as in Germany. In the same year in which the first Faust book appeared in Germany, Bishop Aymer granted permission to print in the coming year *A Ballad of the Life and Death of Doctor Faustus the great Congerer*; and soon thereafter was published the first English account, which bears the following title, "*The History of the Damnable Life and Deserved Death of Dr. John Faustus*. Newly printed, and, in convenient places, impertinent matter amended according to the true copy printed at Frankfurt; and translated into English by P. R. Gent." The book is without date. A continuation of the first account was published in 1594 under the title, "*The Second Report of Doctor John Faustus*, containing his appearances and the deeds of Wagner. Written by an English gentleman, student in Wittenberg, an university of Germany in Saxony." Contemporary with this appeared a Hol-landish edition.

The first account was written in the style of a popular romance, and continued to be the text, with slight variations, of the *Volksbuch*. Soon, however, German scientific thoroughness took hold of the subject and enriched the story with learned additions and commentaries, so that the Faust book filled three large volumes. All treatises, dissertations, disquisitions, monographs on the history of Faust, and there are many of them, written and published ever since, are based upon this book as their text and authority. It was composed by George Rudolph Widman, and was first published at Hamburg in 1599.

The honor of the oldest dramatic treatment of the Faust legend belongs to an English author, one who enjoyed great repute as a poet and dramatic playwright, Christopher Marlowe. He was a prolific writer. Of the plays of which he is known to be the author, we possess the following: "Tamburlaine the Great," "Edward the Second," "The Massacre of Paris," "The Rich Jew of Malta," "Lust's Dominion, or, The Lascivious Queen," "Dido, Queen of Carthage," all tragedies; "The Maidens Holiday," a comedy, and finally "The Tragical History of Doctor Faustus." He also translated the elegies of Ovid, which were, however, ordered to be burned by the Archbishop of Canterbury and the Bishop of London as immoral and unchristian. The drama of Faust was first published in 1604, though it must have been written very shortly after the first publication of the German story of Faust, as Marlowe died before the year 1593. His end was not unlike that of Faust in its tragic character, and his reputation of an infidel and scoffer at religion was also in keeping with it. Marlowe was in love with a girl of low parentage, and he became suspicious of her fidelity, believing that she preferred a footman to him. Meeting the man at the rooms of his paramour, he became enraged and attacked his rival with a dagger. The fellow, however, parried the thrust, and, seizing Marlowe by the wrist, managed to wound him with his own weapon, and despite all surgical aid he died from the effects of the wound.

Goethe in his treatment of the Faust legend kept closer to the original Faust book than to any of the other versions, and I will endeavor to give a brief sketch of the Faust legend as we find it in the first edition.

According to it Faust was a peasant's son, a native of Rod near Weimar. He was very forward in learning, but soon "he joined bad company, laid the Sacred Scriptures high on the shelf or under the bench, led a dissipated and godless life. . . Besides that, Dr. Faustus readily found boon companions; they used Chaldean, Persian, Arabic, and Greek words, figures characteribus, conjunctionibus, incantationibus, and such names as are used in conjuration and the magic art."

"That pleased Faust well; he speculated and studied night and day, did not care to be called theologum any longer, became a man of the world, assumed the title of doctoris medicus, became an astronomer and mathematician, and out of spite practised as a physician, cured many people with herbs, roots, mineral waters, potions, prescriptions, and purgatives. He was talkative and well versed in Scripture."

Goethe says:—

"I've studied now philosophy  
And jurisprudence, medicine,  
And even, alas! theology,—  
From end to end with labor keen."

"But Faust," continues the book, "loved what should not be loved; thus he pored day and night, took unto himself eagle's wings, wanted to uncover the cause of all that is, on the heavens and the earth; therefore he wanted to conjure the devil. He went into a forest at night, described certain lines, and thus summoned the devil between nine and ten



o'clock. The devil pretended to respond rather unwillingly; finally an appointment was made for an interview the following night at twelve o'clock, when negotiations were commenced in earnest, Faust proposing his own conditions first and Satan following next. The compact was not closed that night. The day following, the devil came back disguised as a Franciscan monk. Faust asked him what his name was; he answered "Mephistopheles." Faust's apostasy was caused by his arrogance, despair, foolhardiness, and impudence, like the giants, of whom the poets sing that they pile mountain upon mountain in order to make war upon God."

We are here again reminded of Faust's words in Goethe:—

"My bosom, of its thirst for knowledge sated,  
Shall not henceforth from any pang be wrested,  
And all of life for all mankind created  
Shall be within mine inmost being tested;  
The highest, lowest forms my soul shall borrow,  
Shall heep up in itself their bliss and sorrow,  
And thus my own sole self to all their selves expanded,  
I too, at last, shall with them all be stranded."

Faust then wrote out an "obligation, instrument, recognition, written document, and confession," which was found after his death among his effects; with a pointed knife he opened a vein in his left hand, and on that hand could be distinctly read the bloody letters, *O homo fuge*. He let his blood flow into a pot, which he set upon ignited charcoal, and then wrote with the liquified blood:—

"I, Johannes Faust, Doctor, acknowledge with my own hand publicly, in confirmation and by the power of these present: After having taken a resolve to speculate the elements, but among the gifts graciously bestowed upon me from above not being found such ability in my brains and men not being able to teach me, I have surrendered myself to the spirit sent to me at present, who calls himself Mephistopheles, a servant of the hellish prince of the Orient; and I have chosen him to inform and teach me, all of which he has promised to do, and to hold himself subject to me and to obey me. In return, I promise and vow that after twenty-four years from the date of this writing shall have passed, he shall have power to do with, dispose of, and command me as it may best please him, with all, be it body, soul, flesh, blood, and possessions, and that for all eternity. I then renounce all those that live, all heavenly beings and all human beings; and so must it be. In testimony whereof I have signed this document with my sign manual and with my own blood drawn for this purpose, with full intent, intelligence, and determination, and have sealed it. Testify,

"Johann Faustus, learned in the elements, and doctor of theology."

In connection with this document I must remind you again of Goethe's verses:—

"And see that nothing can be known,  
That knowledge cuts me to the bone.

For this all pleasure am I foregoing;  
I do not pretend to aught worth knowing,  
I do not pretend I could be a teacher,  
To help or convert a fellow creature."

Satan endeavored, then, above all, to amuse Faust. He enacted comedies at his house, in which various animals, dogs, antlers, lions, dragons, peacocks, bulls, took part. The description in the Faust book is very amusing, and shows a close connection between it and the characters in Goethe's phantasmagoria.

Faust's pupil, Christopher Wagner, the famulus, is "a bold gourmand," and either he or Mephistopheles is always alone with Faust in his study, just as in Goethe's poem. Faust is anxious to get married, but Mephistopheles will hear nothing of it, because lawful wedlock is godly; in the Faust book Faust and Mephistopheles indulge a great deal in theological controversies, and, among other interesting topics, we find there an account of the condition of hell, which some of our modern theological sensation-mongers might read with profit. Faust also desires to see face to face the various purgatorial officials under Satan's command, and Mephistopheles indulges this whim. The description of the various demons in their various animal and other shapes is quite interesting, a true witch-Sabbath. In the eighth year after the conclusion of the compact, Faust makes a journey through hell, and in his sixteenth he begins his terrestrial travels, Mephistopheles assuming the shape of a horse, and carrying his master on his back. One interesting description is that of Faust's visit to the Papal Court. The sport which he makes of the corruption and demoralization existing there gives the legend its decided character of a product of the Reformation, in contradistinction to previous legends of a similar stamp. Faust, himself invisible, arrived at the palace of the Pope, where he saw many servants and courtiers, all engaged in waiting upon His Holiness.

Faust said to his spiritus familiaris: "Fie, why has not the devil made a pope of me?" Doctor Faustus also saw there (in the papal palace) all the like of him, extravagance, pride, conceit, arrogance, gluttony, drunkenness, harlotry, adultery, and the whole goddess department of the Pope and his followers, so that Faust said further: "I thought I were a swine, or a hog of the devil; but he must feed me longer. These hogs here are fattened and ripe for roasting and cooking." Faust remains in Rome three days and plays his pranks, which however are but a satire upon the life led by the clergy and upon the dogmas of the Church of Rome. While in Cologne the opportunity is seized to make fun of the eleven thousand virgins. He also visits Constantinople, and his description of life in the serail is very enjoyable. He visits all the notable cities, and passes through England, Spain, France, Sweden, Poland, Denmark, India, Africa, and Persia. America is left out, while the Wagner book contains a description of

it. Time will not permit me to dwell upon that important pendant to the Faust book; I must, however, not omit to quote the curious passage it contains regarding America. The Wagner book, which bears the title of volume two of the history of Johann Faust, was published in 1593, composed by Frederic Schobum Tolet. Among the adventures of Wagner is related that, having heard of the New World, he was anxious to see it with his own eyes. He summoned the wood-grouse, a bird well known for his connection with the nether world by the legend of King Solomon, to whom the wood-grouse disclosed the whereabouts of the wonderful worm Shamir, which alone enabled the wise king of the East to build his temple without the use of iron chisels. On the back of this demon-bird Wagner sails through the air and arrives in the country called *India Occidentalis*. It was, he tells us, "very populous at a time; but now the blood-thirsty Spaniards had despoiled it; they did not leave more than four hundred souls in the island called Dominico, where formerly lived more than fifteen times one hundred thousand." "In this country there are wild people; they have no beard, but scrape it off with sharp shells as soon as it commences to grow. They shoot with poisoned arrows." "When the Indians go down to the sea-shore, the Spaniards watch them and catch them, as the wolf catches the sheep." "An herb called *tabacum* grows there, a small bush like reed-grass: it has leaves like an apple-tree, but a little larger. They are of a light green, but are a little coarse. These leaves are dried; and if any one wants to transport himself into a state of voluptuousness and see wonderful dreams, or wishes to prophesy of his condition, also when the priests want to get information of impending war of their idols and other things, then they take the leaves of this herb and place it upon burning coals, inhale the vapor of smoke, through a funnel or pipe made for that purpose, into their nostrils, and when they have their fill they fall upon the ground as if dead."

This may serve as a slight specimen of the description afforded in the Wagner book of the customs and manners of the Indians. We return to the Faust book again.

At Innsbruck he presents himself at the court of Emperor Charles V., who invites him to dine with him. After rising from the table, the emperor requests him to follow him to his apartment and there cite and exhibit the Emperor Alexander Magnus and also the Empress, in the form, figure, and manner in which they deputed themselves while living on earth. Faust consents. He leaves the room, and when he enters again he is followed by Alexander, a figure low-set, stout, red, and thick beard, full red cheeks, and a stern countenance, as if he had basilisk eyes. The figure was clad in full mail, and stepping up to the Emperor bowed before him; the figure of Alexander then retired and his wife came in. She was dressed in blue velvet, with ornaments of gold and pearls. She was beautiful, cheeks as of milk and blood. Faust also played many tricks before the courtiers. Wherever he came he played his pranks upon the people, so that his name was in everybody's mouth.

At Gotha he took a promenade on some fine night in June; full with liquor, *wohlbezechet* as the book says, he met a wagon laden with hay. It was in a narrow alley. The peasant who guided the horses requested him to step aside. "Well, I will see whether I have to get out of your way, or you of mine. Do you hear, fellow, or don't you know that a hay-wagon has to get out of the way of a drunken man?" The farmer grew angry and replied in his own rough manner. "If you don't do as I say," replies Faust, "I'll eat up wagon, hay, and horses"; and no sooner said than done. His mouth began to expand, and horses, hay, and wagon seemed to disappear in it. The farmer ran to the Burgomaster, and when they came there in the morning everything was in its old place again. At another time he took three young counts to a wedding which took place at the Bavarian court, by letting them step upon his cloak, and upon which they sailed with lightning rapidity from Wittenberg to Munich. His tricks are always amusing and never vicious. At Wittenberg he invited a number of students to his room; one of them expressed his desire to see Helena, the wife of Menelaus, the daughter of Tyndarus and Leda, the sister of Castor and Pollux, and forthwith he produced her before them. The trick of causing a flow of various sorts of wine from a table by boring a hole into the plank is not found in the old account, but is mentioned by Widmann as follows, as having occurred at Erfurt. Once stopping with a young nobleman, at a banquet "Faust carried on his pranks and asked the guests whether they would not like to taste some foreign wines, no matter whether Rhine wine, Malvasier, French, or Spanish wine. They replied with laughing mouths: 'Yes, they are all good.' Faust then asked for a gimlet and commenced to bore four holes into the sides of the table; he then put wax stoppers into the holes, and told them to rinse out a few glasses and bring them to him. He then drew out the stoppers, and whatever wine was demanded flowed from the holes." Goethe transfers this scene to the well-known Auerbach's Keller, and adds to the story as related by Widman the sequel of a story related in the first edition of Faust's adventures. The story as it is told there is: At a banquet given at a renowned capital the guests declared, after having eaten all they wanted, that they had come for the purpose of seeing a piece of his art. He then caused grape-vines to grow upon the table, with large bunches of luscious fine grapes upon them, a bunch for each guest. He then told them each to take hold of his bunch with one hand and with the other hand take his knife, ready to cut off his bunch, but beware and not cut. He then left the

room, stayed away a little while, and when he returned, there they sat, each holding his neighbor's nose, the knife ready to cut away.

At the cellar under the Auerbach's Hof in Leipzig are two paintings from the sixteenth century, representing two scenes from the life of Faust. On one painting Faust is seen in the company of a number of students, seated around a table richly set with edibles and canteens, drinking and carousing; at one corner musicians play jovial airs and a waiter is pouring out the wine from a large barrel; the other picture shows Faust astraddle on the barrel, riding out of the cellar; the guests stand aghast, and one of them points to heaven as if praying for his soul. Though the paintings bear the date 1525, it is doubtful whether they are as old. The painting representing Faust riding on a barrel has the following lines printed underneath:—

"1525. Doctor Faust zu dieser Frist  
Aus Auerbach's Keller geritten ist  
Auf einem Fass mit Wein geschwint  
Welches gesehen viel Mutterkind.  
Solches durch seine subtile kunst hat gethan.  
Und des Teufels Lohn empfangen davon."

Of Faust's end I will briefly mention that the first edition recounts circumstantially how, when the time neared to redeem his pledge, he endeavored to elude his word given, but of course the devil exacted promptly to the minute the fulfilment of the engagement so solemnly entered into by Faust. While Goethe follows in the main the original draft of the Faust legend, yet there are many scenes taken from Widman; as, for instance, the conjuration of the devil and his appearance behind the stove in a frightful caricature, and the appearance of the devil as a black dog, and other minor details.

Faust has always been a popular figure upon the Punch and Judy stage, for which special dramas were written, all based, of course, upon the original story published, and upon the dramatic production of Marlowe. The commentaries and learned dissertations upon Faust are extensive; and not the least curious and interesting part of the Faust literature are the many books giving instructions in the magic and cabalistic art, with queer drawings and instructions how to cite the various demons and spirits.

There is Doctor Faustus *dreifacher Hollenzwang*, a threefold compulsion of hell, which bears as date of publication the year of 1407. Another one by Father Eberhard, of the Society of Jesus, no doubt a fictitious name. Then the fourfold hell compulsion printed at Rome 1680, another one which bears the imprint Wittenberg 1540, and many more down to the present century.

The Faust legend overshadowed all the legends that were in circulation among the people, of magicians and necromancers; it became the focus of all the beliefs current regarding the ability of men to form alliances with the spirit world; people did believe in such powers, and not only the ignorant and uneducated, but the higher, classes were infected with the like superstition. Witness the imposition which a Cagliostro, a St. Germain, Prince Hohenlohe, and other charlatans practised successfully upon the world towards the end of the last and beginning of this century. Goethe was no doubt powerfully attracted by the subject of the Faust legend. He took it up in the beginning of his wonderful career, laid it aside, took it up again, and only finished it when his life's sands began to ebb.

He beheld in Faust a mirror of his own soul, the finite seeking the infinite, his giant intellect stretching into regions where it too must have become lost in tantalizing uncertainty, where mysterious powers bar all further progress, and the Cosmos has no other revelation to make than the inexorable bidding to keep on toiling, toiling, toiling, without vouchsafing a satisfactory answer to the momentous question, Wherefore, whatfore? To comprehend the Universe, its why and wherefore, is, and has been, the object of all great master minds, the Platos, the Aristoteleses, the Spinozas, the Spencers, of all the sages and prophets, the wise men of all ages and climes; and as long as human intellect will be capable of exercising its functions it will attempt to solve the great mystery: but alas, it will always remain an attempt and no more,—the intellect will never solve the problem. May we not say that we hear Goethe speak for himself, when he puts into the mouth of Faust the words:—

"Have I not known all earthly vanities?  
Learned the insane and taught inanities?  
When as I felt I spake, with sense as guide,  
The contradiction doubly shrill replied;  
Enforced by odious tricks, have I not fled  
To solitudes and wildernesses dread,  
And that I might not live alone, unheeded,  
Myself at last unto the devil deeded?"

Faust seeking an alliance with the devil did not wish for the gratification of unsatisfied demands of the flesh; it was the unsatisfied demands of his soul, which all his studies, all his science, all his poring, all his midnight wakes, could not fill,—it was these which delivered him bound hand and foot into the power of the enemy of man. The personal devil no longer exists; the power which holds sway over man and becomes his master if he once falls away from the control of moral superiority still exists; the Faustus of modern times have nothing to ask any more from Mephistopheles or Beelzebub, but the hunger of human souls after knowledge which the intellect will never reveal is as unsatisfied as ever. Modern Faustus no longer simply seek to lift the veil of Nature's secret; they resign themselves in despair to the inevitable fate of having no longer anything to hope for; descending into the grave, they step into a hell, at the portals of which are verily written the words: "*Voi ch'entrate lasciate ogni speranza*," it is all darkness; it is more: it is annihilation. Compacts with the devil can no longer be concluded; the world has cut them by refusing to believe any longer in



that personage; but something else has taken their place which the world countenances, and which modern society and modern science seem to recommend as a panacea for all pains which the soul may endure. That something is the repudiation of an intelligent cause, of a self-conscious creator; must we not fear that the reaction that must follow such an absurdity, such a theory of self-destruction, utter annihilation, a Nirvana without the redeeming feature of an ideal, will produce a confusion in man's mind worse even than in the centuries when the people could believe in a personal devil?

The Faust tragedy has not ended yet, and, what is more, it will never end.—*Jewish Reformer*, April 26, 1878.

#### ANTHONY COMSTOCK'S WORK.

The reading of the report of the New York Society for the Suppression of Vice impels us to say a few words on the character and justice of the opposition to its methods, and particularly to those of Anthony Comstock, its secretary, in his prosecution of its purposes. The society has been in operation five years. It is composed of men of character and prominence in business, social rank, and religious work, and such people, besides many of no fame at all, are its pecuniary supporters. Its funds are not large, the entire receipts of the past year amounting to only \$6831; but the expenditure counts. It is entirely devoted to suppressing one particular form of vice,—the culture of obscene knowledge. In the pursuance of this purpose during five years, one hundred and eighty-four persons have been convicted, or have pleaded guilty; sentences amounting in the aggregate to over one hundred and forty-two years of imprisonment and \$47,585 in fines have been imposed; and an enormous quantity of obscene books, pictures, photographs, songs, images, letters, circulars, lithographic stones, stereotype plates, engraved plates, abortionist pills and powders, newspapers with unlawful advertisements, etc., etc., have been seized and destroyed. There can be no question that all this work has been done with the most conscientious intent, as may be better seen after consideration of its details.

Most of the detection is done, as most of the business is done, through the mails. Parties in New York, or some other considerable city, or now and then in wholly obscure places, get up a nasty book, unweaving in libidinous fashion the sexual relations, sometimes in the guise of a physiological book with colored pictures, sometimes as a narrative of the career of a man of "pleasure" or a prostitute,—we could mention titles if it were necessary. Besides books, these parties produce photographs or other kinds of pictures of such low sort that they cannot be decently described. They ornament playing cards with vile devices,—in fine, they prepare moral and physical poison—for their work results in both—as millers do flour, or drapers clothing. These manufacturers of obscenity then seek their public in two ways chiefly. They advertise, for the most part in the very numerous class of vulgar papers, which have a very large circulation even through respectable newsdealers, and which contain stories, verses, and jokes calculated to prime the appetites of the young for such wares as these advertisements offer. It too frequently happens that even newspapers that mean to be clean are deluded into inserting advertisements of this sort, guardedly phrased and offered by apparently honorable parties. But, besides this way of reaching youth, they have another. They print circulars by the thousands and millions, and send them not only to those who respond to the announcements before referred to, but to others who never see them. To do this they obtain lists of names. It has been repeatedly proved that the catalogues of schools are used for this purpose, and there are distinguished schools for young women which on this account alone print no catalogues of their classes. Another way in which they get names is to send a number of circulars to a post-office to be distributed, offering "a dozen fine portraits of famous persons" to any recipient who will send them twenty names of "enterprising young people" of the neighborhood. One or two of these will hardly fall to fall into the hands of some one bad enough or "green" enough to comply. Every address thus obtained receives another sort of circular full of vicious suggestion and account of their private wares—"information which no young person of either sex should be without"; "rich and racy love passages," etc. These are but samples of the devices of the filthy publishers; they are well enough known, and we have been amazed at the tone of even reputable people in accusing Comstock of exaggerating the prevalence of these practices. If they are less frequent and mischievous now, it is due to Comstock and his much-abused methods of detection that such is the fact.

What is Comstock's procedure, then? It is simply this: Discovering such an advertisement or such a circular, he answers it under an assumed name, encloses the named price, receives the goods, and prosecutes the sender with the evidence thus obtained. This the merchants and friends of obscenity call "alluring unwary souls into crime," and are supported in their cry by some ostensibly decent people, by a few who unquestionably are as worthy as they are simple. The plea is nonsense. Crime is the regular occupation of these parties,—they are not betrayed into it. The small deception of the assumed name does not alter the case in the least,—the letter is answered just as it would be if a fifteen-year-old lad had sent it; only in the latter case the lad and probably many others would have been hurt, whereas as it is a rascal gets a very small part of the punishment he deserves. Pleas in behalf of the dealers in abortions, who are murderers, and the dealers in obscene books and pictures, who are no better than murderers, are too much to bear with patience.

Undoubtedly Mr. Comstock and his fellows make mistakes. The society does not have any clear sense of the difference between circulating obscene literature and the advocacy of mischievous opinions concerning society, and showed this when it had Heywood arrested in this State and Bennett in New York. These cases seem to us invasions of the right of free speech and a free press. It may be very desirable to silence all persons holding and expressing demoralizing theories but unfortunately such a power can be safely wielded only in a theocracy. The society refer with just gratulation to the end of the fashionable Fifth Avenue abortionist, Restell, which Mr. Comstock brought about. They also mention a new issue,—that is, whether it is not their duty to stop the popular sale of certain "classics" which are now being advertised as obscene. This is an interesting point; test cases in England have failed.

The constitutionality of the laws against the carriage of certain matters in the mails, under which the society do their work, is much disputed, and was the especial object of attack in the last Congress, session of 1877-78. The House committee on revision of laws, to which the petition for the repeal of these statutes was referred, reported against it, affirming their belief that the statutes do not violate the Constitution and ought not to be changed. Further than that, the Supreme Court has decided in an appealed case that the laws in question are constitutional.—*Springfield (Mass.) Republican*, April 25.

#### HOLYOAKE'S "CO-OPERATION."

THE HISTORY OF CO-OPERATION IN ENGLAND. By George Jacob Holyoake. Vol. II. 12mo. pp. 401. J. B. Lippincott & Co.

The history of the cooperative movement in England, of which Mr. Holyoake has been a leader of conspicuous intelligence and zeal, embraces in this volume the constructive period, extending from the year 1845 to 1878. According to the definition given by the author, the phrase industrial cooperation signifies an organized union for the purpose of obtaining the profit of the transaction and having it equitably distributed among those by whom the work is performed. As a social scheme, cooperation began with the late Mr. Robert Owen, who founded at New-Lanark the first store which devoted its profits to educational purposes, and in whose mind cooperation was a paternal arrangement of industry that could be made more profitable than the plan in which the employer considered only himself. Mr. Owen did not foresee the self-managing scheme under which the workmen create profits and retain them among themselves. His idea was to organize the world, while cooperation attempts the humbler work of organizing the workshop and the provision-store. This is the vital distinction between Communism and Cooperation, which some public men prone to inexact thinking and hasty conclusions have often confounded with each other. The Communists proper have been described by Von Sybel as those who desire to transfer every kind of property to the State. This is the theory of many speculative minds on the continent of Europe, but it has never gained a foothold in England. In 1844 the principle of cooperation had taken the form of a system of shopkeeping for the working-people where no credit is given or received, where pure articles of just measure are sold at market prices, and the profits accumulated for the purchasers. It was not till about twenty-four years later, in 1868, that the Rochdale cooperative societies attempted to extend the principle to manufactures. Copartnership in business does not involve the elements of cooperation. The former proceeds by hiring money and labor, but excluding the laborer from participation in the profits. In the latter, the workmen share the profits according to their work. Even the maxim of Louis Blanc, of giving to each according to his wants, and of exacting from each according to his capacity, has never been accepted in England. It is too formal and scientific for the English mind. English cooperation gives nothing to a man because he wants it, but because he earns it. Mr. Holyoake presents an instructive exposition of the cooperative movement in its relation to what he calls industrial conspiracies. A conspiracy, as he defines it, is a secret scheme for attaining certain advantages by coercion. The modern trades-unions have been mostly of this kind, the advantage in this case being increase of wages. Cooperation is not a conspiracy, but a concerted industrial arrangement with a view to placing a moderate competence within the reach of workmen. Especially is cooperation not a plan to deprive the rich of their property for the benefit of the poor, but to enable the poor to create new wealth for themselves. The instinct of cooperation is self-help. Only men of independent spirit are attracted by it. The intention of the coöperator has always been never to depend on governmental aid, nor upon the sympathy of the rich for charity. When the working-classes shall have learned the lesson of self-support, self-dependence, and self-protection, there will be piety and devotion and the love of God among them, but they will owe the spirit of worship, as they will owe their fortunes, to themselves. Cooperation, it is urged by the author, in imparting the power of self-help, abates that distrust which has kept down the people. Above all the projects of the day, cooperative industry has eradicated the wholesale suspicion of riches and of capitalists. This means good understanding in the future between those who have saved money and those who need to save it and mean to save it. The old imbecility of poverty has nearly disappeared. The foolish objection to paying interest for money is scarcely visible. Jealousy of another's success is only justifiable when he bars the way to those below him. War upon the rich is only lawful when, not content with their own good fortune, they close every door upon

the poor below them. But the means of a peaceful distribution of wealth is afforded by the sagacity of cooperation. "It asks no aid from the State; it petitions for no gift from individuals; it disturbs no interests; it attacks nobody's fortune; it attempts no confiscation of existing gains; but stands apart, works apart, clears its own ground, gathers its own harvest, distributes the golden grain equally among all the husbandmen, and, without needing favors or incurring obligations, it establishes the industrial classes among the possessors of the fruits of the earth." Mr. Holyoake has treated the subject in a lucid and exhaustive manner, in no spirit of partisanship, with no class prejudices, with no foregone theoretical conclusions, but with great sincerity of conviction and a broad and catholic human sympathy. If he is sometimes tempted to inopportune reflections and an excessive diffuseness of illustration, his fullness of knowledge and fairness of statement will inspire reliance upon his narrative, while his calm and dispassionate tone will win attention to his reasonings.—*N. Y. Tribune*.

#### NEW METHODS OF CONVERSION.

It is related of General Taylor that on the eve of a battle during the Mexican war, the troops being short of ammunition, he ordered several cases of Bibles, which had been sent out to the soldiers by the Bible Society, to be used for the purpose of making cartridges. When the troops were drawn up in the order of battle, he harangued them on the importance of duty and bravery, and concluded by exclaiming, "Now, boys, spread the gospel among the Mexicans!" This method of conversion is not regarded with favor by humanely-disposed persons. But that gunpowder has played an important part in Protestant missionary schemes cannot be successfully denied. The Protestant missionary to savage tribes, if he succeeds in nothing else, is pretty certain not to fail in making himself obnoxious, and therefore he is either eaten up or driven off, either event furnishing an excuse for the government to which the missionary belongs to establish a garrison in the territory of the heathen, for the purpose of enforcing the spread of the gospel by a liberal expenditure of gunpowder. This has been the usual course of proceeding, and recent reports from Australia show that this utilitarian method has been resorted to by the Wesleyan Church. It appears that this sect is in missionary operations in the Friendly Islands, Fiji, Samoa, Rotumah, and the group of islands of which New Britain and New Ireland are the largest. "The Rev. George Brown," who is the commander-in-chief of this evangelical crusade, has his headquarters located on one of the Duke of York group of islands. The operations of his army of conversion are carried on mainly by native teachers. The account says:—

Eight of these teachers had expressed their wish and determination to visit the interior tribes of New Britain. They divided into two bands, in order to cross the island at different parts. Four of them started from Blanche Bay, and the other four made the northern side of the island their point of departure. Blanche Bay party ascended the range, gained the plateau, visited the people, lodged one night in a town; and, without attempting to pursue their journey to the opposite coast of the island, returned next day to their point of departure. The other four teachers also reached the plateau in safety, interviewed the natives, and were entertained for the night in one of the towns. A chief named Talili, who lived on the low land, but who had influence in the interior, sent a message to the town in which the unfortunate teachers were lodged for the night, beseeching the tribe to kill them. When the doomed men left the village the next morning, the people followed, and, calling upon all whom they met working in the plantations by the way to join them in the deed of blood, at length fell upon the unarmed, unsuspecting teachers, and slew them in a savage fashion. The bodies were cut up, and the pieces sent here and there to the different towns, where they were cooked and eaten with cannibal ceremony and delight.

When the news of the massacre reached Mr. Brown he organized an expedition, unsheathed the sword of Gideon, "and the result was that at least fifty—some estimated the number at one hundred and fifty—of the cannibals were killed, and many of the towns and plantations were destroyed." What have our esteemed Methodist contemporaries to say about this method of propagating the gospel?—*Catholic Review*.

In a recent lecture to an English audience, Mr. R. A. Proctor developed the idea that the earth is, has always been, and so long as it shall exist as a part of our cosmo-system must ever continue to be, growing in size. It is computed, said the lecturer, that hundreds of thousands of extra-terrestrial bodies become incorporated with our globe every twenty-four hours, and four hundred million in the course of each year. They may vary in weight between a few grains and a ton. Millions of years, however, would be required to add a single foot to the earth's diameter by these small accretions.

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# The Index.

BOSTON, MAY 8, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 331 WASHINGTON STREET, BOSTON. TOLDO Office, No. 35 Monroe Street; J. T. FAW, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
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SUCH WORK as is described below, started by a young Unitarian minister, deserves the hearty sympathy and encouragement of every true liberal:—

Two years ago, the Rev. J. G. Brooks, the successor of Dr. Putnam as pastor of the old First Church in Roxbury, had his attention arrested by the large number of idle and apparently aimless boys and young men congregated on the streets and in the saloons near the Roxbury station, at the Tremont Street crossing. He ascertained that there were over seventy-five grog shops within a few minutes' walk of this point, and the police reported some of the streets centering there as among the worst localities in the city. There was not a reading-room, nor any other decent resort, to compete with all these schools of vice. He proposed to open one. Men who knew the locality laughed at him. He was warned that himself and his books would be thrown out of the window before the foolhardy experiment had progressed a week. But he believed that he knew a stronger influence than force, and he was not afraid. Appealing to some of the members of his congregation, he rented a single room at the foot of Pynchon Street; lighted, warmed, and seated it; provided books and papers; and started with twelve boys who were willing to accept free tickets of membership. It was called the "Young Men's Free Union." Its aim was to aid its members in every way possible, and to furnish them a pleasant place in which to spend their evenings. No technical "religious work" was attempted, and no book or other publication of a sectarian nature was kept in the room. Music and readings were given every Sunday evening, and a "Plain Talk," lecture, or entertainment twice a month. The membership was free, and limited to boys over fourteen years of age not in the public schools. They were required to attend with fair regularity, and were admitted by ticket. Mr. Edmund T. Dooley was engaged as superintendent. He had received a preparation for the work in the Christian Union under Mr. Baldwin, and has a genius for and enthusiasm in it that peculiarly qualify him for the place. Of course there were difficulties and discouragements at first. It was a crowd that would have dismayed any kid-glove "reformer"; turbulent, easily excited, given to rough fun, keen-witted, but still susceptible to kindly influences, if meant honestly for their good, and free from "non-sense." The membership increased so rapidly that additional rooms were required, and good order was soon established. The union now numbers two hundred and seventy-five members, of an average age of about eighteen. There is a large and well-lighted reading-room, containing thirteen hundred volumes and a full file of papers and periodicals. The evening attendance will average one hundred, and a more quiet and orderly reading-room is seldom seen. A class-room is maintained for teaching penmanship, arithmetic, history, expressive reading, spelling, and German. Ninety members are under regular instruction, given by eleven volunteer teachers, most thoroughly qualified. Employment is sought for members who are out of work, and one lady devotes her leisure time to finding places for the boys. She has already placed twelve in regular situations this winter. The ladies of the First Church also furnish two of their number to be present nearly every evening, and assist in handling the books. Adjoining the reading-room is an apartment for games, supplied with a cue alley, dominoes, checkers, etc. The cost of maintaining the Union is about \$2000 a year, which is wholly paid by Mr. Brooks' church. It has already done an immense amount of good in that neighborhood. But better yet, it has furnished an illustration of practical philanthropy which Boston, with all its noble charities, would do well to duplicate in a score of other localities that might be named. It is cheaper to save boys than to punish or try to reclaim men. It is more Christ-like to apply Christianity than merely to talk about it.

## F. R. A. ANNUAL MEETING.

The twelfth annual meeting of the Free Religious Association will be held in Boston on the 29th and 30th of May.

The Association will hold its opening session for business (election of officers, hearing of reports, etc.) at Union Hall, in the Young Men's Christian Union Building, on Boylston Street, at 7.45 o'clock, Thursday evening, the 29th.

The Convention on Friday, the 30th, will be held in Parker Memorial Hall, corner of Berkeley and Appleton Streets, with sessions at 10.30 A.M. and 3 P.M.

The new President, Prof. Adler, is to preside, and at one of the sessions will make a special address giving his views of the "Practical Needs of Free Religion." Other speakers and topics will be announced hereafter.

On Friday evening, the Association will have its Social Festival in Union Hall.

WM. J. POTTER, Secretary.

## "THE DOOM OF INDIVIDUALISM."

Under the above caption, the New York Times of April 28 reports Mr. Frothingham's farewell address to his society on the preceding day, and says of it: "Mr. Frothingham's address (for it was without text and not in the nature of a sermon) contained in its general tenor, as well as in many of its isolated passages, a full and frank confession of the failure of the intellectual movement of which Mr. Frothingham has been one of the exponents."

The Christian Union of April 30 makes a similar comment: "Mr. Frothingham's abandonment of his church enterprise has not unnaturally been taken as a virtual admission that 'Free Religion' in New York is a failure. This inference receives confirmation from Mr. Frothingham's own expressions in his farewell sermon of last Sunday, in which, after announcing that his church had stood on the ground of Transcendentalism, believing with Emerson and Parker 'that truth comes to the individual heart,' he conceded that 'the era of Individualism is near its close, and an era of organization, of construction upon a new basis, is at hand.' What the new basis is to be, Mr. Frothingham confessed himself unable to say. We commend him to I. Corinthians iii., 11."

In order to discover how much truth there may be in these alleged confessions of failure, the reader will naturally enough desire to know what Mr. Frothingham actually said. We are sorry that we cannot present the address *verbatim* or in full; but the copious extracts given below from the Times' report probably furnish an approximate index to his thought. We quote all of the report that is germane to the question suggested by the title of the address:—

"He said that at the close of a ministry covering the best years of his life, it was proper that he should give some explanation of the principles which had actuated him in his work, of the purposes which had controlled him, of the purposes that had underlain his expositions of the religious life, and of the ends that had been sought. Twenty years ago this very month a society was established in this city, known and understood to be a Unitarian society, and a young minister entered upon his labors with hope and faith in his mission. The minister belonged to the liberal wing of Unitarianism as it was then understood and expounded. He was a believer in the spiritual philosophy, and, of the school of Transcendentalism as represented by Theodore Parker and Ralph Waldo Emerson. He believed in its best ideas, nourished its most enthusiastic hopes, and held that the germ of a high future for man lay in the shadows and imperfect symbols of the present. He had always dissented from the theology of Unitarianism as fluctuating, as vague, as uncertain, as deficient in intellectual basis. He had never supposed that that theology was intended to be final. It seemed to him speculative, with fatal defects at almost every point. He had become known as one of those who rejected sectarianism and built upon ideas whose hope for the future consisted in largeness and breadth of outlook, in loftiness of purpose and aim, in depth and expansiveness of view, and who believed that the future rested more upon these than upon dogmatic theories. The vagueness of Unitarianism was visible, as he believed, in many things."

After criticizing at some length the Unitarian doctrine respecting God, Jesus Christ, and human nature, Mr. Frothingham continued thus:—

"It was the idea of the minister that all that was best and noblest and most beautiful in all this

would gradually clear itself of the ferment, and become lucid and hopeful,—cease its whining about depravity, caught from the old dogmas, and come out into a hopeful and sincere spiritual philosophy. And so, without compunction and with a justified conscience, he stood as a Unitarian, hopeful, believing in the best aspirations of man, and looking with confidence to the future.

"But at an evil time, as it appeared to him, when Unitarianism wished for organization, when its leaders thought it best to present a solid phalanx to the enemy instead of each one skirmishing on his own individual responsibility, it became necessary that there should be an intellectual basis, and then all these fatal objections stood revealed. Under the circumstances, the speaker's duty seemed to be clear; it was to separate from a creed that could not command the assent of his judgment, and to stand alone; and so, for the last few years, his ministry had been an independent one, having no organic relation to Unitarianism, but simply conditioned upon free thought in religion and free discussion of all the problems that agitate mankind.

"The individualism of this position came easy to one who had stood on the basis of reason and individual conscience for so long, who was a Transcendentalist, an advocate of the spiritual philosophy, and believed that all good comes to the individual soul through the individual's effort and aspiration, his heroism and openness of spirit to all harmonizing and elevating influences. This doctrine was very like the Quaker doctrine of inner light, but it rested upon a very different basis—faith in the aspiration of the individual soul, faith in reason. Institutions it discouraged; special systems were set aside; dogmas met with determined protest. This position was a noble and ennobling one so long as it could be held with sincerity, with earnestness, with loftiness of purpose, with a turning of the soul toward the light, from whatever direction coming. Did anything but nobleness ever come from Ralph Waldo Emerson, from Theodore Parker?

"But times have come," continued Mr. Frothingham, "when this noble position is held by fewer and fewer persons,—when the men professing it call themselves inspired, and a coarse sort of self-assertion has taken possession of the proper place of reason and conscience, and of the individual aspiration. Therefore, my friends, it is given me to say to-day that the era of Individualism is drawing to its close. The time is coming when men and women will no longer look to special persons for counsel and guidance, when affiliation with each other and communion together will establish new modes of filling the wants and aspirations of the soul. It seems to me that the world is on the verge of an era when organization will be invoked to work out our problems; that the era of destruction has passed by, and the era of reconstruction is dawning; that the pulling down has been done, and that the current of human progress is setting in the direction of building up, helping each other, producing new institutions. Where, then, taking this for granted, are the moral forces by which this reorganization is to be effected?"

Mr. Frothingham then enumerated Catholicism and Protestantism as two of the "moral forces" referred to, making criticisms which in substance are quite familiar to readers of THE INDEX, and proceeded as follows:—

"But what of the new piety—the modern spirit that looked forward to a future for man, that cared as little for Luther and Calvin as for Rome? A grand exodus of people from the churches might be looked for by and by from the mere force of dissent, not from any intellectual reason, nor because their separation had any philosophical basis, but because they were 'come-outers' by nature and organization. Such people were spiritual tramps. And, though the tramp might set out with the intention of taking work whenever he could get it, it would not be long before he became a beggar, his shoes worn out, his garments in rags, all nobleness gone out of his soul. What was now wanted, then, was an organization capable of utilizing such elements. He would not say that this organization should have a creed, but it should be something with pretty well-understood articles.

"In conclusion, Mr. Frothingham referred to the spirit of organization manifest everywhere. He had lately sat in a parlor with a rector of Grace Church on one side of him, and the minister of the Society for Ethical Culture on the other, and they had all put the little wisdom of their heads together to devise ways to ameliorate the condition of the poor in



this city, scarcely recollecting that they were all sworn enemies on Sunday. He saw in these things one of the many signs of the times. He was not prepared to say what the creed of this new organization would be, but he had read enough and pondered enough to know that social science was busy harmonizing, and to believe that the time was near when all these elements would come together upon an unassailable intellectual basis. To-day, as it seemed to him, the last word of Individualism had been spoken from that desk; every year, as he grew older, he became more impressed with the value of deed above creed, of doing instead of talking, and of the regenerating power of action. Something like this would be a part of the new dispensation. It would not be a protest, but an affirmative and humanizing religion, taking hold on the highest enthusiasm and ideal of man, and linking it to the eternal."

Such was the substance of this remarkable confession, as reported. It is a confession of the failure of Individualism, but by no means of Free Religion. That is altogether another matter, and the *Christian Union* runs faster than it is sent when it confounds the two. The conclusion of Mr. Frothingham's address sufficiently expresses his unquenched faith in that "affirmative and humanizing religion" which is to be neither Catholic nor Protestant, but free. While he does not profess to know what the "unassailable intellectual basis" of it is to be, he hints his undimmed faith in the possibility of attaining such a basis, through the "harmonizing" activity of "social science." If he had only seen far enough to say simply—*science and the scientific method!*

But the impressiveness of this address lies in its extraordinary frankness and moral honesty. Here is one of the most eloquent and prominent exponents of Transcendental Individualism publicly avowing, with a courage and sincerity worthy of the profoundest respect, that "the era of Individualism is drawing to its close." Note well the central reason of his avowal. What has opened the eyes of this brave and loyal spirit? Individualism has proved a failure because "the times have come" when the "noble and ennobling position" of Ralph Waldo Emerson and Theodore Parker is "held by fewer and fewer persons,—when the men professing it call themselves inspired, and a coarse sort of self-assertion has taken possession of the proper place of reason and conscience and of the individual aspiration." It has proved a failure because of the multitude of these "spiritual tramps" that have succeeded to the great souls of the early Transcendental movement,—their "shoes worn out," their "garments in rags," and "all nobleness gone out of their souls."

Mr. Frothingham has seen too clearly what is going on about him not to recognise the seed in the fruit. The growing horde of "irresponsibles," clamoring about "free love," "private judgment in morals," "individual sovereignty," "natural right to commit adultery," etc., with unanswerable logic deduce their new philosophy of moral irresponsibility from the old doctrine of the "right of private judgment," which Protestantism originally supplemented with faith in the Bible,—which Science supplements with the principle of universal reason,—but which Individualism refuses to supplement with anything. Mr. Frothingham evidently sees the utter hopelessness of the attempt to deny that these "irresponsibles" are the legitimate offspring of Individualism. But he also sees, evidently with equal clearness, that they are rapidly and inevitably reducing Individualism itself to absurdity, contempt, and execration; and he now gives them pretty intelligible notice to quote his name no longer. We do not believe he would to-day lend his indorsement to T. B. Wakeman's plausible but shallow argument for repeal of the postal law of 1873, bottomed as it is on no ultimate premises but those of Individualism. So, at least, we cannot help inferring from his very significant statement that "to-day, as it seemed to him, the last word of Individualism had been spoken from that desk." This is a reasonably clear intimation that, if he resumes his ministry on his return from Europe, it will be grounded on some other foundation than Individualism. This, it is safe to conjecture, would be the impregnable foundation of the Scientific Method.

It needs to be emphasized that the fortunes of Free Religion are in nowise bound up with those of Individualism or of Transcendentalism, of which it is not the child. As we showed two years ago in our lecture on "The Scientific Method in Religion," and as no one has ever disproved, the Free Religious Association (which gave its name to Free Religion) was originally founded in the most unequivocal

manner on the Scientific Method. Its Constitution is the irrefutable proof of this fact. If not all the members have understood this fact, that is no disproof of it; the thought which created the Association is intelligibly recorded in the Constitution itself, and that thought, not the thought of any individual member, is the fair exponent of Free Religion so far as its intellectual basis is concerned. As one of the original founders, it is proper to state that we never have been an Individualist, and never have advocated Individualism; the events of the last year have merely strengthened and intensified a long-held conviction, first publicly expressed thirteen years ago, that the Scientific Method is the only possible way of establishing truth in any department of human thought. The *Christian Union's* wish is father to its thought, when it includes "Free Religion" in the "Individualism" which Mr. Frothingham concedes to be passing away; his language is susceptible of no such construction, and evinces undiminished confidence in the future of Free Religion and "social science." His work in New York has been no "failure" at all, nor could he have intended to represent it as such. Not so resultless (thanks to the constitution of the moral universe!) are the patient, arduous, devoted labors of any soul like his, inspired by love of humanity and of truth. The seeds which start up the quickest are not those which grow the longest; and no man is wise enough to foresee the fruitage of the seeds noiselessly sown in many hearts by this pure, upright, and nobly influential preacher during the twenty years of his apostolate in the great metropolis. He is one of the shining spirits that have lent to Individualism all its lustre and glory in the past; and the fact speaks volumes, when such a one as he finds himself compelled to bear witness against it now. The integrity of soul and intellect which prompted the brave confession commands involuntary reverence, and will make his words sink deep in many minds that shut themselves against our own. Not the least of his services to truth is this, his latest one. Surely his work is not yet ended. His voice will still be needed, and we trust will still be heard, in the years that are to come.

#### RUSSIAN SOCIALISM.

A letter from St. Petersburg, under date of the 11th of March, depicts in the following sombre colors the internal situation of the Russian Empire:—

"The fear of the Asiatic pest has vanished, but there remains the fear of the European pest,—that is to say, of Socialism. It goes without saying that the manifestations of this latter danger, which in these recent times have taken place in Russia, are the object of the utmost possible attention of the government and of society. The audacity of these secret organizations goes way beyond any imaginable limit. One sees in circulation manifestoes and incendiary publications that bear as their authority this printed title, 'Russian Socialistic and Revolutionary Committee.' Several ambassadors of foreign powers and high government officials have received these manifestoes. The secret committee declare in them that it has cited before its bar Prince Krapotkin, the Governor of Kharkof, and that it has condemned him to death,—the same it has already meted out to the Generals Mesentzof and Trepof,—and that it has the same in store for several others.

"Since then, the secret committee has displayed a redoubled activity, and launched other anonymous menaces of death, that have been sent successively to M. Vakof, recently named as Minister of the Interior, to the Governor-General of Kiev, General Tcharthof, and to Baron Drenteln, Acting Chief of the third division of the *Chancellerie Imperiale*. The letter addressed to Baron Drenteln by the secret committee is thoroughly characteristic. It states that they do not ignore the fact that personally Baron Drenteln has no fear of death, and that he has but one tie or affection upon earth, the object of that affection being his daughter. The committee resolve, therefore, to strike the general through the person of his daughter!"

A. W. E.

#### THE IDEAS OF THE FRENCH REVOLUTION.

The following translation embraces the chief articles of the celebrated "Declaration of the Rights of Man," which was framed by the French Constituent Assembly and ratified by King Louis XVI., in September, 1791, as a part of the new Constitution:—

"ART. 1. Men are born and remain free and equal. Social distinctions can be founded only upon common utility.

"ART. 2. The end of all political association is the preservation of the natural and inalienable rights

of man. These rights are: liberty, property, security, and resistance to oppression.

"ART. 3. The principle of all sovereignty resides expressly in the nation. No body, no individual, can exercise authority which does not emanate expressly from it.

"ART. 4. Liberty consists in the power of doing everything which does no injury to another: thus the exercise of the natural rights of each man has no limits but those which assure to other members of society the enjoyment of the same rights. These limits can be determined only by law.

"ART. 5. Law has the right of forbidding only actions injurious to society. Whatever is not forbidden by law cannot be prevented, and no one can be constrained to do that which it has not ordained.

"ART. 6. Law is the expression of the general will. All citizens have a right to concur personally or by their representatives in its formation. It ought to be the same for all, whether it protects or whether it punishes. All citizens are equal in its eyes, are equally admissible to all dignities, places, and public employments, according to their capacities, and with no other distinction than that of their virtues or their talents.

"ART. 10. No one should be disturbed for his opinions, even religious ones, provided that their manifestation does not trouble the order established by law.

"ART. 11. The free communication of thoughts and opinions is one of the most precious rights of men; every citizen, therefore, can freely speak, write, print, with the exception of answering for the abuse of this liberty in the cases determined by law."

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

Masonry originated in Boston in 1733.

Lorimer has gone and Duryea has come.

Lassalle was the father of German Socialism.

The people of Iceland are mainly Lutherans.

Five hundred newspapers are printed in Russia.

Gen. Dix wished no pomp or parade at his funeral.

The Americans smoked nearly two billion cigars last year.

It looks as though David was to have a successor in Rothschild.

New York and Philadelphia are to have children's synagogues.

Some people seem to live with charity toward none, with malice for all.

One-half of the youth of France are educated by the religious orders.

Julian Hawthorne goes to a New Jerusalem Church in the north of London.

The Japanese are imitating Western nations in the style of furnishing their houses.

The Dead Sea is being made into a means for the manufacture of chloride of potash.

The French government has excluded the religious orders from teaching in the schools.

The Italians have formed a democratic league for the attainment of universal suffrage.

The principal attendants at the church of Father Hyacinthe are Americans and English.

Tennyson was paid for his last poem, containing one hundred and twenty-seven lines, \$1500.

A daughter of Joaquin Miller was a dancer at Baldwin's theatre, San Francisco, last winter.

The fire drill, used to produce fire by friction, is considered the oldest implement in the world.

Bismarck prohibits German papers printed in the United States from being brought into Germany.

George Eliot says: "To have once acted greatly seems a reason why we should always be noble."

B. F. Underwood will lecture at Pittsburgh, Pa., Sunday evening, May 11; at Beloit, Ohio, May 13.

An autograph letter written by Benedict Arnold was sold at a recent auction in this city for thirty dollars.

Hamburg, Germany, has authorized the practice of cremation where the friends of deceased persons wish it.

Mr. O. B. Frothingham's society does not care to hear any preacher in the place of their minister while he is absent.

It is rumored that the lost art of hardening copper so as to bear a cutting edge has been rediscovered by Dr. J. S. Meyer.



Great Britain has three thousand two hundred and sixteen steamers,—more than six times as many as the United States.

American street-cars are used in most of the cities of Europe, and in India, New Zealand, Australia, and South America.

Some of the early editions of Tennyson's poems have just been sold at auction in London, one volume bringing as high as \$305.

The Wesleyans have fourteen churches in Northern Italy, eleven in Southern Italy, with six hundred and sixty Sabbath-school scholars.

The clergy of Marseilles are in the habit of sounding the death knell every Friday in commemoration of the publication of Renan's *Life of Jesus*.

In the Russian Church there are no less than one hundred thousand persons in holy orders, and very many of them are in a condition of beggary.

The Chicago clergymen are moving to secure a suspension of secular business in that city on Sundays. Better shut up some of the churches.

The scientific work that was to astonish the world, which M. Thiers left, proves to be only a mass of exploded heresies, and therefore will not be printed.

Lord Beaconsfield is to be presented with a laurel crown which is to cost two hundred and twenty pounds sterling, and is to be paid for by penny contributions.

The liberty recently enjoyed by American Protestants, of holding religious meetings in a public hall, in Prague, has been taken away by the Austrian authorities.

During each year of President Buchanan's term of office as Chief Executive of this nation, he paid out every dollar of his salary for household expenses and benevolent purposes.

In Italy the suffrage is limited to citizens who are twenty-five years old, and who pay taxes to the amount of a few dollars. Only about six hundred thousand persons are allowed to vote.

The Pope is shortly to publish a document inviting all the European governments to unite in purging society of the evils which at present beset it, and join in an endeavor to stamp out Socialism.

The oldest and coldest town in the world is Jakutsk, in Eastern Siberia. The ground remains frozen to the depth of three hundred feet except in midsummer, when it thaws three feet at the surface.

China has ten million opium-eaters; and the government has issued an edict, which goes into effect next year, making the use or sale of opium punishable by death. Some of "the Chinese must go" from China, or give up opium.

Newark people are making fools of themselves over the Sunday law. The churches tried to close the saloons on the Sabbath, and now the saloons are trying to stop milkmen, newsboys, druggists, and others in their legitimate business.

Mr. B. F. Underwood, writing from the West, where he is lecturing, says: "The highest work of the liberal teachers to-day is, in my opinion, to acquaint the people with the best thought of the day on scientific, philosophical, and moral questions."

A nephew of Dean Stanley has joined the Catholic Church recently, but it is denied that the Dean himself is taking steps towards Rome. It does not seem to me that he would have to take a great many to get there. An Episcopalian is nothing more than a washed-out Catholic.

Capital punishment was abolished in Switzerland four years ago, and since its abolition there has been such an increase in crimes of violence, especially of murders, that petitions, signed by thirty thousand persons, for restoration of the death penalty, have been presented to the Federal Council.

Mr. Alcott eulogizes Christianity: "Christianity is the best religion; it fits man. Christ is the supreme, final, and eternal revelation from God. Christ was the transcendent, sinless man. The Trinity is less a mystery than it was, and may yet satisfy the intellect. Christ took upon himself the sins of others."

Captain Ericsson thinks the sun itself has no heat, but it is our atmosphere which gives heat by the passage of the solar ray through it. He concludes from this that the whole solar system is inhabited by a race something like man. That is, all the planets which have atmospheres probably have heat, and therefore inhabitants.

It is said that the Harvard students break up, or at least shorten, morning prayers at chapel by hiring organ-grinders to play outside. Why not act like men rather than boys, and refuse to attend such performances? It is time that praying in town meetings, in legislatures, in public schools, in colleges, and in all public institutions was stopped.

Rev. Mr. Cudworth preached recently on Enoch and Elijah, and said: "Elijah went up in a chariot of fire. Enoch walked with God and was not, be-

cause God had taken him; but how is not recorded. It is enough, however, to know that he walked with God." But is it "enough" to preach such stuff as this to people in the nineteenth century?

Wong Ah Lock, one of the Chinese speakers at Horticultural Hall, Wednesday evening, April 23, said to the audience, "Don't go out of the United States to civilize people, when right here children that can hardly speak say to their father, 'If you don't shut up, I punch your nose.'" Civilization begins at home, according to heathen notions.

Protestant schools have been established in Rome, and Leo XIII. is in a troubled state of mind about it. He has devoted some of the money sent to him for the maintenance of his princely state toward having better Roman Catholic schools in the Eternal City, and has issued an appeal to votaries of his church everywhere to contribute towards their support.

The doctrines of the Gallican Catholic Church, which Father Hyacinthe is endeavoring to form in Paris, are as follows: "rejection of Papal Infallibility; election of bishops by the clergy and their congregations; celebration of liturgical offices and reading of the Bible in the national tongue; marriage allowed to priests, and liberty and morality of confession."

The first regular series of newspapers preserved in the British Museum is dated May 23, 1623. The first advertisement appeared in the columns of the *Impartial Intelligencer*, printed in 1648. The first illustrated paper was *London's Intelligencer*, which came out in 1648. The first daily paper was the *Daily Courant*, published March 11, 1702. In 1778 appeared the first Sunday newspaper, called *Johnson's Sunday Monitor*.

Prof. Swing speaks well of Col. Ingersoll; says a good word for theatres and actors; preaches a broad, humane religion; wants the Sabbath for man, and even wishes H. M. S. Pinafore to "sail on." He praises this popular craft, probably because every other Christian minister in the country wishes it at the bottom of the sea. If the theatre ever has a chaplain, it will be of no use for any one to run against Prof. David Swing.

Every little while we hear of the conversion to the Roman Catholic faith of some prominent Protestant clergyman or layman, and it is generally supposed that there are few or no converts the other way. But a recent correspondent says that there is a current setting toward the Church of England of persons who have been bred in the Papal communion. He gives the following list of converts, all but one of whom were known personally by him: one a chaplain to his bishop, and served afterwards two or three years as curate. Another was a college professor, and now incumbent of a small benefice. A third was a curate of a well-known church. A fourth was dean of a Roman Irish Cathedral, and was received by the Bishop of Peterborough. A fifth was a Roman Catholic army chaplain. And still another was a Jesuit, and is now, or recently was, a London curate. A late number of the *Dominion Churchman* states that within a few months eighty-three clergymen of different denominations have been received into the Church of England, thirteen of whom were Roman Catholic priests.

I highly enjoyed a visit to the Free Congregational Society of Florence, Massachusetts, on Sunday, April 27; on which occasion I spoke twice in the society's beautiful edifice called Cosman Hall, to large and intelligent audiences. Liberals everywhere ought to have the example of this society before them, to let them see what can be done by faith in free religious principles, and by an organization that does not bind the spirit, but unites the energies and purposes of men and women in the work of elevating the world socially, morally, and spiritually. In this village of less than three thousand inhabitants, the liberals have a building costing forty thousand dollars, and by far the finest structure in the place, in which to hold their meetings and enjoy the advantages of social intercourse. Regular Sunday speaking is sustained by the society, and a Sunday-school is carried on in a manner and with a success that is highly flattering to the superintendent, the teachers and pupils alike. I have seen nothing more encouraging to our cause than the Free Congregational Society of Florence. To those who have lost faith in the practical power of Free Religion, I would say, Go to Florence and see what earnest, determined, live men and women can do, and then "go and do likewise."

A STORY is told of a Kentucky girl who had agreed to elope with a lover whom her parents refused to admit to the house. She descended the ladder in the night and started with him on horseback. "Now you see how much I love you," she said; "you will be always a true and kind husband, won't you?" He answered gruffly, "Perhaps I may, and perhaps not." She rode in silence a few minutes, when she suddenly exclaimed: "Oh, what shall we do? I have left my money behind me in my room!" "Then," said he, "we must go back and fetch it." They were soon again at the house, the ladder was again placed, the lady remounted, while the ill-natured lover remained below. But she delayed to come, and so he gently called, "Are you coming?" when she looked out of the window and said, "Perhaps I may, and perhaps not"; and then shut down the window.

## Communications.

### WOMAN AND CHRISTIANITY.

#### EDITOR OF THE INDEX:—

Will L. B. Farrar, M.D., please accept thus publicly the thanks of one woman for his fearless and truthful statement of the position of all women relatively to Christianity, in the very refreshing paper written for your columns entitled "Creation and Creator"?

It certainly will be a satisfaction to me thus to express my pleasure in the perusal of the article, and to substantiate the statements to which I refer; namely, "Intelligence and not the saliva of a god has opened their eyes [speaking of the advanced atheistic women], and they see the wrong and debasement which superstition, i.e., every form of a pretended revealed religion, has brought upon the race and especially upon woman. She has little reason to thank Christianity for her present elevation. It has come to her through scientific and moral enlightenment in denial and subversion of many principles and practices taught in the Christian's sacred books. Has any advocate of woman's rights to an equality before the law, her right to use her abilities of mind and body in any useful employment, demanded it because the Jewish and Christian Scriptures teach it? On the contrary, woman's best friends and most efficient helpers are infidels and those who acknowledge but a slight allegiance to these divine oracles."

However shocking this sentiment may have appeared to those persons who are forever prating of the debt the human race owes to revealed religion for aids to progress, it will seem still more shocking for women to rise up and corroborate it. In justice to the liberalized thought of to-day, and to the heroines and heroes who have battled prejudice and superstition and promulgated a progress for women never advocated in any scripture, she must however speak out her testimony to the truth of Dr. Farrar's statements.

Looking back (I need go no further than my own life), I see women fettered by chains woven out of the stuff found in the Bible of the Christian religion. There was a "thus far" limiting her every action; yes, her every thought. Duty was not presented to her as the broad principle by which her relations with human beings were to be equitably sustained, but in the narrowing and humiliating sense that so-and-so must be done or left undone by her because she was a woman. She feels yet ingrafted into her very being the curse of a long-continued rejoicing that a "man child" has been born, and a long-continued regret that "only a girl" has come into the world, "born to trouble as the sparks fly upward," to be only a beggar upon man's bounty, a slave of his appetites, a pitiful, cringing, or cunning creature, who must be content with what few crumbs of affection or gifts of material goods her special man-lord and master would selfishly grant in return for her love and attention to his material wants, happy if she escaped the brutal cruelty many of her sisterhood suffered. Her impulses for action were restricted to the words or deeds compassed in regulating domestic affairs or acting on a committee of social church-work.

In my time I have seen and have felt all this. It was the usual life of woman. I can recall and recount the prominent persons who pointed out to woman a higher, truer, broader, freer life than this. These men and these women, the pioneers in the woman's movement, received little at first but the scorn of sectarian prejudice, and the denunciations of the Bible believers, who had been drilled into the doctrine of woman's debasement. Who were the defenders of these pioneers? They were few in number; they were the infidel men for the most part; that little unorganized band of a half-dozen individuals in a community, who had arrived at conclusions concerning creeds and dogmas which are now taught from the most liberal of our pulpits. A woman who was an avowed freethinker at that time (less than fifty years ago) was a rare being indeed, socially ostracized. So this little band of infidels alone would rally to the standard of woman's progress; would attend a meeting which was to be addressed by a reformer, even if it was a woman; would extend to her all the hospitality they dared to do without calling down upon themselves the righteous indignation of the religious element of their households, with their charity, which could cover any sin but that of upholding a strong-minded woman, and whose jealousy was ready to construe any attention paid by a man to one of these terrible women-creatures into something of a criminal nature.

This is no fiction of the imagination eager to paint a one-sided picture of the past. Experience painfully presents the picture in even more glaring colors than I care to use; for my dear old father was one of this noble-minded class to whom I am endeavoring to do a simple act of justice. I would that I had dared before he died to do this. I shall never cease to reproach, not only myself, but that Christianity which so poisoned me with prejudice, that during his life I condemned him and ignored the fine quality of liberal thought promulgated by him. The high principles which actuated him throughout a long, useful, honest life (honest to his own hurt) made his death-bed a holy scene, filling his dying moments with a supreme resignation to the rule of universal law, and held in it no hope of a hereafter where he should be known for what he was, to compensate him for going through one world under social ostracism, forever stigmatized with the name of infidel.

These same thoughts, these same principles, this very name "infidel," no longer receives the same meed of scorn and indignity of forty years ago; but there



still attaches enough of it to the advocates of free-thought for its exponents to rally to its support. I rejoiced when I read this vindication of infidels in Dr. Farrar's article, and desired to add my simple word to supplement his candid position, and confirm the truth of his remarks touching the obligation woman owes to "infidels."

The infidel is no longer stoned with superstitious missiles. I heard Col. Robert Ingersoll, the high-priest of infidelity, lecture last Sunday evening. The old-time infidels were mild-mannered religionists compared to this one, with his humorous ridicule of old Bible-stories and myths that need just this sort of presentation to explode in many minds the inborn and inbred notions of the past of the so-called revelations. To this man, crowds listen night after night. Talk about progress! Forty years ago, yes thirty, there would not have been a woman seen at an infidel's lecture. Well, now it is fashionable, and the first ladies in society go and laugh and enjoy the truths that once sent men to the stake for the saying.

Col. Ingersoll is a fearless man; but it is easier to be fearless now than when he was young. While happily exploding the mistakes, frauds, and follies of Scripture, he is always a forcible champion of woman, and in no point does his telling joke carry deeper conviction than when showing up how woman has been shamed and humiliated through Scriptural teaching. No finer sentiments, none more full of clear and healthy truth, have ever been uttered in pulpit or on platform than are those to which he gives expression in reference to woman and her advancement. "When women reason," he says, "and dimpled babes are cherished in the lap of philosophy, superstition will receive its death-blow."

All honor then to the infidels and to all other liberal teachers who have striven to give woman the use of her reason, who have striven to lift her from the lower realm of feeling; and may every woman who now finds herself gaining a foothold upon that ladder which shall lift her, round by round, up into the breezy atmosphere of healthy freedom and endeavor, not only do honor to her helpers by words, but go and teach likewise, until it becomes a possibility that "dimpled babes shall be nursed in the lap of philosophy," and a new generation of women shall begin the moral regeneration of the world.

AMELIA W. BATE.

MILWAUKEE, April 17, 1879.

#### LEGALIZING THE SOCIAL EVIL.

DEAR MR. ABBOT:—

I should find it a difficult task to express the interest I feel, and the sympathy also, in the moral views you advocate in *THE INDEX*, and the admirable manner in which you present them. I look upon your paper as the vanguard of truth-seekers. I may not, and indeed do not, sympathize with the ground you take as to the prevailing teachings of Christ, but your blows aimed at Christianity as interpreted by the Church from the inception of Christianity down to our own times, I fully endorse. I do not find that you undervalue the great founders of any religion of any nation, and to me it seems in better keeping to aim assaults at ecclesiastical abuse rather than at the wonderful Judean youth, whose teachings are so in unison with our own high moral ideas, and, to use your own phrase (which is apt and to the point), with the Consensus of the Competent through all the ages. That you reverence Zoroaster, Confucius, Buddha, etc., is natural; that you are severe upon Christ, is evidence that you exact from him a higher perception of truth and a more lucid exposition of it. This in passing.

My object in writing you is to give a view, such as women perceive, in the ominous question of licensing prostitution. It is a painful subject to broach, but the time has gone by for us to shrink from the discussion of any question involving the best interests of humanity. It seems strange that a class of scientific men should be found to give their sanction to a measure so repugnant to the very essence of womanhood, at a time when the whole country is alive to the evils of intemperance growing out of this same system of license, which involves a liberty far less destructive to public morals than that to which I refer, and the raising of a revenue from a less revolting source. It is first and foremost an outrage against women, which I will consider briefly under several heads.

1. The consent of human reason. The testimony of the wisest and best of mankind, both men and women, has been in favor of a pure, chaste life. The incalculations of religious as well as moral ideas have branded sexual license as not merely an indecorum, but as criminal; therefore, no legislation can annul the higher law of purity.

2. Law is the conscience of the masses. What the law sanctions the ignorant and unthinking conceive to be right. Hence, if prostitution be legalized the sense of its odium disappears.

3. Law imparts dignity to what it confirms. If an assemblage of grave and honorable legislators, in their combined wisdom, conceive that the interests of the country and the well-being of society demand that a certain number of women be set aside to promote these interests and this well-being, there should no stigma adhere to the class. They become saviors or martyrs. They must at least be regarded as professionals, in the same way as doctors, lawyers, and ministers are so considered, as conservators of public good.

4. A legal sanction to what is in itself immoral, wicked, and destructive to all that is intuitively pure in the human mind will tend to unsettle and corrupt the moral sense of the people.

5. It implies that man is not morally responsible; that he is by nature brutal; that licentiousness is so much the law of his life that he cannot restrain his

passions within the bounds of reason and common decency.

6. It will corrupt our boys and young men by releasing them from moral restraints; the religious and ethical training of discerning mothers will be neutralized by the fact that law, the wisdom of the Fathers of the Republic, has decided that a pure life is neither desirable nor possible to a man.

7. It will outrage common decency by releasing debauchery from its ordinary checks, such as secrecy and the fear of disease; consequently, it will become open and unrebuked.

8. It is an insult to womanhood. It ignores her moral responsibility. It implies that she is by nature a weak, degraded being, created solely as an appendage to man,—to minister to his uncurbed and debasing passions. It stains the sanctities of the marriage relation. It blurs the consecrations of wifehood. It degrades the office of maternity. It makes all the relations of sex akin to the most revolting vice.

9. It sets apart a class of outcasts, moral Pariahs; hopeless, degraded social lepers, whom all the multitudinous seas cannot wash clean, nor all the gums of Arabia restore to womanly sweetness.

10. It creates an acknowledged class of hopelessly irreclaimable women; a caste degraded publicly; tolerated as such in the interests of governmental revenue; a class made up of depraved outcasts, branded, shunned, and abhorred, while men, who made them such, not only escape the penalty of disease and loss of character, but may sit in our halls of legislation and courts of law and pronounce judgment upon their victims.

11. It strikes at the root of all that is dignified in society; all that is hopeful in moral growth and sacred in religion. It treats with contempt the laws that govern our material being, and the beautiful saying of St. Paul that the body is the "temple for the Holy Ghost to dwell in."

12. It will create an army of dissolute officials, whose habits of mind no less than official duty will lead them to suspect any and every woman whom poverty, toll, or the stress of emergency may compel to be in the street at an unreasonable hour to be a clandestine prostitute, and she may be dragged into one of the examining hospitals, and her modesty and character outraged by having a clean bill of health forced upon her.

13. It will put wives and daughters of stainless virtue at the mercy of sworn detectives, malicious informers, and unscrupulous libertines, who may with impunity put them under the ban of the law by any species of perjury and false testimony.

14. It violates the principle of self-ownership, respected in our courts of law as a protection to even the most fallen of the sex.

15. It violates the very principle of our Constitution, which declares "the right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures; nor shall any criminal be compelled to witness against himself," etc.

16. No chaste woman can encounter one of these unholy licensed prostitutes without the blush of shame covering her face, and without a glow of indignation at the unmanliness of men, who by their legislation have thus branded and publicly degraded them.

17. It will authorize locations in which all the appliances of art and luxury will combine to seduce our youth and lead them astray; where vice will be shameless, and virtue be scouted as a weakness.

18. Finally it is not in keeping with the growing intelligence of the age, the developments of science, and the better understood laws of life. It outrages the womanly sense of wives and mothers, and strikes at the foundations of the household by rendering licentiousness easy and respectable.

Such manifest evils arising from a measure that outrages all womanly sense, and ought to cover its supporters with shame, must be met with unqualified reprehension. Better, according to the old Jewish method, stone the woman who offends than by this monstrous acceptance of her install her profession as a public necessity, and still farther brand and degrade her, casting upon her the entire odium, while her partner in guilt escapes unblamed.

ELIZABETH OAKES SMITH.

#### LIFE TASKS.

Arnold, a lad residing in a small German town, had early given indications of remarkable musical talent, and his father one day making a journey to a neighboring city took the boy with him, and having heard of a distinguished musician who was organist at the cathedral, and who also taught a few scholars, he took occasion to call upon him and ask his advice as to whether the boy's abilities would justify him in giving him a thorough musical education. After examination, the decision was favorable, and the master agreed to take charge of the pupil, but only on one condition. This was, that he would bind himself by a solemn promise never to attempt to play anything that was not set before him as his appointed task. The condition seemed so easy that Arnold readily gave the promise and he soon entered upon his duties. His talent had already been somewhat cultivated, and he was inclined to be vexed when he found that the first lessons put before him were of the very simplest kind, and so trivial that it seemed as if a child might master them in a single day.

As time went on, and the daily tasks still consisted only of the old familiar exercises, he often found it hard to be patient or obedient; and when a year had gone by and he was still forbidden to play anything but the same wearisome repetitions, it was not easy to resist the temptation to break the promise he had so freely given, and by a bold display of his abilities to prove to his teacher the talent he felt sure he did not give him the credit for. In his little world he met

companions who, with even less practice than himself, would play before admiring audiences, and bright eyes and rosy lips spoke that sweet applause so grateful to the heart, especially of youth; while he must perforce acknowledge that he was not yet sufficiently advanced in his studies to be permitted to exhibit his accomplishments; and he could read in those same bright eyes the word the lips forbore to utter, "Dunce!" Truly it was hard; but still through many heart-burnings, many strong temptations and ambitious longings, he kept bravely to his obligation.

Thus three years wore away, and his progress was so gradual that it was hardly apparent. What he knew he knew thoroughly, and he grew more and more to have confidence in his teacher, and more modest ideas of his own acquirements, though the inward consciousness of power all unused never forsook him. It was not often that the master seemed to notice the boy's restlessness. One day, however, as they stood together before the organ, he looked up and said quietly, "Did you ever reflect that this great instrument, with all its wonderful capacities, is much like a body without a soul? All its powers are as nothing, if there be no adequate force behind or within it to give them expression. Never allow yourself to believe that the time is lost which is used in the gathering of that force, but employ the time faithfully, and remember that from the wise concentration and repression of power come many of the strongest and sweetest, the most sublime as well as the most beneficent things of life."

There now began to be preparations made for a great musical festival to be held in the cathedral, and there was much excitement among the students when it became known that some of them were to be called upon to assist upon the occasion. It was hardly in the nature of a boy like Arnold to hear without a pang of disappointment and envy the glowing hopes and anticipations of his fellow-pupils, as he thought what might have been his fortune if opportunity had been allowed him in time. It was too late now; he must wait; surely the time would yet come.

The day arrived, and the vast cathedral was thronged with the rank, wealth, talent, and beauty of the city. There were many excellent selections to be performed, but one which was to be the masterpiece and crown of the whole was to be given on the organ, it was supposed by the master himself. Indeed, whose hand but his had the skill or the daring to attempt such a task? But as Arnold stood looking on when the time came, he felt a touch upon his shoulder, and the voice of his master bade him take the place at the instrument. The boy looked up in incredulous amazement. What! his unskilful hand to play this grand composition? His poor untutored powers to be put to this divine work? He drew back bewildered, but the strong hand forced him to the seat, and as he hurriedly glanced at the page before him he took courage as he saw that the piece began with one of the simple exercises which had become so familiar to him. Tremblingly he touched the notes, but as he went on, his touch grew firmer and bolder, and more and more he put his heart into his work as he found that of all that most difficult piece there was not a line which he had not practiced daily, and the sole difference was one of arrangement. His heart swelled within him as the truth flashed on his mind that his teacher had after all appreciated him at his true worth, and had guided and taught him as he had indeed taught no other; that of all the homely drudgery of the past, not one moment had been lost, and all his wearisome tasks were suddenly transformed into joy and beauty. Soon he grew inspired with the greatness of his theme. With ever fresh delight, as he swept the keys with ever bolder hand, while new powers seemed born within him, he forgot himself, and but one thought possessed him,—to interpret as divinely as he might this grand, sweet message to the human soul. As the last magnificent burst of harmony died away, peal after peal of applause broke from the assembly, and the boy arose to meet what was still more grateful to him, the approving eye of the master. No longer a dunce, but a genius—a hero! Was not this a triumph to toil for, to wait for? The long trial was over, and it was with the keenest pleasure that he reflected that no consciousness of a broken promise rose up to shame his secret soul. In the years of success that came to him, he never had reason to regret that wearisome time when all unconsciously he acquired not only the skill of the artist, but all those higher experiences of obedience, patience, labor, and sacrifice without which there is no true success, no true happiness.

Since what we call the ills of life are inevitable, and "man is born to trouble as the sparks fly upward," it is surely wisest and best to win from them as far as we may every possible fruit of blessing. If we could look upon every mean task, every petty duty, every trial and temptation, every trouble and sorrow only as the simple but necessary exercises set us by the hand of the Divine Master, to be endured and learned, and by persistent effort to be overcome; if we could assuredly believe that mighty deeds and heroic lives only result from humble, patient toil, and faithful obedience to duty, and that contempt, neglect, or avoidance of the trivial burdens of life meant failure and shame when the great and decisive moment of our destiny confronted us,—with what different eyes we should view our common daily and hourly drudgeries, and how patiently should we work and wait for that occasion which may sooner or later, here or hereafter, in God's good time, come to us all!

PROVIDENCE, R.I.

C. APLIN.

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4. N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

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- SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.
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7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSERS.

"THAT WHICH is not good for the swarm is not good for the bee," said Marcus Aurelius; and he said much in little.

THE FIRST LIBERAL LEAGUE of Boston will hold its last monthly meeting for the present season next Sunday, May 18, at 3 P.M., at the Woman's Club Rooms, 4 Park Street. Col. T. W. Higginson will read a paper on "The Meeting of Extremes." All who are in sympathy with the objects of this League are invited to attend.

IT GIVES us real satisfaction to receive such a message as this from an old subscriber in New Jersey: "I take THE INDEX, not because I always agree with it or you, but because it has always been really and truly free, open to the discussion of all questions, even the 'free-love' question. If I thought you would be likely to retreat from this position, I should discontinue at once! Seeing, however, how strong your own convictions are on the aforesaid question, I honor more than ever the freedom of THE INDEX."

HENRY WARD BEECHER, in a lecture on the right of Chinamen to stay in this country, and be protected by its laws, said: "We are told that the Chinaman is an idolator, and that a man who can withstand the influences of Christianity, as he has done, must not be allowed to associate with Christians. We had stoned him, and clubbed him, and persecuted him, and tried religion upon him in almost every shape; and still he would not embrace it! Nevertheless, we were sending hundreds of thousands of dollars to support missionaries in China."

THE *Unity* says: "The editor of the *Glencoe Register*, Minn., is named Liberty Hall, and sounds like one. In a long editorial, he criticises a minister who has been preaching there that 'infidelity and immorality are inseparable,' and says, on the other hand, 'Superstition and immorality are the two vagrant tramps that have from the beginning been seen hand in hand stalking down through the ages.' He says ninety-five per cent. of the convicts in the State Prison at Stillwater are 'firm believers in the doctrines taught by the Church.' The weapon against 'infidelity' put into the hands of all such ministers by the National Liberal League, when it committed itself to the demand for immoral legislation at Syracuse, has done the liberal cause more harm than can be undone by any smart epigram or smart statistics.

RENAN, in his late inaugural address, paid this fine tribute to the ennobling ethical influence of science upon the minds of its sincere devotees: "And as to nobleness of character, how can one accuse science of striking at it when he sees the minds that science forms, the unselfishness, the absolute devotion to life work that she inspires and sustains? With the saints, the heroes, the great men of all ages we may fearlessly compare our men of scientific minds, given solely to the research of truth, indifferent to fortune, often proud of their poverty, smiling at the honors they are offered, as careless of flattery as of obloquy, sure of the worth of that they are doing, and happy because they possess truth. Great, I grant it, are the joys which a firm belief in things divine confers, but these the inward happiness of the wise equals, for he feels that he toils at an eternal work and belongs to the company of those of whom it is said, 'Their works do follow them.'"

THIS IS the estimate of Matthew Arnold formed by a writer in that very pleasant fortnightly, the *Literary World*: "Mr. Arnold belongs to a class of brilliant writers, common in France but very rare in England, and which, all things considered, it is to the credit of our racial character that it does not favor. Broadly stated, the distinguishing feature of these writers is that while there is more sound

than sense in their remarks, their style, their way of putting things, is so very admirable, their intentions are so good, and their tone of thought is so flattering to the cultivated reader, that he allows his eyes to be blinded to the real truth of a question, and his good-sense so to be lulled to sleep that he is ready, for the time, to accept arguments quite without this quality. For Mr. Arnold is in his way a sentimentalist, and, excellent as his ideas generally are, one never can trust the judgment of a man whose views are founded less on reasoning than on a curious mixture of instinctive feeling and of prejudice. Considered as a writer upon serious subjects, the bottom difficulty with him is not that he wilfully shuts his eyes to the truth, or that he has an illogical mind, but that a certain defect of vision makes it impossible for him, to use his own favorite expression, 'to see things as they really are.' Mr. Arnold has another peculiarity which is rather French than English, namely, this: that he never doubts the worth of one of his own opinions because nobody else believes in them. The wind of argument may howl about him, and the hail of derision rattle; he heeds neither, but blandly goes his way."

THE Springfield *Republican* published these comments on the Pocomet murder in its Boston letter of May 8: "The Pocomet child-murder touches several of the deep chords in public opinion, and is as exciting, except for the lack of mystery in the case, as the Pomeroy affair was a few years since. It is a monstrosity, and yet it reveals a vein of the New England character that it is well for us to notice a little before we let it pass into the quick forgetfulness that awaits everything in this age, when the daily newspaper creates and terminates publicity by its swift-succeeding waves of news and gossip. The religious fanaticism which led the Freemans to murder their own child is a distinct trait of our people,—less noticeable now, and perhaps less active, than it was when our ancestors whipped Quakers and hung witches, but existing always in one guise or another among the descendants of the Puritans. In the old times it was an intolerant spirit of persecution among a powerful class of the people; in the wretched clan of fanatics at Sandwich, without power except over their own families, it shows itself in the cruel bigotry which delights in sacrifice, even to the extent of making the father kill the child with his own hand. At such a deed Nature has always shuddered, but the prevailing religion has more than once upheld it; upon the abominable theory that the Deity is an angry and blood-thirsty being, to whom the most exquisite cruelty of human sacrifice is a sweet offering. The story of Abraham falls just short of this; but the story of Iphigenia, slaughtered on the beach at Aulis, by the order of the priest and the consent of her father, stood out, among the ancients as the acme of religious crime, against which philosophers like Lucretius made the most indignant protest.

"So much to guilt Religion could persuade," said he in his stately Latin, after describing the scene of the maiden's death. And now we have close by our doors, amid the sand and pine woods of Cape Cod, a Massachusetts Iphigenia sacrificed in circumstances to make the blood run cold, and with the poor girl's mother even consenting to her death! It is a reduction to bloodiest absurdity of some propositions that are only too common in the traditional theology,—and many that abhor the crime may see the dark shadow of their own dogmas in its ominous light. It is hard to predict what the fate of the wretched parents will be, but the case itself will poison our annals for awhile, as the Pomeroy murders did, and probably the father and mother will find their way into our State Prisons, at Concord and Sherborn, if Warden Chamberlain does not succeed in burning up his whole concern in the next six months."



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Chartered by the National Liberal League of America.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown.  
 Issued to the President and Secretary on behalf of the Florence Liberal League.  
 SYRACUSE, N.Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.  
 ALBANY, N.Y.—President, Thomas J. Hennessey; Secretary, Thomas Dugan.  
 Issued to the President and Secretary on behalf of the Albany Liberal Association.  
 BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.  
 Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.  
 PASSAIC CITY, N.J.—President, J. H. Adamson; Secretary, F. W. Orvis.  
 Issued to the President and Secretary on behalf of the Passaic City Liberal League.  
 JACKSONVILLE, ILL.—President, David Prince; Secretary, Miss J. M. Meek.  
 Issued to the President and Secretary on behalf of the Jacksonville Liberal League.  
 ROCHESTER, N.Y.—President, Anson C. Allen; Secretary, Hume H. Cale.  
 Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.  
 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.  
 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MOSES HAYS, Rochester, N. Y.  
 FRANKLIN GOODYEAR, Cort-8, R. URBINO, West Newton, Ind., N. Y.  
 Z. T. WATKINS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.  
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 HARRIET A. MILLS, Syracuse, N. Y. J. H. ADAMSON, Passaic City, N. J.  
 W. H. HAMLEN, Boston, Mass. ROSE WHITPLE, Boston, Mass.  
 T. O. GAGE, Fayetteville, N. Y. D. G. CRANDON, Chelsea, Mass.  
 B. F. UNDERWOOD, Thorndike, CHARLES ELLIS, Boston, Mass.  
 CATHERINE C. HURLBUT, AL- case, N. Y.  
 BANY, N. Y. H. P. STARK, Rochester, N. Y.  
 EBEN TURE, Chelsea, Mass. JOSEPH McDONOUGH, Albany, N. Y.  
 JOHN NILL, Waterville, N. Y. N. Y.  
 E. A. SAWTELL, Boston, Mass. W. SCHLESINGER, Albany, N. Y.  
 THOMAS DUGAN, Albany, N. Y. JOHN FRET, Albany, N. Y.  
 JAMES B. FISK, Rochester, N. Y. C. D. B. MILLS, Syracuse, N. Y.  
 DAVID H. CLARK, Florence, S. P. HALLOWELL, Boston, Mass.

## About the Foundation of Morals.

MY DEAR MR. ABBOT:—

That there is in the nature of things a "moral law," irreversible, irrepensible, unalterable, I have no disposition to deny, any more than to deny that there are mathematical truths. How to discover the "moral law" is the question. Has it been discovered and demonstrated? Yes, says every church. Its foundation is the "will of God," and that has been revealed,—in the Bible, says the Protestant; in the Holy Catholic Church, says the Roman Catholic. This may do for those who can believe it; yet if it be true of either form of revelation, seeing that both sects of belief have been so wide-spread, the wonder is that the Christian world should not be more moral. The wonder is, that the faiths should decay. You and I know that such faith is fast becoming impossible. But the sincerest of the believers will hardly dare deny that good morals are possible without such faith. If they are possible, then there must be some other foundation. If an infinite will, outside of time and space, has not been revealed to the finite human mind, it seems quite certain that such a manifest impossibility will never take place. Hence, whether we postulate the "moral law" as the "will" of the unknowable God, or as a mathematical necessity from the nature of things, it can only reveal itself to the individual according to his individual capacity, just as arithmetic, geometry, chemistry do. Let us suppose, for the sake of argument, that an individual by natural capacity and the study of men and things has been able to fully understand and codify the perfect "moral law," how is he going to reveal it, as fully as he himself holds it, to another who lacks his capacity for perceiving and believing? Can a cup hold beyond its capacity?

I do not deny the existence of God any more than of life, nor the existence of a "moral law," in the abstract, any more than I deny the existence of a triangle in the abstract. But,—

Search thou at home, or search abroad,  
 "Canst thou by searching find out God?"  
 Canst thou, a molecule, grasp the globe?  
 Wiser art thou than dear old Job?

And regarding the term "God" as standing for the incomprehensible essence of life, of which I am a conscious atom, and the term "will of God" as the order or nature of things, of which I am capable of seeing only an infinitesimal part, and regarding and judging, to the best of my ability, of what little I do see, I am disposed to say, if you will excuse the rhymes,—

The "fool," who says there's no God, is a curse,  
 The bigot, who makes Him a fool, is still worse  
 (And probably carries his God in his purse).  
 'Tis wisdom to know how little we know,  
 And how to discover a friend in a foe.  
 Now let us rejoice in whatever may come,  
 And overthrow evil, beginning at home.

Profoundly believing in what the French call the "solidarity of the human race," as well as in the doctrine of growth, both individual and social, I dis-

claim and deprecate judging any human being by a moral law above his capacity. If I am to resolve myself into an inexorable moral Rhadamanthus, this world becomes intolerable. Some seventeen or eighteen years ago when our country seemed about to sacrifice millions of lives to save the Union without abolishing slavery, I wrote a little "family sermon," with no thought of putting it in print, or doing more than to express at home a feeling which grew out of the terrible crisis. On looking it over after having entirely forgotten it, I see that it expresses some things which I wish to say in the present crisis, when old superstitions seem to be plotting as desperately to maintain the slavery of soul and conscience, as avarice then did to maintain the slavery of muscle, and so I offer it, if it meets your approbation, to the readers of THE INDEX.

Yours truly,  
 BOSTON, May 6, 1879.

ELIZUR WRIGHT.

## How bad ought we to feel when People do Wrong?

We read in a very old book of a prophet who felt so bad at what he thought the wickedness of everybody around him that he went into the wilderness, sat down under a juniper tree and wished he might die. The old book says that the Lord of Hosts, for whose cause he had been very jealous, did not grant his prayer for death, but, after a very sublime conversation upon the subject, sent him back about his business. Many people worship the old book, and, certainly so far as the good sense of this story is concerned, they have some reason.

The old prophet aforesaid, according to the story, had good cause enough to go into the wilderness, whatever he may have had for his despondent feelings under the juniper tree, for the king had killed his comrades, without exception, as he supposed, and threatened to kill him. But it was not that he grieved about so much, but that the king had thrown down the altars and the people had forsaken the covenant, by which he meant the service of these altars. That was the body of the crime and the killing of the prophets only the color of it, evidently, in his eyes. Nowadays we sympathize with his feelings about the slaughter of his fellow-prophets, but can't manage to see how he need have felt so very bad about what had happened to the cause of the Lord of Hosts by the overthrow of the altars.

Though all things are but one thing, and there is nothing we can think of which is not of a piece with all the rest, yet there are systems or sides of things throughout the universe that shadow forth, reflect back, or resemble each other. Of course, I am speaking of the universe of life and thought; for as to matter or the material universe, it is nothing but the dead arena—carpet, saw-dust,—on which the soul-living universe proceeds. Of its own self it is really nothing, and has no significance. Without life, thought, soul, matter is but a limitless desert, lying nowhere. The might-be desert, however, explore where we will, is absolutely full of life, that is, of God and his creations, independent and dependent life. I say things reflect and illustrate each other: north and south, east and west, height and depth, hot and cold, pleasure and pain, right and wrong, growth and decay, strength and weakness, are sets or pairs of ideas that have something in common. They are related. The relation is useful and let us use it. The feeling which every good man has when he sees anything done which he believes to be wrong belongs to the family of pain. It is related to the bodily aches, and of course has similar uses. Bodily pain is a conservative principle, necessary to resist destruction, to say nothing of its being the necessary reverse of physical pleasure,—as inseparable from it as uphill is from down. In the moral world, pain at seeing wrong and joy at seeing right is the great conservative principle. But, as in the physical world, the pain may be in excess, or it may exist without doing any good. And if the doctors do any good in their multiplied efforts to invent and apply pain-killers, it may not be altogether wrong to strive to limit or moderate the pain, sorrow, and indignation of good men at the wickedness around them. Why should such pain be endured after a man has done the best in his power to set the world right, any more than we should have the tooth-ache after the peccant stump has been extracted?

True enough, says a voice, there can't be any use in useless pain; but how can we help it? How can a good man be comfortable in a totally wicked world, any more than a fish on dry land or a cat in a mill-pond? Well, perhaps he can't. Or, if you please, certainly, he can't. I will confess that the old prophet might as well have died, as he proposed, if the Lord of Hosts had not succeeded in showing that the world from which he had fled was not quite so bad as he thought it, and thus counterbalanced his pain by the pleasure of sympathizing with the seven thousand heroic souls who had not bowed the knee to Baal. The Puritans were driven out of merry England quite as much by its dancing as by the persecution which endeavored to reduce them to ecclesiastical conformity. To them it was a sin to be too merry; and it was therefore intolerably painful for them to live in a country where the majority of the people were prone to be frolicsome, and the government was wicked enough to allow them to be so. This peopled New England with an earnest God-fearing race, who took solid pleasure in the most dismal sermons that could possibly be preached. The one good and true idea which, among heaps of false ones, they brought with them was, that God's will should be done without regard to consequences, or at any cost; not what a man might believe to be God's will, but his absolute revealed will, for they had not the slightest notion of religious liberty or the right of conscience. They denied the authority of the Pope or any Bishop, but set up instead the



authority of an old book, and gave the individual very small latitude of private interpretation, none at all of rejection. That idea of the supremacy of the divine or higher law took root and grew in New England from the first; and the idea of religious liberty or rights of conscience has sprouted up and grown well recently. But the veritable grain of either kind does not yet probably bear a large proportion to the weeds.

Now there is undoubtedly, in the moral world as in the physical world, an absolute perfect law, plan, and will of God, towards which all degrees of goodness tend; and every moral being sees more or less of this law, and every one also may suppose that he sees more than he does, and he may suppose that to be law which is not. Now whatever a man really believes to be the law of God, or the morally right thing, that cannot be violated by himself or anybody else within his knowledge without giving him more or less pain. The power of mind by which the moral right is apprehended is called conscience, and in reality it cannot be supposed to be perfect or infallible in its judgments any more than the whole mind in all its action can be thought perfect or infallible; but one thing is certain: that by the individual it must be regarded as infallible, so far as it judges, for it is really the only judge he has,—the soul's highest court of appeal. The man who gets all the light he can, consults his conscience and then accepting its verdict as the will of God, as he honestly must, does it without regard to consequences, is a good man, the best man that can be in his circumstances, even though he accepts much second-hand morality that is not accordant with the real law of God. On the contrary, the man who, yielding to passions and appetites, disregards or drowns the voice of conscience, and don't care whether God's will is done or not, is a bad man, even though circumstances prevent him from doing any harm; a bad man, though circumstances should make him a useful machine. The good man, having done the best he knows how, ought to be happy under the juniper tree of Elisha, or the gallows tree of John Brown.

He should remember, I think, that bad as the world is, as far as it may be from what he believes or, if you please, knows to be the will of God, it is probably not so far from what it believes to be so, though no doubt it is far enough even from that. Again, as flowers sometimes grow in the most unlovely places, so there are some things done as they ought to be by the worst people. It is some comfort if a thief carrying off his plunder stops to give a starving child the price of a loaf of bread, or the tyrant who has sold the husband from the wife is kind to his own wife and children. Dickens has done some hurt by denying entirely the goodness of a class of people who perhaps think they enjoy a monopoly of that article; but he has certainly done vast good by showing the goodness which often grows among people whom everybody regards as depraved, and who don't make any pretence of saintship themselves. Now notwithstanding Dickens, I still believe in the saints; not in the Pecksniffs as such, nor in humbug as a principle, but in human nature in spite of humbug. First, I think a great deal which is taught as Christianity or religion is certainly different from God's verity, and has no claim to be received as a revelation of that part of the spiritual world which lies beyond the scope of our present faculties, not being a true statement even of what is within the scope of those faculties. Yet I have no doubt that multitudes conscientiously accept it as true, and while this obedience to conscience makes them good, the humbug which they swallow strongly tends to make them unlovely. Moreover, I believe it possible for men who are conscious that this theology is a humbug, to be nevertheless conscientiously convinced that it is useful to those who conscientiously believe it, and therefore they either refuse to avow their own want of faith, or they even actively propagate the humbug. And as charity is always more comfortable than the reverse, I cling to this belief as long as I can, both in regard to religion and politics. I see both in Church and State many men whose strength of mind cannot be denied, nor their generosity of temper, who have had all the opportunity in the world to see through certain traditional shams, and who still use them with great gravity and every appearance of sincerity. I can't well help believing that they do so conscientiously and because they expect good results, better than they could get otherwise. In other words, they convince themselves that it is the will of God that they should delude people or keep them deluded. Perhaps they think the world a little crazy, and not in a condition to take truth unmixed with falsehood. I have an entirely different opinion; still I don't and can't think these conscientious dealers in humbug as bad or as hateful as if they didn't mean well. This is some comfort to me. But even if I did not believe them conscientious, I should think I had a right to rejoice in any truth they uttered, or any good they did without meaning it. In the universe good is always coming out of evil as well as coming up in spite of it. Otherwise I guess it would not be.

In a wicked and perverse and stupid world, or what verily seems to us to be such, after having done the best we know how to make everything go right, it does not seem to me there can be much use of feeling bad if it don't. There will always be some little things that can be made to go nearly as they should. If we can't purify the Church we can keep our doorstep clean. If we can't free the slaves or shut up the rum-shops, we can be merry on Cochituate water and smilingly show a stranger the road to Cambridge Street or to Canada. I think it is fairly due to God, who is just as much wiser than we, as he is larger and older, after having done the best we can, to accept the result as the best that could be, and be as happy about it as possible.

#### THE DECLINE OF INDIVIDUALISM.

The friends and auditors (we dare not say parishioners) of Mr. Frothingham in New York recently showed of what earnest and cordial cooperation they were capable in the complimentary reception which they tendered to that gentleman on the eve of his departure for Europe. The occasion was graced by the presence of George William Curtis, Thomas W. Higginson, John W. Chadwick, Oliver Johnson, and many other personal friends and sympathizers. Mr. Curtis made one of his captivating speeches. Mr. Frothingham was equally happy in the characteristic modesty with which he shielded himself from compliment and converted the homage of his friends and admirers into a tribute to the cause he represented. While claiming little credit for himself in the results which he recognized, he felt that something had been gained in the twenty years of his ministry of a value so inestimable as never to be spoken of without reverence. There had been a gain in liberty, in the privilege of free speech and of free action; a gain in intellectual quietness, of better calm, of spiritual equilibrium.

If the gain in intellectual quietness be at all doubted, no one can fail to admit that the gain in the liberty of free speech is positive and real. Mr. Frothingham undoubtedly deserves more credit in effecting this result than he is willing to take. And perhaps few have more thoroughly tested the reality of this present privilege than he. This increased freedom of speech and action has been a gain for individualism. It has made individualism possible. But it has also displayed its limitations, its arrogance and insufficiency. And it is a hopeful sign that these defects have come to be recognized and deprecated by some of those who have commonly been regarded as its prominent exponents.

If Mr. Frothingham's address at this leave-taking should convey to any the idea that he was perfectly satisfied with the condition of things, and had attained all that he thought attainable or desirable, this misconception will be easily corrected by reading the abstract in another column of his farewell address to his people, delivered two Sundays ago and subsequent to the reception of which we speak. His discourse is characterized by the New York Times as "an address that forms (or will hereafter form) one of the most notable utterances of the religious literature of this country." It adds also: "It is essentially a frank and open confession of the failure of the movement itself, and of its lack of organizing power." This remark of the Times is based on Mr. Frothingham's admission that "the era of individualism is drawing to its close," and that "we are on the verge of an era when organization will be invoked to work out our problems; that the era of destruction has passed by, and that the era of reconstruction is dawning; that the pulling down has been done, and that the current of human progress is setting in the direction of building up, helping each other, producing new institutions."

We can imagine the glad sense of relief with which these words will be hailed in many quarters. For once, indeed, our New York friend furnishes his opponents with an opportunity of agreeing with him which we hope they will generously recognize. Justly or unjustly, Mr. Frothingham has been regarded as an axe-man, a breach-maker. To all persons of liberal constructive sympathies it can only be pleasant to see him substitute the trowel for the axe, and to install him as a free and accepted mason in the chapter of the world's builders. To us, his recent admissions seem not to be a confession of failure but a change of base, a ripening of conviction. Mr. Frothingham has not hitherto assumed the rôle of a prophet or organizer; he has been seemingly content with that of a critic. He has interpreted and exposed, and his interpretations and exposures have been uniformly negative and in the interest of individualism. As organization has never been his accepted object, it seems a pointless reproach to accuse him of falling in that which he never attempted. Few of his Orthodox opponents would charge him with inefficiency as a disorganizer. As a moral pathologist he has made free use of the microscope and the dissecting-knife. He has sought the causes of disease, but has argued for a distinctness of function and a dismemberment of parts which has seemed somewhat incompatible with the normal anatomy of society and religion. We wish him all curative success in his new and therapeutic interest.

But we introduced Mr. Frothingham's farewell words with less reference to his personal position, concerning which we court no controversy, than as an indication of a state of the atmosphere of liberalism which is confined to no local area. Mr. Frothingham's critical perception was never more barometrically sensitive than in its recognition of the fact that "the era of individualism is drawing to a close." It is felt in the air. The editor of THE INDEX was prompt to see it, and has lately given this conviction very emphatic expression. "Individualism," says Mr. Abbot, "is a blind guide to-day." "Liberalism is to-day in a pitiable condition because it is still so largely in the individualistic stage." "To-day, whether in social science, ethics, or religion, thoughtful men are confronted with the fact that individualism is nothing but Protestantism gone to seed, and that it is utterly incompetent to settle a single one of the great questions which shake the modern world." "Absolute moral irresponsibility,—that is the inevitable and logical outcome of individualism with its one idea of private judgment."

These clear and ringing words of Mr. Abbot's are cordially indorsed by two of Theodore Parker's pulpit successors, Mr. Wasson and Mr. Blake. In spite of the dissent they have drawn forth, we must regard them as notable and hopeful signs of the times. Individualism was a protest against the bond

age of the private judgment. The private judgment has been emancipated and cannot be re-enthralled. This gain of individualism will remain, but the law of solidarity by which the individual is related to the general judgment and the general welfare of the universal man is to receive a warmer and a more perfect recognition. It is a time to build and plant for humanity. The individual must learn that "no man liveth to himself, and no man dieth to himself."

Individualism in its degenerate forms is a recognition of rights, but not of duties. It has no power of cohesion. In society and religion it disintegrates, but does not unify. Its limitations were recognized some eighteen hundred years ago; for he who said, "Why is my liberty judged by another man's conscience?"—a plea for the right of private judgment—also said, "Let every soul be subject unto the higher powers," and, "Let no man seek his own pleasure, but every man another's good."

We hail with joy an era in which the positive and curative aspects of science, religion, and social order applied to the problems of life and mind shall kindle anew the enthusiasm of men and bring them together in the unity of the spirit and the bond of peace. Let it be the watchword of liberalism to-day, not merely to weaken the things which are passing away, but to "strengthen the things which remain." "For if that which was done away was glorious, much more that which remaineth is glorious." It would have been interesting to discover the basis of organization on which Mr. Frothingham expects to work. He was not prepared to state it. Both Protestantism and Catholicism seemed incompetent for his purpose. But we are assured that it would not be "a protest, but an affirmative and humanizing religion, taking hold of the highest enthusiasm and ideal of humanity and linking it to the eternal." If Mr. Frothingham builds on this glorious foundation, he will build his church on the same rock on which the Man of Nazareth stood, and the gates of hell shall not prevail against it.—*Boston Christian Register*, May 10.

The *Christian Register* for to-day prints the larger portion of the Rev. Mr. Frothingham's farewell address to his congregation, and makes it the text of a very interesting article on "The Decline of Individualism." Mr. Frothingham has come to the belief in a new dispensation, when individuals, however richly endowed or inspired, will cease to be prophets, and when organization will be invoked to work out our problems. He finds that the era of destruction has passed by, and the era of reconstruction is dawning; that the pulling down has been done; and that the current of human progress is setting in the direction of building up, helping each other, producing new institutions. To be sure, he does not recognize either in Romanism or Protestantism the moral forces by which the reorganization is to be effected; but the *Register* thinks it is significant of the progress of liberal thought that he is no longer to be regarded as an axe-man or breach-maker, but as one of the world's builders.—*Advertiser*, May 10.

#### A LETTER FROM REV. DR. ELIOT.

TO THE EDITOR OF THE CHRISTIAN REGISTER:—

May I ask your extreme indulgence and that, possibly, of your readers, for some suggestions upon the apparent tendencies of religious Unitarian thought, during the last few years and at the present time?

Not very long ago, an effort was made to form a religious society in St. Louis on what was intended to be the broadest ground of Free Religion. At the first meeting it was announced that no prayers would be used nor hymns sung, but a short meditation and spiritual songs instead; and the name of God nowhere appeared in the articles of organization, so that atheists and unbelievers of all shades could be drawn in and hold membership on equal terms. Perhaps some good might have resulted from such an association, if successful, and no special opposition was made to it. But a second or third meeting was the last. A religious society without the recognition of a God would have been somewhat anomalous, to say the least.

Last Easter Sunday I was present at a Sunday-school celebration with a printed special order of service, responses, prayers, anthems, and "carols," very beautifully arranged, although by far too purely intellectual for childlike needs. From beginning to end neither the name of Jesus nor of Christ appeared, nor any allusion to the Resurrection, nor any word which would not be equally in keeping with religious worship in a Jewish or Buddhist temple. There was a place where "Reading from Scripture, Saints, and Sages" could come in, but it was not used, the services being sufficiently long, perhaps, without it. The "responses" were from Isaiah, Jeremiah, and one very beautiful but mystical and (for a child) very obscure selection from "the Rabbins." The place left for "sermon or other exercises" also afforded opportunity, which was briefly but emphatically used, for naming the name of Christ, in commemoration of whose rising from the dead the festival of Easter is supposed to have been appointed and is presumably continued. It may be hardly fair to say that the order of service was arranged with the deliberate purpose of leaving out the name of Jesus Christ and his gospel; but it is a noteworthy fact that in an Easter service for children this result was so successfully attained, whether with or without design.

I have also before me "Part First" of "Services and Songs for Sunday Schools," of which the same remark can be made. The name of Jesus does not appear in it anywhere, nor any allusion to him. There are, however, some two or three short quotations from the Gospels, the Epistles, the Psalms, and Ecclesiastics; as also from Buddha, Confucius,



the Rabbits, Tegner, Perslan, Barbauld, and Barrow. The Lord's Prayer, as a chant, also appears. Throughout the whole service a strong devotional spirit prevails, with lofty meditation and good counsel, although frequently beyond the range of average youthful thought,—which perhaps was not easy to avoid. The peculiar feature that impressed me was, that a Christian Sunday-school might use the "Service," or others like it, for a series of years, without ever having heard of Christ or knowing who he was or is. If the purpose were to establish a Christian Church without Christ, this would be the right way to accomplish it. The desirableness of such a result, or the wisdom of making it possible, may, not uncharitably, be open to question; but I do not seek to discuss it now.

The religious phenomena referred to have rested on my mind with greater weight because of other indications of the same drift of thought during the ten or twenty years past among so-called Liberal Christians. Perhaps we should say forty or fifty years, but tendencies do not show themselves plainly until after long and comparatively unobserved action. Of late the outcropping has been sufficiently marked to satisfy, if not to astonish, the most "advanced" thinker. Still more may it reasonably excite those who yet retain some belief in "historical Christianity," as important to a sustained Christian belief, to ask with seriousness in what direction are we going, and at what point of faith or unfaith shall we probably come out.

The question is one which might be much more easily answered if there were a recognized organ of Unitarian churches; but properly speaking they have and can have none. It is our best distinction that we hold a strictly congregational independence, and no church gives to any other, nor to all others combined, the right to speak or act for it, on questions of doctrinal or religious interest. Still further, as individual believers, we hold and strenuously maintain our right of private judgment. We admit no "articles of faith or creed" as a test of fellowship, and the adoption of such would virtually destroy all reason for our continued denominational existence. To myself this is by far the strongest bond that holds me to the Unitarian name; for in opinion I agree quite as nearly with many of the liberal Orthodox and Broad Church Episcopalians as with the average Unitarian believer; much more nearly than with many of those who, of late, claim the most frequent hearing. But the liberty wherewith, as I believe, Christ hath set us free, is our most precious heritage, and I am cordially ready to concede to others all the freedom I claim for myself. Nor do we dispute the right of any man to call himself a Christian, who sees fit to assert it, on account of whatever doctrinal or speculative difference of opinion. This liberty of faith and of "prophesying," so unspeakably precious, we do not see recognized as distinctly in any other communion as in our own; and in my judgment, it is our peculiar mission, our denominational work, to maintain it as untrammelled as Jesus Christ and his Apostles gave it to us.

Nevertheless, in calling ourselves "Unitarian Christians" we have been understood, and in the organization of our "National Conference" we declare that we understand ourselves, as owing spiritual allegiance to the "Lord Jesus Christ," by pledging ourselves "to the service of God and the building up of the kingdom of his Son." Article Nine is emphatic in declaring that "reaffirming our allegiance to the Gospel of Jesus Christ and desiring to secure the largest unity of the spirit and the widest practical co-operation, we invite to our fellowship all who wish to be followers of Christ." That declaration was made some ten years ago, after animated discussion, by a very large majority. I do not see how any body of Christian believers could, with even a show of consistency, come to a conclusion less pronounced than this. Certainly I should feel myself strangely out of place in any denomination by which such spiritual allegiance and discipleship is deliberately disavowed. I do not feel that my freedom is abated by calling the Lord Jesus Christ my Master. I cannot comprehend any higher service of God than that which consists in building up the kingdom of his Son.

And just here comes in the cause for present thoughtfulness, almost anxiety; for, unless I read the signs of the times aright, the drift of theological speculation and denial and doubts is bringing us full near to the point when a reconsideration of the question, in an equally large convention, might find the majority of votes on the other side. Perhaps it is a needless apprehension; for I have lived, during these last six years, not only at a distance from our Unitarian centre, but also out of the professional ranks, and things may not seem to me exactly as they are. A more free and general intercourse with the affairs of the working-day world has also greatly intensified my conviction of the absolute necessity of Christ to his Church and to every work of enlarged Christian philanthropy. Outside of spiritual allegiance to him, I find no effectual approach to men, no sufficient argument for self-denial and self-sacrifice. In the foreground and at the centre of every great work for the cause of suffering humanity or for the advancement of true civilization, we must plant the cross of Jesus Christ. "If I be lifted up, I will draw all men unto me." With that attraction there is no limit to human endeavor and attainment. Without it, the majority of men and women fall back into the commonplaces of worldly ambition and self-service, in which no great work can be thought of or done. If by reason of restored health, I could return to the pulpit again,—the highest vocation, as I believe, to which any man can be called,—I feel that I should preach Jesus Christ and him crucified more earnestly than I ever did before. It may well be, therefore, that with such feelings I look with greater solicitude than is wise to tendencies which

seem to lead the other way; but there is, most certainly, room for serious thought.

A Western paper has this moment been received containing the articles of agreement adopted at the reorganization of a Unitarian church, in which no mention is made of God, or Christ, or the Bible, nor of any distinctively Christian doctrine, ordinance, or institution whatever. The society may be, and undoubtedly is, composed of Christian men and women, with families which they wish to educate in the fear of God and the love of Christ; but there is an evident careful avoidance of "historical Christianity," of expressed Christian allegiance, of an acknowledged divine revelation, as though all of these are either of no spiritual importance, or, perhaps, stumbling-blocks in the way of the highest religious growth.

Is it a determined tendency of religious thought? Is it the chosen direction in which Unitarian Christians are gradually making up their minds to move? Or is it a drift, an unobserved current, into which they are falling unaware? There is much in all such movements to command sympathy and respect, and there are undoubtedly many persons who can be reached in no other way. But is it properly the Unitarian Christian method of working, and are our churches preparing themselves for its deliberate adoption?

Bearing indirectly upon the point, and perhaps throwing some light upon it, we find in the *Christian Register* of last week (April 12) an elaborate leading editorial, which assumes the more importance because the *Register* has always been regarded as the exponent, to a certain extent, of the "conservative" part of our religious fraternity. After two columns of cautious critical argument upon the Resurrection, which is called, however, the "Reappearance" of Jesus, in its historical or rather traditional aspect, the following sentences occur, deprecating the censure of those who entirely reject the historical basis, and on behalf of those who still retain some part of their traditional faith: "Surely, those who exalt and refine their religious ideals by sympathetic study of sun-myths and other allegories of ancient worship have no reason to question the sincerity of those who make the same use of the grander New Testament narrative, even though its alleged facts should retreat into the mystic realm of fable. The truth, of which a fable has been the vehicle, is not lost when the child's faith in the fable breaks down; the moral effect survives, and it is the survival of the fittest. No Santa Claus; only the good God working through loving human hearts and hands. Let criticism make itself ever so free with the letter, the spirit escapes unhurt and indestructible. A cloud receives Jesus and all the distant past out of our sight; we know not what happened, and have no right either to affirm or deny. But this we know: that a great light has come into the world, and that for millions, believing or doubting the story of the Reappearance, there is no more death."

We do not enter now into the questions of Biblical criticism, to determine what the gospels really teach, and what is the true history of the Resurrection of Christ. The point which interests us in the present inquiry is, that both in the sentences quoted, and throughout the whole article, the historical basis is treated as of comparatively little importance one way or the other. The disciples may have been entirely wrong about it, and deceived from first to last. They believed it, after some sort, or the tradition says they did; but a mistaken belief answered all the purpose, as well as if it had been true. To us, of the present day, a myth of Reappearance is just as good in giving and sustaining the hope of immortality as the actual Resurrection itself. In fact, it is all we can have, and it is unwise to look for more. Nor can I see why the same line of argument does not equally apply, as by many it is applied, to the whole history of Christ, as well as to the "story of the Reappearance." If all mythical, and if now recognized as such, it has served its purpose, and is just as good a foundation on which to build and sustain a Christian Church and the spiritual strength of its members, as if "Christ" had been a real person who lived and suffered, and died and rose again, according to the Scriptures.

It would be impossible to express the degree of my dissent from such a conclusion, which seems to me unphilosophical, illogical, and at variance with all the principles of common-sense. The substantial historical basis of the New Testament, after making all allowance for just and even sceptical criticism, is as essential to the continuance of the Christian Church or Christian religion as the backbone is to the living body.

But my purpose is not argument nor controversy. The article from the *Register* is quoted only as an apparent indication of the same drift to which previous reference has been made. It is a tendency away from the living Christ, the Redeemer, the personal Master and Friend and Savior, towards abstractions of religious thought and speculative inquiry; towards a religious philosophy instead of a distinctively Christian faith; away from the acknowledged "discipleship to Jesus Christ" and "allegiance to his gospel," in "the building up of his kingdom," which the "National Conference of Unitarian and other Christian Churches" avows as the basis of its organization; and towards the "Free Religion" which distinctly rejects all such foundation of faith.

We need have no fear of the ultimate effect upon the cause of Christianity, even if such tendency should be established and carried to its extreme results. But the churches which yield to it will fade away and perish. Jesus Christ can do without us; we cannot do without him. The more closely we hold to him the stronger we are, both to do and suffer all the will of God. The more we separate ourselves from him, as the living Christ, the weaker

we become in the resistance of temptation, in the self-consecrating works of goodness, in our hopes of immortal life. Human nature needs the support of personal love and allegiance. The Christian Church can rest upon no other foundation than that which is already laid, which is Jesus Christ.

Perhaps I am foolishly misinterpreting the meaning and tendency of such religious facts as have now been noted, the list of which might be indefinitely extended. If so, the folly will carry its own just rebuke. The mistake, if it be such, arises from no captiousness of spirit, from no uncharitableness of feeling towards those whose convictions of duty are different from my own, and whom I neither censure nor condemn; but from a sincere love of truth and a deep interest in the best spiritual progress of humanity. But if I am even approximately right in my interpretation, I would most affectionately and earnestly appeal to all our brethren to consider the subjects involved with serious care; for out of them must come the issues, not only of our denominational, but also of our spiritual life or death.

W. G. ELIOT.

ST. LOUIS, Mo.  
—*Christian Register*, May 3, 1879.

#### A MODERN SERMON.

ILLUSTRATING THE METHOD UPON WHICH THE AVERAGE PARSON CONSTRUCTS HIS DISCOURSES.

"Brethren, the words of my text are:—

"Old Mother Hubbard, she went to the cupboard,  
To get her poor dog a bone;  
But when she got there the cupboard was bare,  
And so the poor dog had none."

"These beautiful words, dear friends, carry with them a solemn lesson. I propose this evening to analyze their meaning, and to attempt to apply it, lofty as it may be, to our every-day life.

"Old Mother Hubbard, she went to the cupboard,  
To get her poor dog a bone."

"Mother Hubbard, you see, was old; there being no mention of others, we may presume she was alone; a widow—a friendless, old, solitary, widow. Yet did she despair? Did she sit down and weep, or read a novel, or wring her hands? No! *she went to the cupboard*. And here observe that *she went to the cupboard*. She did not hop, or skip, or run, or jump, or use any other peripatetic artifice; she solely and merely *went to the cupboard*.

"We have seen that she was old and lonely, and we now further see that she was poor. For, mark, the words are 'the cupboard.' Not 'one of the cupboards,' or the 'right-hand cupboard,' or the 'left-hand cupboard,' or the one above, or the one below, or the one under the stair, but *just the cupboard*. The one little humble cupboard the poor widow possessed. And why did she go to the cupboard? Was it to bring forth golden goblets or glittering precious stones, or costly apparel, or feasts, or any other attributes of wealth? *It was to get her poor dog a bone!* Not only was the widow poor, but her dog, the sole prop of her age, was poor too. We can imagine the scene. The poor dog crouching in the corner, looking wistfully at the solitary cupboard, and the widow going to that cupboard—in hope, in expectation may be—to open it, although we are not distinctly told that it was not half open or ajar, to open it for that poor dog.

"But when she got there the cupboard was bare,  
And so the poor dog had none."

"When she got there! You see, dear brethren, what perseverance is. You see the beauty of persistence in doing right. *She got there*. There were no turnings and twistings, no slippings and slidings, no leaning to the right or faltering to the left. With glorious simplicity we are told *she got there*.

"And how was her noble effort rewarded?

"The cupboard was bare! It was bare! There were to be found neither oranges, nor cheesecakes, nor penny buns, nor gingerbread, nor crackers, nor nuts, nor lucifer matches. The cupboard was bare! There was but one, only one solitary cupboard in the whole of that cottage, and that one, the sole hope of the widow, and the glorious loadstar of the poor dog, was bare? Had there been a leg of mutton, a loin of lamb, a fillet of veal, even an ice from Gutter's, the case would have been different, the incident would have been otherwise. But it was bare, my brethren, bare as a bald head, bare as an infant born without a caul.

"Many of you will probably say, with all the pride of worldly sophistry, 'The widow, no doubt, went out and bought a dog-biscuit.' Ah, no! Far removed from these earthly ideas, these mundane desires, poor Mother Hubbard the widow, whom many thoughtless worldlings would despise, in that she only owned one cupboard, perceived—or I might even say saw—at once the relentless logic of the situation, and yielded to it with all the heroism of that nature which had enabled her without deviation to reach the barren cupboard. She did not attempt, like the stiff-necked scoffers of this generation, to war against the inevitable; she did not try, like the so-called men of science, to explain what she did not understand. She did nothing. 'The poor dog had none!' And then at this point our information ceases. But do we not know sufficient? Are we not cognizant of enough?

"Who would dare to pierce the veil that shrouds the ulterior fate of old Mother Hubbard, the poor dog, the cupboard, or the bone that was not there? Must we imagine her still standing at the open cupboard door—deploring to ourselves the dog still drooping his disappointed tail upon the floor,—the sought-for bone still remaining somewhere else? Ah! no, my dear brethren, we are not so permitted to attempt to read the future. Suffice it for us to glean from this beautiful story its many lessons; suffice it for us to apply them, to study them as far as in us lies, and



bearing in mind the natural frailty of our nature, to avoid being widows; to shun the patronymic of Hubbard; to have, if our means afford it, more than one cupboard in the house, and to keep stores in them all. And oh! dear friends, keeping in recollection what we have learned this day, let us avoid keeping dogs that are fond of bones. But, brethren, if we do—if Fate has ordained that we should do any of these things,—let us then go, as Mother Hubbard did, straight, without curvetting or prancing, to our cupboard, empty though it be—let us, like her, accept the inevitable with calm steadfastness; and should we like her ever be left with a hungry dog and an empty cupboard, may future chroniclers be able to write also of us, in the beautiful words of our text—

“And so the poor dog had none.”

—Portsmouth (Eng.) Monitor.

#### MR. COMSTOCK'S ANNUAL REPORT.

Few people know “The New York Society for the Suppression of Vice,” but everybody knows who Mr. Anthony Comstock is. We put his name at the head of our article because he is, for practical purposes, the society, and without him the society would cease to attract attention. We have received the annual report of this society, and also the “Trial of D. M. Bennett.” The two will suggest the remarks we have to make. Our comments last year seemed to Mr. Comstock to do him injustice, and we gladly published his letter explaining his course. With no wish to offend him, and certainly with no intention of offering aid and comfort to the vermin who attempt to debauch the minds of the young, we are still unable to accept all the methods of Mr. Comstock as wise or salutary. He has done a good work, and has done it well, in rooting out the vile sources of corruption. So far as this goes, he shall have our approbation and support. He has for this needed work suffered obloquy and violence, and so long as he continues to do it he must continue to suffer from all that malignant wickedness can suggest to ruin his reputation and destroy his peace. So far as his work is manly, honorable, and necessary, we wish him Godspeed. The report makes a defence of the methods employed, and Mr. Comstock justly claims that, if, after wares have been advertised, he orders them, according to the directions given, and in this way obtains evidence to convict, he cannot be accused of seducing men into crime. With that we agree. But if Mr. Comstock wrote the letter said to have been presented in Mr. Comstock's evidence at the trial of Mr. Bennett, and signed G. Brackett, then we say that Mr. Comstock passed the bound of truthfulness and honorable conduct. He writes a cunningly devised letter, giving the impression that he sympathizes with Mr. Bennett in his trials, and ordering his books. If Mr. Bennett were a worse criminal than he is, it would have been far better to let him go unpunished than to write that hypocritical letter. The consciences of men can be debauched in more ways than one, and we do not see any advantage to the community in suppressing one vice by the practice of another.

At the annual meeting, Rev. Joseph Cook was introduced, and in one of his “telling addresses” defended the work and the methods of the society. He declared that the President had pardoned Heywood without a full knowledge of the facts; but Gen. Devens' letter shows that the proper distinction was made by the President, and that he knew what he was doing.

Mr. Cook said also that “the free lovers and liberals, headed by such men as Ingersoll and Heywood, would wipe out the present postal laws, so that crime might hold high carnival in our land.” Mr. Cook reads THE INDEX, and knows perfectly well that this charge can be made only against that small body of extreme freethinkers who captured the Liberal League at Syracuse. He knows that Adler, Frothingham, Higginson, et al. pronounced “liberals” and leaders of free religion, have no more sympathy with “cancer-planting” than he has. But Mr. Cook has taken care with perverse ingenuity to make it appear to those who do not know the facts that what is called free religion and “cancer-planting” are synonymous terms. It is not strange then that he should justify the “methods.” He seems to think that anything is desirable that tends to bring “infidelity” into contempt.

But it will be a great mistake if Messrs. Cook and Comstock attempt to carry on a crusade by law against all forms of indecent opinion. There is a broad, clearly defined and well understood distinction between literature which is written with intent to poison the imagination, and the incidental indecency which is the result of rejecting the accepted laws of society. The one is poisonous and should be burned as fast as it is issued: the other is commonly only foolishly and stupidly indecent. It attracts little attention, wins fewer followers the less it is molested, and if let alone will at last feed the paper-mill. Mrs. Besant's crude production and Mr. Heywood's insane trash have, by the misdirected efforts of reformers in England and America, attained a world-wide celebrity and the certainty of an immense circulation. There are some questions which cannot be discussed, and some subjects which can have no right to show themselves in print. But among them is not the ground of marriage and the laws which protect it. It is better for society, and will give us a better solution of the question, to allow a full and free discussion of the matter in public and private by all who do not attempt to exert an influence over the passions. Any appeal which addresses itself to the reason must be allowed. We are not compelled to listen to it. But if there are fools and madmen who think they can reform society by showing reasons for taking away its chief defences, they must be allowed to exhibit

their folly. Society will be the wiser for the exhibition of the absurdity of such reform.

We stand then for the right to express opinions, however absurd and however wicked, so long as such opinions are not shaped into acts which injure society directly. Commonly, the intent to debauch marks the literature we would suppress. If any one wishes to advocate polygamy or any of the other variations from what we consider the sacred type of the marriage relation, we would give him a free field, subject only to such penalties as the ridicule and scorn of his fellows might inflict.

Mr. Abbot in THE INDEX has been fighting a noble battle against the free lovers and “repealers” who have captured the “Liberal League.” The controversy shows that the meanest conceptions of woman and marriage have organized themselves into a system and propose to reform the social state. Such a contest will bring out the differences in sharp antagonism, and “free love,” once brought to the light and forced to exhibit itself, will be glad to slink away among the other licenses which are known by grocer names.

So long as it is possible to have an honest difference of opinion on any topic, that difference must be tolerated. At that point we are willing to-day to draw the line, believing that the instincts of the people may be trusted to defend them from the evil influences of wrong doctrine.—*Christian Register*, May 3.

#### RENAN.

BY JOSEPH P. THOMPSON, D.D., LL.D.

France no longer need concern herself for a military revenge upon Germany. The wit of the Academy, the laughter of Paris, have set Berlin in a rage. In a former letter I have pointed out that the one spoil of victory which the Germans brought back from France was *Chauvinism*. The five milliards have melted away. The military superiority has so far receded before the improved discipline of the French army that a new trial of arms might turn the scale. The conquered provinces persist in being French and await the next fortune of war. The industrial and financial development of France has not only distanced, but shamed, the halting career of Germany. But the braggart vanity which had been a pardonable weakness of France since the days of the Napoleonic conquests—this *Chauvinistic* inflation—seized the head of the victorious German, and has made him more grotesquely conceited than a Frenchman could ever be. Germans of sense and experience deplore this national intoxication of vanity, and had hoped ere this to see it subside; but it has penetrated even the high places of literature and science, where it shows itself in a bigotry which does not even know itself to be insolent. Nobody outside of Germany knows anything, has done anything, or has the least prospect of being anything, except as he shall be taught in her schools. To an educated American this air of assumption is simply ridiculous; but to the cultivated Frenchman it has, of course, been annoying. At last, however, a keen and competent French *savant*, honored among scholars and admired in literature throughout the world, having recovered for himself the consciousness of what France still is, has pricked this German insolence with the spear of Ithuriel. At his reception into the French Academy, M. Ernest Renan, as a prelude to his profound and brilliant discourse, made an allusion to a pretentious culture, which his hearers instinctively applied to Germany, with shouts of derisive laughter; and which Germany takes to herself as a snubbing in the face of Europe. Without naming Germany, Renan said: “Elsewhere literature and society are things distinct, profoundly separated. In our country, thanks to you, these interpenetrate each other. You are little disturbed at hearing the pompous announcement of the coming of what is called another culture, which can dispense with genius. You scorn a culture which renders man neither more amiable nor better. I greatly fear that some races—no doubt thoroughly serious, since they reproach our levity—will find themselves mistaken in the hope that they have gained the favor of the world by quite other methods than those which have hitherto succeeded. A science pedantic in its isolation, a literature without vivacity, a surly policy, a high society without *éclat*, a nobility without *esprit*, gentlemen without politeness, great captains without lofty words, will not so soon, I think, dethrone the memory of that old French society, so brilliant, so polished, so jealous of pleasing.”

“When a nation, through what it calls its sobriety and its application, shall have produced what we have with our frivolity—writers superior to Pascal and Voltaire; better scientific heads than Aëmbert and Lavoisier; a nobility more elevated than ours of the seventeenth and eighteenth centuries; women more charming than those who have smiled upon our philosophy; an *élan* more extraordinary than that of our Revolution; more readiness in embracing noble aims; more courage; more *savoir vivre*; a loftier temper in facing death; in one word, a society more sympathetic and spiritual than that of our fathers—then shall we be conquered. We are not yet. We have not lost the audience of the world.”

This characterization of the vaunted culture of Germany is strikingly true. Every cultivated foreigner living in Germany at once feels its breath. And American students who come to Europe for culture would do well to remember that Paris lies nearer to them than Berlin, and that there is a culture that breeds refinement and advances humanity. And a better, truer culture than either is that which they leave behind them, in their chase after the false or faded lights of the Old World.—*Independent*, May 1, 1879.

#### CHRISTIANITY ABBAIGNED.

A PAGAN'S IMPRACHMENT OF THE RELIGION OF ENGLAND.

A correspondent writes to the Osaka (Japan) *Nippo* as follows:—

“Being myself but a poor scholar, it is difficult for me even to read European books, much less to understand the Western religion. Having, however, brought before one of high learning some matters concerning Christianity, of which I am about to speak hereafter, I have found his opinions thereon identical with my own. Christian missionaries say that Christianity is a perfect religion, the objects of which are to exhort men to the practice of virtue; to keep their hearts pure; to maintain that which is right, neither oppressing others nor permitting others to oppress them, and thus all men shall have the same freedom, and exercise equal rights: so the power of this religion is great and boundless. The question to be asked is this: Is Christianity the true religion it professes to be? It is not necessary that in a State where this religion prevails all the people, from monarch to peasant, should be good and pious men; but there is one thing which I cannot clearly understand, so beg to ask you believers in Christianity for solution of the following problems: Looking through the list of nations of the whole world, I find England to be the country where Christianity flourishes most; so I shall take that country to illustrate my questions. If I ask you what sort of men the members of the Cabinet of England are, you would probably answer that they are selected from the nobility on account of their extensive learning and great wisdom. Again, if I ask who the members of the two houses of Parliament are, your answer might be that they are also preëminent for learning and knowledge. There I should quite agree with both your answers, and at the same time I must believe that all of them, being Christians, are, of course, just and disinterested men. Well, do you remember the war between England and China, which took place more than twenty years ago? And do not you know the pretext alleged by the former country for this war? At that time Englishmen imported into China large quantities of opium produced in India, and the Chinese, finding this drug to be injurious to their fellow-countrymen, who unwisely smoked and used it in other ways, desired to put an end to the trade. England, enraged at this endeavor on the part of China, resolved to carry on the trade by force, and made war against the Chinese, which ended in favor of England, thus securing to themselves the importation of opium as before into the Empire of China. It was natural and reasonable for the Chinese to have attempted to stop the import of opium, as they found it injurious to the people; while the conduct of the then members of the Cabinet and of the two houses of Parliament of England is no less than enforcing upon a weaker nation a shameful trade in a poisonous drug. How can such conduct be said to be just and disinterested? It is unnecessary for me at this time to give particular accounts here of England's most cruel government in India, as that is a matter well known to all the world. Alas! where is the virtue of which Christian missionaries preach? Can such conduct as that now instanced, causing injury to others in order to gain advantage for themselves, and the oppression of the weak by the strong, be tolerated by the people of such a great country as England, where Christianity is said to reign supreme? If we say, however, that the Christian religion has no power to control the actions of those who believe it, then we must, at the same time, declare it to be a barren religion, bearing no fruit and having no virtue whatsoever; while its power is both limited and confined. If this is so, how can we look upon it as the perfect one?”

#### Poetry.

[FOR THE INDEX.]

#### BEAUTY.

There sits the sceptred Queen upon a throne,  
Fanned by ambrosial breezes; at her nod  
A thousand happy slaves go; lan and plod  
To serve her, and this privilege alone,  
Bestowed by her, they reckon as a boon,  
Not as a bond. They fear no tyrant's rod  
Nor hope a base reward, yet to no god  
Was ever such intense devotion shown.  
Among these devotees the chiefs of art—  
The poet, painter, sculptor, and musician—  
Are foremost in the toll to please and praise.  
To me has fall'n the poet's delicate part,  
And I would fain proclaim the heavenly vision  
To souls less favored and to other days.

G. C. Z.

CAMBRIDGE, May 5.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING MAY 10.

Emerson Bentley, \$3.50; J. W. Sellman, \$3.50; E. Naumberg, \$3.50; Robt Clarke, \$1.50; Subscription News Co., \$2.70; J. W. Goodrich, \$2.50; F. A. Green, \$12.50; Warren Griswold, \$4.40; J. Decker, \$10; David Branson, \$3.25; Rev. H. M. Simmons, \$1.25; J. Whiteley Ward, \$10.45; A. & J. Trounstein, \$6; Frank Cheney, \$3.20; Wm. Hogan, \$3.20; F. E. Abbot, \$500.00; Godfrey Gundrum, \$3; Wm. Smith, \$3.20; Henry Bood, \$3.20; G. A. Lane, \$3.20; Otto Rothschild, \$3.20; Miss M. D. Devereux, \$3.20; Jas. B. Shane, \$3.20; Isaac N. Sterne, \$3.20; Ch. Wahl, \$3.20; S. R. Mumford, \$3.20; Mrs. M. S. Wetmore, \$3.20; Chas. N. Norris, \$5; Rosa L. Segur, \$1; Arthur Farrar, \$3.20; Raynal Dodge, \$1; Wm. Ulrich, 80 cents; L. G. Felch, \$5; Geo. T. Chapman, \$1; A. M. Lathrop, \$3; John Knight, \$1.50; C. E. Hewes & Co., \$10; L. K. Washburn, \$1.10; F. M. Vaughn, \$3.20; Robt Davis, \$3.20; H. Stanton Curtis, \$3.20; Harvey Moore, 50 cents.



# The Index.

BOSTON, MAY 15, 1879.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

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## SPECIAL NOTICE.

The Eighth Annual Meeting of the Stockholders of the Index Association will be held at their office, No. 35 Monroe Street, Toledo, Ohio, on Saturday, June 7, 1879, at 2:30 P.M., for the hearing of the annual reports, the election of Directors for the ensuing year, and the transaction of any other business that may come before the meeting.

## F. E. A. ANNUAL MEETING.

The twelfth annual meeting of the Free Religious Association will be held in Boston on the 29th and 30th of May.

The Association will hold its opening session for business (election of officers, hearing of reports, etc.) at Union Hall, in the Young Men's Christian Union Building, on Boylston Street, at 7.45 o'clock, Thursday evening, the 29th.

The Convention on Friday, the 30th, will be held in Parker Memorial Hall, corner of Berkeley and Appleton Streets, with sessions at 10.30 A.M. and 3 P.M.

The new President, Prof. Adler, is to preside, and at one of the sessions will make a special address giving his views of the "Practical Needs of Free Religion." An essay is to be given by John W. Chadwick, on "Theological and Rational Ethics." Among other speakers expected are M. J. Savage and F. E. Abbot, of Boston, G. E. Gordon, of Milwaukee, C. D. B. Mills, of Syracuse, and F. A. Hinckley, of Providence.

On Friday evening, the Association will have its Social Festival in Union Hall, at which Col. T. W. Higginson will preside.

WM. J. POTTER, Secretary.

HERE is a very significant utterance, quoted by the Independent and bearing on the probable future alliance of all forms of organized Christianity, which deserves the heedful attention of liberals: "Who is antichrist?" asks The Presbyterian. It ought to know. See Westminster Confession of Faith, chapter xxv., sec. vi.: 'The Pope of Rome. . . is that antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ and all that is called God.' But The Presbyterian, which does not read the Confession so much as it ought, and has forgotten what it contains, says: 'The Papal Church has never, in our judgment, been the antichrist, that man of sin which is to be revealed.' It declares that, in its opinion, the antichrist is international socialism, and that its first assault will be on the Papal Church, and that the antagonism 'will yet bring the whole Christian Church, Protestant and Catholic, into nearer confidence and affiliation, in resistance to the last and most terrible of foes. Common persecution has often made fast friends of enemies, and joined them in self-defence, and we believe this, as between Catholics and Protestants, is in the future, when that man of sin shall be revealed.'"

## THE SUPREMACY OF MORAL LAW.

Last week Mr. Frothingham's remarkable farewell address to his society, declaring his conviction that "the era of Individualism is drawing to a close," was noticed at length in these columns; and it has attracted no little attention from the press and the public at large. Since our last issue we have seen a just published address on "Atheism" by Professor Felix Adler, delivered before the Society for Ethical Culture in New York city, which, though not directly mentioning Individualism, contains passages of marked significance in connection with that subject. Mr. Frothingham said that "times have come when this noble position [of Ralph Waldo Emerson and Theodore Parker] is held by fewer and fewer persons,—when the men professing it call themselves inspired, and a coarse sort of self-assertion has taken possession of the proper place of reason and conscience, and of the individual aspiration."

In similar strain Dr. Adler declared that the "object of life" which possesses a "transcendent value" is—the italics are his own—"the subjection of the soul to moral law." And again he emphasizes "the grandeur of the human soul in its sense of responsibility in guilt and goodness." Such declarations as these, profoundly true and greatly needed at this time, are a fresh proof that the glaring excesses and extravagances of the antinomian Individualism so popular with some who disgrace the name of liberalism are yet destined to evoke an effective and crushing rebuke from the spokesman of the main body of the liberal host. Dr. Adler never uttered a truer word than when he said: "The people are justified in declaring him an enemy of the human race who lessens the respect in which the eternal ethical values are held." It will yet become clear as crystal to the eyes of every right-minded liberal that these "eternal ethical values" not only pertain to the actions of individuals, but also inhere in the natural institutions which are the nucleus of society, and in the laws against crime which protect civilization itself from internal decay. The intellectual and moral solidarity of mankind, the universal reason and conscience which are rooted in the unity and universality of human nature itself,—these supreme truths cannot possibly be despised as Individualism despises them, without striking a blow at the foundation of "eternal ethical values" of the very highest order; and he who strikes such a blow is indeed "an enemy of the human race." Natural morality (it is superfluous to point out that we believe in no other than "natural morality," when the "Demands of Liberalism" have emphasized that difference for so many years) is the fundamental law of social no less than of individual life; and natural morality alone lies at the bottom of the Family and the State, as the source and origin of those "eternal ethical values" of which they can never be robbed. With these applications (we trust not extensions) of the principles so eloquently enunciated below by Dr. Adler, we quote from his address some passages which have especially struck us by their beauty and truth:—

"I have said that in moments of exaltation the common objects of life appear despicable. There is one object, however, whose transcendent value shines out with all the brighter lustre the more the others are obscured; and this is the subjection of the soul to moral law. The laws of Nature cannot compare with the moral law; the wonders exhibited by astronomy, the distances of the fixed stars, the infinity of worlds, the sweep of the planets in their orbits through millions and millions of miles, the regularity with which they return unswervingly along their paths through the immensities, the inexpressible grandeur of the material universe dwindle beside the grandeur of the human soul in its sense of responsibility in guilt and goodness.

"Now, while the common people do not clearly appreciate, they yet dimly feel, the sublime value which the law of righteousness gives to our lives, and they cling to the belief in a moral order, perceiving truly that human life would become wholly intolerable, if we indeed believed ourselves to be blown about by winds of chance, the sport of blind forces that wound and pain and crush and grind to no purpose, with no compensating good to be achieved by so much suffering. The natural feelings of mankind, on this account, revolt against the doctrine of chance in any guise, and the people are justified in declaring him an enemy of the human race who lessens the respect in which the eternal ethical values are held. But if we are thus cheered to behold men, even in their outbursts of fanaticism, moved by the desire to

protect what is really sacred, it is, on the other hand, inexpressibly saddening to perceive that, owing to ignorance and superstition, they constantly mistake the best friends of the good for its foes, and, like wild beasts, turn to rend their truest benefactors. 'There is a time to act for the Lord by breaking his commandments,' was a current saying among the ancient Hebrews. That means, there is a time to act for religion by protesting against what is called religion; there is a time to prepare for a larger morality by dashing to atoms the too narrow forms in which the morality of the age is preserved. But the multitude understand not this necessity, feel not the breath of the larger freedom that comes to them amid the discords of innovation, as the spring comes amid showers and storms. And thus it happens that the most religious souls have ever been persecuted in the name of religion, and that the enthusiasts of morality have been execrated as destroyers of the good."

In conclusion, Dr. Adler made this impressive declaration, through which breathes the deep undertone of the ancient ethico-religious consciousness of the Hebrew race:—

"The people want a confession of faith, I am told. Hear, then, mine—a simple one. I believe in the supreme excellence of righteousness; I believe that the law of righteousness will triumph in the universe over all evil; I believe that in the law of righteousness is the sanctification of human life; and I believe that in furthering and fulfilling that law I also am hallowed in the service of the unknown God."

It is very evident to us that the capture of the National Liberal League by antinomian Individualism is to mark the turning of the tide. Henceforth its influence is to grow less, and not greater. The supremacy of such moral tendencies as betrayed themselves at Syracuse will not be tolerated by American liberalism. The issue then and there made is no "side-issue," as Mr. Underwood very mistakenly supposes in his article elsewhere; it was an issue of life or death for the liberal cause, as will grow more and more evident every day. Absolute irresponsibility in morals or "the subjection of the soul to moral law"—that was the deeper issue at stake in the repulsive question there forced upon the League by an unprincipled plot as was ever hatched. It is utterly useless to try to cover up that deeper issue; it was there, it is here, and it will stay until it has reached a settlement diametrically opposite to that of Syracuse. From that battle-field dates the beginning of a mighty reaction which is destined to sweep Individualism, with all its paralyzing and demoralizing influences, out of the path of the great liberal movement. It is cause for congratulation that such men as Mr. Frothingham and Dr. Adler, without saying a word on the Syracuse Congress and probably without any conscious remembrance of it, are nevertheless sensitive to the stirrings of a better tendency whose open and determined self-assertion dates from that day. No power on earth can stay its progress, for its strength is the strength of the whole moral nature of man. With us, or without us, it will ride on to ultimate triumph. Individualism, with its one idea of "private judgment" and its denial of "universal reason," is fated to give way to Scientific Liberalism, with its "private judgment and universal reason, now and forever, one and inseparable." For that, and nothing short of it, means the supremacy of Freedom, Reason, and Moral Law.

## PIOUS CROOKEDNESS.

The Orthodox conscience is peculiar. It is astonishing what facility its most pious and approved representatives possess to confound distinctions, mystify and falsify things, and shun a clear and accurate statement, when they wish to make a point against unbelievers.

I was forcibly reminded of this, a few weeks since, at Association Hall, in this city (New York), on the anniversary of the Society for the Suppression of Vice, when Joseph Cook, in the presence of Anthony Comstock and a radiant circle of evangelical lights on the platform, amid which he shone as the central luminary, improved the occasion to malign, in shuffling and unscrupulous phrase, American liberalism.

The utmost stretch of charity could find little excuse for the offence, since it was a substantial repetition of that uttered in Boston a short time before, and which, evidently, he was aware had already been answered.

Speaking of the infidels of the country, he was wary enough, in this instance, to admit that the Free Religious Association and the Liberal League



were two distinct organizations. This was certainly indicative of a growth in knowledge and discrimination, since they were the objects of his vituperation on the previous occasion.

"The Free Religious Association," said Mr. Cook, "I am aware, includes in its list of officers one or two persons of some literary celebrity; but I have been informed that they are rather ashamed of their company."

It would gratify some who have a latent Yankee curiosity to know the authority for this implication. The Association just mentioned was several times referred to as the "National Cancer-Planting Association," which he seemed to regard as a happy hit. Mr. Cook, if we mistake not, makes some pretension to an acquaintance with science. He has written a book on biology, and ought, therefore, to know something about its pathological developments. But has he not got physiology and agriculture a little mixed in the appellation which he has chosen for the designation of radicals?

"It is true," he continued, "that the Free Religious Association and the Liberal League are distinct organizations. All Free Religionists may not be members of the Liberal League, but all members of the Liberal League are Free Religionists."

The simple fact is that, while Free Religionists and members of the Liberal League would generally agree in their rejection of religious creeds and dogmas, they are in other very important particulars quite the antipodes of each other.

The Free Religious Association has never, so far as I am aware, exhibited any direct or active sympathy in behalf of the Liberal League movement. Some of the most prominent members of the Free Religious Association have never shown sufficient interest in the League movement to become identified with it, if they are not even opposed to it. If it was the intention of Mr. Cook to confound the Free Religious Association with the repeal wing of the Liberal League (and that was evidently his intention so far as possible), nothing could have been more false and slanderous. The Free Religious Association in its whole character and spirit has been quite a different organization from that of the repealers. It has never been the special refuge of those who oppose all legal restriction upon the free circulation through the mails of obscene literature, or advocate free-loveism. It has never shown any leaning towards, or disposition to aid in, the propagation of such theories. Because three-fifths of the members of the Liberal League at Syracuse were of this sort, Mr. Cook from these facts reached the corollary that the majority of the radicals of the country are repealers.

Did Mr. Cook know what he was talking about? We think he did, much better than one might suppose. He was eager to make as strong a case as possible against radicals, and did not concern himself very much how it was done, if the object were but accomplished.

Here is another gem of Orthodox veracity and conscientiousness that will do to string with the one just given.

A recent number of the *Christian Intelligencer*, one of the evangelical organs of this city, contained a letter from Boston which possesses some interest for radicals as well as those for whom it was written. It is chiefly devoted to a meeting of the Chestnut Street Club, at which the author was present. The essayist of the occasion was Col. Higginson, whom the correspondent delineates with considerable appreciation and grace. He recounts some reminiscences of him, and renders a deserved tribute to his character and culture. On the whole, the letter is pleasant reading for the friends of the Colonel, notwithstanding the lachrymose strain into which it runs,—though very consistently, be it said,—in consequence of the announcement with which Mr. Higginson convicted some of those present, or the portion of the religious world to which they belonged, of practical unbelief, because no Orthodox friend had ever spoken to him concerning his soul's salvation. But the passage that seemed to me particularly choice, to which I wish to call attention, is this: Speaking of Col. Higginson's "pet theory of Free Religion," the writer proceeds,—"*Theory*, because, as exemplified by the Association which bears this name, it is not a practice. I have heard Col. Higginson tell them so to their face in convention assembled, and furthermore express his intention of withholding the title till their minds were sufficiently emancipated to welcome Mr. Moody and Joseph Cook to their platform, and hear them with the same equanimity as they heard himself or Mr. Frothingham. It means, in

fact, free religion for every form of religion except evangelical Christianity."

Those who are familiar with the Free Religious Association can hardly fail to be pretty effectually confounded by the above statement. It makes one exclaim, as boys and girls do sometimes when some one has told a "whopper," "Well, I never." It is hard to refrain from venting one's emotion in such words as these: "Why, how this world is given to lying!" It would be natural to doubt whether the author was serious, or to suppose the quotation belonged to the "Humorous" column, but for the general seriousness of the paper.

Surely no one who knows anything about the Free Religious Association, enough to write about it with any intelligence,—no one who has lived in Boston during the years of its existence,—can be so ignorant of its real character as is implied in the passage we have noticed. What are the facts? If the correspondent had troubled himself to the extent of looking over the Annual Reports of the Free Religious Association, he would have discovered, by the printed letters at the close of them, that a very large number of the most prominent evangelical clergymen of the country, including the Rev. Mr. Cook, Rev. Phillips Brooks, Rev. W. H. H. Murray, and such as these, had been invited at one time or another to the privileges of the platform which he asks for them, and have again and again, with almost entire unanimity, declined a part in such fellowship. Even the very meeting which he described refuted the allegation preferred against radicals, since, according to his account of it, there were several evangelical divines present who participated with equal freedom in the proceedings.

The writer I have referred to signs himself "*Old Colony*." Old and antiquated, if not colonial, one might easily conceive him to be, if sincere in his misrepresentations. May he not be the brother of Mrs. Partington—possibly Isaac?

There are numerous instances, similar to the foregoing, of one kind or another, occurring from time to time, illustrative of pious crookedness. Such, for example, as the trial, now going on across the river in the "City of Churches," where one of the great star preachers of the day is charged, and in the popular mind justly convicted, of lying and deceit; and where, if half the lies have been told of which the brethren there accuse each other, there have been enough to sink a ship, to say nothing about a meeting-house. We might refer to the case of Archbishop Purcell, but we forbear. We simply close as we began, with the remark: "The Orthodox conscience is peculiar." D. H. C.

#### NOTES FROM THE FIELD.

The past two months I have given forty-five lectures, and during the time have spoken in Massachusetts, New York, Ohio, Indiana, Illinois, Iowa, and Michigan. Of the twenty-seven places visited I have found six with liberal organizations, and most of them lacking in numerical strength and vigor. The Free Congregational Society of Florence, Massachusetts, is, according to my notion, the best liberal organization in America. I found it, when I spoke before it a few weeks ago, in a flourishing condition. The very full descriptions of this society which have appeared in THE INDEX render unnecessary any particular reference to it by me. One of my lectures in Paine Hall, Boston, in which I protested against quackery and fraud put forward in the name of free thought, and called attention to the difference between true liberalism and the spurious stuff that attempts to pass itself under the name, has, I notice, called forth some severe denunciations, but from a class whose superficial criticism and unreasoning abuse are to me evidence of the timeliness of my remarks. Because some of the advocates of free thought, for reasons known to themselves, have the past few months pandered to the free-love element, some of its noisy leaders seem to act as though they would like to crush or cripple any liberal editor or lecturer who has the temerity to call attention to the distinctions between free thought and free love. In the Boston lecture referred to, the editor of THE INDEX, who was present, will remember that I defined free love in the very language of its leaders, quoting from their own pamphlets, and wholly refrained from any remarks of a personal nature; yet Mr. Heywood, with his characteristic unfairness, speaks of my "slandering falsehoods" concerning free love. I am glad to learn from one of his speeches, as reported, that he is not a freethinker, and that he got his free-love notions from the Bible. It may be hard on the Bible, but creditable to freethought.

I lectured one evening in New York before the Fourth Liberal League, of which Mr. Courtlandt Palmer is President. The attendance was good. The League has many earnest members and is doing a good work in the city. It is composed chiefly of young men. No mere difference of opinion on what I regard as a side issue shall prevent my recognizing the intelligence, the sincerity, and the effective work of such an association.

While in New York I had the pleasure of hearing Felix Adler. He is a man who possesses genius and will yet exert a commanding influence in the liberal ranks. He is something of a thinker, and by his earnestness, simplicity of manner, and natural eloquence impresses his audience as but few speakers can. His congregation is chiefly made up of reformed Jews. It is not, for obvious reasons, as difficult to keep together or to satisfy as a society composed of heterogeneous elements, like most organizations.

Mrs. Clara Neymann informed me that she intended to enter the field as a liberal lecturer next autumn. She is a lady of talent, very earnest, and thoroughly imbued with the importance of familiarizing the public with the higher phases of liberal thought. I hope she will receive many applications for lectures.

I passed a few hours with Stephen Pearl Andrews, to whose merits as a close metaphysical thinker I trust I am not wholly insensible, but who evinced some surprise and not a little annoyance, I thought, when I frankly told him that his recent articles in THE INDEX were beyond my comprehension. I am glad to learn that there are others in the same predicament with myself. Mr. Andrews' conversations are to me always interesting and instructive; but somehow I fail to derive great profit from his writings. Quite likely the fault is in me and not in him.

At Port Jervis I found many liberals, and in a few days I am to return there and speak several evenings. At Zionsville and Indianapolis I had full houses. I spoke at Quincy, Carthage, Clayton, Augusta, and Monmouth, Illinois. Quincy is a city of over thirty thousand, and quite liberal. I gave a course of lectures in the Opera House to audiences of seven or eight hundred, and spoke one evening by request of J. Villa Blake from the pulpit of the Unitarian church. Mr. Blake's society is in a vigorous condition and is doing good work in Quincy. He informed me that his congregation was quite equal, if not superior, in intelligence and appreciation, to the Parker Fraternity, for which he spoke two or three years. A speaker needs to be West but a short time to learn that the notion of some Eastern people, that the intelligence and culture of the country are chiefly East, is a mere conceit without any foundation. Intellectual vigor and independence, especially, are more marked in the West than in the East. It is unquestionable that, as a rule, the bold, enterprising, courageous, independent minds have been attracted West. A more conservative element has been left behind. There are more first-class colleges East, but the common schools of Illinois and Nebraska are, so far as I have seen, equal to those of Massachusetts, and the Western colleges are improving every year. The average intelligence of the West is, in my opinion, greater than that of the East. The secular press is more bold and independent. More liberal papers are taken, the clergy are more advanced, and the masses more liberal. Observe the difference between the Unitarianism of the West and that of the East!

I lectured to good audiences at Arcadia, River Falls, Merrill, Mono, Wisconsin; Vinton and Scranton, Iowa; and Escanaba, and Union City, Michigan. In all these places I found a large liberal element and as many hearers as the best halls could hold. The clergy generally attend my lectures and reply the following Sunday from the pulpit. As I never hear the replies I cannot speak as to their worth; but, as I am credibly informed, I am usually annihilated. One preacher recently characterized me as "one B. F. Underwood, who has some notoriety as a strolling slanderer of Christianity and its advocates," "a cowardly, lying, unprincipled scoundrel," a "self-confessed liar and scoundrel." He is evidently partial to vigorous language, and I am sure I don't object.

I don't find liberals generally much interested in the discussion between those who advocate repeal and those who demand modification of the so-called Comstock laws. I think the general belief is that the introduction of this difference into the Syracuse Convention was a piece of folly. I may think this the general view, because it is my own. I think liberalism and the cause of State secularization will both survive this quarrel among their friends. I am



still of the opinion that the leagues ought to drop their difference and unite their strength, allowing each member to decide for himself whether the circulation of obscene literature should be prevented by State laws or United States laws. I am yet of the opinion that it is within the rightful power of Congress to exclude from the mail bawdy books, as it is to prevent their importation into the country, and that such power can be exercised without suppressing any opinions on any subject whatever; but since there are persons who think Congress has no such power, and who are just as much opposed to obscenity as myself, I see no reason that this difference should prevent our working together for State secularization.

If I thought, as some liberals do, that the triumph of liberal principles depends upon organization, I should indeed despair; but it is clear to me that the progress of liberal thought shows itself more in the modification of creeds, in the growing indifference to old theological belief and the gradual adoption of more advanced views, in the tone and tenor of our general literature, in the desire for scientific knowledge, in the growth of a liberal public sentiment, and in all the liberal tendencies of the day, than in the few liberal organizations I find in my travels through the country. The influence of these organizations is generally restricted and in some cases almost insignificant. In many of the cities and villages in which there is the largest number of intelligent liberals, there are no liberal organizations and no desire for any. Not a few of the organizations which appear in the lists of the Liberal Leagues published in the liberal papers have only a nominal existence—an existence only on paper. This was true even before the Syracuse Convention was held, and explains why so few delegates were sent to the Convention. I know whereof I speak.

Organizations succeed only in proportion as they have points of contact with preëxisting organizations. Nature abhors abrupt transitions. Existing species are the modification of extinct species. Modern institutions, customs, habits, thoughts, and usages are the modification of preëxisting institutions, customs, habits, thoughts, and usages. Organizations based on principles contrary to the moral or social order and established convictions of the age have not always been useless, for they have been instruments often for moulding and modifying public sentiment; but they are no index of the strength of the reforms at which they aim, and much less do the reforms depend upon them for their ultimate success.

They may, by the folly of their members, remain insignificant in numbers and influence, while the cause they were organized to advance, passing from their control and becoming a part of the popular thought, goes on to a glorious triumph. It may be so with the cause of State secularization. I have no doubt that the Liberal League, in the objects for which it was organized, represents a large public sentiment; but in introducing into the proceedings of its Congress at Syracuse a question alien to its aims and purposes, and subordinating its main object to a bitter quarrel pertaining to this question, it has, in the opinion of thousands of liberals, shown itself unworthy of their support, and impaired, if not destroyed for the present, its effectiveness.

Let both Liberal Leagues at their next annual convention subordinate the difference on which they split to the great work for which the organization was formed and resolve to unite for common work, and they will be able to achieve a success equal to the most sanguine expectations. B. F. V.

#### WHAT "REPEALERS DEMAND."

In THE INDEX of April 24, I entered a protest against the statement that—

"Repealers, in addition to that complete protection for liberty of opinion which the reformers equally demand, demand unrestricted freedom for the vile stuff known as 'obscene literature' to circulate through the mails."

It appeared to me this statement was not only false, but suicidal, as coming from THE INDEX, the suppression of which, more than that of any or all obscene publications, was the object for which the Society for the Suppression of Vice was organized. But the editor still adheres to the statement under a modified form. The Repealers demand there shall be no restriction on the circulation of any literature through the mails, and therefore none on obscene literature. This, he thinks, knocks the bottom out of my protest, and does not seem to see that he knocks the bottom out of his own argument by his next sen-

tence: "It can only be sustained by mentioning some restriction upon the circulation of such literature by mail which the repealers do demand." Very well. There are State laws which, if executed, would not allow an obscene publication to get into the post-office. The "repealers" have not demanded the repeal of those laws, therefore they have not demanded the unrestricted circulation of obscene literature through the mails. THE INDEX is the last paper which should say they have. For the Christian bigots who back up Comstock, if they could only "stamp it out," as they have threatened, would condone or at least put up with all the obscenity in Christendom, as indeed the Church generally has for hundreds of years. E. W.

[State laws cannot impose any restriction upon the circulation of vile literature BY MAIL; national laws can alone do that. The repealers demand repeal of the only laws which can possibly restrict such circulation BY MAIL; that is all that we originally said; we still adhere to it, and it is self-evidently true to the very letter. As to the adequacy of State laws to prevent the stuff from getting into the mails, that is a point wholly distinct from any contained in the statement objected to. We believe they are utterly inadequate, but decline to go into that irrelevant question here. Mr. Wright does not deny anything that we really said, and therefore does not invalidate our statement in the slightest; and we hope the disagreeable subject may be dropped here, unless we can be held to account for what we did, and not for what we did not, say.—ED.]

#### THE SUNDAY LAWS IN ALBANY.

An Albany correspondent to whom we are indebted for many kindnesses in the form of local intelligence, newspaper extracts, and so forth, writes: "On Sunday, April 20, Judge Hurlbut lectured on 'Secularism' before the Albany Liberal Association to an audience of about eight hundred, and again on Sunday, the 27th, to a somewhat smaller audience on 'The Priests of the Sun.' As will be seen from the article enclosed from the Albany Evening Times, there was an attempt made to suppress the former lecture, but it was unsuccessful, as it was found not to be covered by the law; so the two lectures took place, realizing quite a pecuniary profit, and, we trust, also some further advantages in the future to our society."

The extract alluded to above is the following:—

#### Enforcing the Sunday Laws.

The law in relation to the observance of Sunday as a day of rest is much more strict than many people suppose. To say nothing of the present excise law, our own city ordinance provides a penalty of from \$5 to \$25 for the act of exposing for sale any goods, wares, or merchandise in this city on Sunday, except fresh fish, which may be sold till ten o'clock in the morning, and milk, which may be sold till six o'clock in the evening. Under this ordinance, nine-tenths of all the cigar-dealers and newsmen in the city are liable to arrest every week in the year. This law, however, like many others, is never enforced and is not likely to be. Still, its existence on the statute-book places a great many people at the mercy, to a limited extent, of a great many others. It is under this same chapter (Chap. 4, Section 1, Title vii.) that Mr. William M. Van Antwerp prevented the appearance of the so-called "Jubilee Singers" at the Leland Opera House last night. They are a small party of inoffensive colored people, who skirish around in the small towns week-days giving their concerts, and go to larger places to sing Sunday nights. They have been here before frequently, and their performances, although not strictly sacred in the ordinary sense of the word, have certainly been innocuous, and the audiences which have attended have uniformly been orderly, well-behaved, and none the worse for hearing them. Still, we suppose that the entertainment comes under the head of "amusements," and consequently may be prohibited whenever any one is disposed to take it up, just as any cigar-dealer may be fined if he keeps his store open on Sunday. Mr. Van Antwerp, who appears to have constituted himself guardian of the sacredness of Sunday, not long ago interfered with the mesmeric illustrations of a professor who proposed to give them on Sunday, but was prevented in the same way. It should be stated that under this same ordinance a theatre or hall, by disobeying, also forfeits its license, so that as the law now stands we do not see but that Sunday amusements in halls and theatres are effectually barred. We understand, however, that Mr. Van Antwerp went a step further a few days since, and applied for the prevention of a lecture under the auspices of the Liberal Club; but as a discussion of "Secularism," or the Origin of Species, or "Resolved, That the sun do move," whatever effect it may have upon the religious belief of the auditors, certainly cannot be classed as "amusement," the lecture was very wisely allowed to proceed. Nothing would do so much to spread whatever evil exists in the Liberal Club as to attempt to prohibit its speakers from airing their ideas in public. The cause of religion or of the Sabbath would not be advanced.

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

Tea-growing is proving a success in Georgia.

The culture of coffee is exciting great interest in Florida.

Vanderbilt University has four hundred and twenty students.

Rev. Dr. Miner preached his thirty-first anniversary sermon on May 4.

Wine is consumed in France at the rate of thirty gallons a year for each inhabitant.

The women of Massachusetts can control the schools of the State, if they choose.

It is said that Queen Victoria is in constant fear that some one will attempt her life.

Froude was once refused a position as teacher on account of his theological opinions.

Cornell has fifty young women and three hundred and fifty young men on her college rolls.

Some of the prominent educators think that in this country compulsory education is a failure.

Gail Hamilton says she does not like normal schools. She is not obliged to attend them.

Alderman Kelly seeks a little notoriety in opposing so-called sacred entertainments on Sundays.

The radicals of Paris expect to get Father Hyacinthe into the French Chamber of Deputies.

Two hundred cases for divorce on the docket in the Supreme Judicial Court from Suffolk County.

The Boston Transcript speaks of "Col. Bob Ingersoll, that superb stayer for humanity and equality."

Zion's Herald does not recommend any more evangelical movements. Amen! Glory to Zion's Herald.

No Brooklyn clergyman can be found guilty. Talmage is as white and pure as the snow on Diana's temple.

In a certain part of Washington Territory the annual rainfall is eleven feet. A fine place for Baptists.

China produces annually six hundred million pounds of tea—seven-eighths of all that is raised in the world.

Terror reigns in Russia and may yet be Czar. The next movement will be the arrest of the Government by the Nihilists.

The first regular public lighting with the electric light in any city in this country was at Cleveland, Ohio, on April 20.

Immigration from Ireland is falling off. This ought to cheer our esteemed contemporary of Cleveland, Ohio, the State.

Oxford is to follow the example of Cambridge in furnishing English women with the means for securing a higher education.

The first work lightning did this year was to strike a church at East Weymouth. Lightning seems to be no respecter of buildings.

A new ten-cent international postal card will be issued about July 1st, and a double-sized two-cent card for domestic use next fall.

It is said that three hundred families not owning a Bible were found in Brockton. There are better things one can have in a house.

The livings in the Church of England range from princely incomes to less than starvation wages, that of Shipton being worth \$15 a year.

Both in the University of Paris and in the provincial universities in France, women are received as students, and are eligible for degrees.

During 1878 the American and English societies distributed nearly four million Bibles, almost one-quarter of which were sent to Russia.

On Easter Sunday the sound of an organ in public worship in Glasgow (Scotland) Cathedral was heard for the first time in three hundred years.

The people of the United States used last year seven million six hundred and sixty thousand barrels of salt. We ought to "keep" some time.

Dr. John Brown Smith, of Belchertown, has gone to the Northampton Jail because he was foolish enough to refuse to pay two dollars poll tax.

Petroleum has been known to exist in Japan for upwards of twelve centuries, but it was only six years ago that the Japanese learned how to refine it.



The *Christian Union* refers Mr. Frothingham to I. Corinthians, third chapter and eleventh verse, for a basis of organization for his society. This is a joke.

English physicians are adopting bicycles or tricycles instead of horses, in the rural districts, as a means of locomotion. They make eight to ten miles an hour.

Eighty-six per cent. of the words of Shakespeare are Anglo-Saxon; and three thousand of the thirty-five hundred words in Tennyson's *Arthur* are monosyllables.

Newark will hereafter allow newspapers, milk, and other necessities to be sold on Sundays, and bar-rooms will be allowed to sell to customers who enter through the back door.

While England has outwalked America, we have the supreme satisfaction of knowing that we have outrowed her, and that an American horse has outrun the best English blood-horses.

M. Ernest Renan is described as "having the body of Ben Butler and the same enormous head, with a face so sweet and benignant that it seems more like that of an angel than a man."

The legislature has opened the doors of all the charitable institutions in the State to clergymen of every denomination. This certainly is better than closing them to some and opening them to others.

It is gratifying to the *Congregationalist* to state that the theological views of Rev. Dr. Duryea, recently installed in Boston, are not of that advanced description that finds favor with the *Independent*.

The *Herald* says: "We learn from a Western contemporary that Orthodox circles are rejoicing over the virtual accession to their ranks of A. Bronson Alcott, one of the celebrities of Concord and the friend of Emerson."

George Eliot has lately fallen into a state of such indifferent health that she is unfit for much intellectual labor, and her medical advisers are dubious as to the propriety of her resuming the writing of fiction for several years.

A London newspaper furnishes the surprising statement that eighteen hundred and eighty-five out of five thousand two hundred and forty-one shares in a new brewery company in Sheffield, England, are held by English clergymen.

The Superintendent of the Industrial Temporary Home, Mr. S. T. Andrews, said in a recent address that he spent all night on his knees in prayer, asking God how his work might be carried on. He had better ask some sensible, intelligent man.

John Bright is sixty-eight years old. He is a Quaker and a manufacturer. He has been in public life for a quarter of a century, and his name is associated with all the reformatory measures that have been carried through Parliament in all that time.

The Hudson, between New York City and Jersey City, is to be tunneled. The tunnel will be twenty-six feet in width and twenty-four feet in height, with a double track of heavy steel rails and capable of passing four hundred trains every twenty-four hours.

The progress of Catholicism in the United States has induced the Pope to arrange a complete organization of the Hierarchy and a more intimate union with Rome. New bishoprics are shortly to be created and the Society of Jesus will be more satisfactorily organized.

It pleased the Baptists to see Rev. E. E. Hale and Dr. Minor participate in the farewell honors offered Dr. Lorimer. If there was any theological surrendering on this occasion, it was not done by the Baptists. The progress of certain liberals to-day is in going backwards.

The "iron clad" tramp law was justly killed by the Senate Judiciary Committee. We have no sympathy with professional tramps, but we are rejoiced to know that Massachusetts has refused to pattern after the inhuman legislation on this question which some New England States are guilty of.

The American Church at Rome, built to be an undenominational place of worship for Americans, is in reality a Catholic church. What there is American in eight white-robed priests, an altar surmounted by a cross, an organist wearing a long white gown, and the reading of the Catholic service, we fail to see.

A large number of unemployed clergy of the English Church in this country talk seriously of giving up the ministry and undertaking secular work for a living. When the money stops coming, men cease working for the Lord, just as though he was a man. A call must be accompanied with a salary in order to be obeyed.

William Dawson is the name of a poor Quaker shoemaker in Spiceland, Indiana, who is an excellent astronomer, who has made his own telescope, constructed his own observatory, and for twenty years has furnished the Smithsonian Institute and the Meteorological Bureau with valuable statistics and observations.

In the *Catholic Directory* the total Catholic population of this country is set down as six million three hundred and seventy-five thousand six hundred and thirty. There are still five Protestants to one Catholic in the United States, so that war between the two divisions of Christians will not take place at present.

Thirty-six years ago the island of Samoa had a population of thirty-four thousand, all of whom were barbarians. Now the population numbers eighty thousand, the majority of whom are Christians. In the theological seminary are sixty students, and twenty missionaries are sent every year to the neighboring islands.

Does it seem possible that the author of "Thanatopsis" wrote in this manner? "Take away the blessing of the advent of the life of Jesus and the blessings purchased by his death, in what an abyss of guilt would man have been left! It would seem to be blotting the sun out of the heavens—to leave our system of worlds in chaos, frost, and darkness."

There is no law of divorce in France. Such a law was enacted in 1792 and remained in force until the Restoration. Something like thirty thousand divorces a year were granted under it. The present law admits only of separation. In cases of crime, the want of a divorce law is severely felt, and a strenuous effort is about to be made to procure the enactment of such a law.

An attempt is being made in California to grow Egyptian wheat. It yields enormously and furnishes good food for man and beast. One grower raised eighty bushels to the acre. It does not grow in ears, but is gathered from the top of the stalk like broom corn, only in more condensed form. It grows to a less height than Indian corn, branches out more, and has on each branch a large head containing hundreds of seed.

Mr. Moody says: "Love God above everything else, and then you can go to the theatre all you want to. If a man or woman could go to the theatre for the glory of God, they might go every night in the week. And so about playing cards. A person could play all he had a mind to if he loved God—if he could do it with a clear conscience, and without its interfering with his communion with God." All this simply means that, if you love God, you will not go to the theatre or play cards. Well, we shall enjoy Janau-schek and cribbage just the same, for all Mr. Moody has said.

A new church has recently been organized in this city under the name of the Metropolitan Independent Church. The parties interested have secured Union Hall for a term of years, should it prove of sufficient capacity. Services are to be commenced the first Sunday of September next. Rev. H. A. Shorey, who was associated with Mr. Murray on the *Golden Rule*, has received a unanimous call to settle over the society. Independent churches in Boston have not proved successful heretofore, but there are independent people enough in this city to support a church outside of denominational walls, if they only will. But a Christian Church is not an independent church.

## Communications.

### INFINITE INTELLIGENCE.

#### EDITOR INDEX:—

If something—it matters not what we call it nor how we define it—has always existed (which no one will dispute), it never commenced to produce; and if it never commenced to produce, it never produced anything original; and if it never produced anything original, there is infinite intelligence.

What is infinite intelligence? How is it constituted? Is it possessed by one transcendent, infinite personality, or is it not?

It can be shown, as it often has been shown, that there can be no infinite personality, in the popularly accepted meaning of the term.

Personality implies a form, and form is limited; therefore the intelligence, of which the form is a reservoir, must be limited. Consequently there can be no infinite personality, in the generally understood sense of the term. An infinite personality is an infinite finite; a contradiction; an absurdity; a non-entity. That which is limited in space cannot be unlimited in intelligence. In other words, there can be no infinite personality to whom all things or anything is external.

We can proceed from finite intelligence, of which we have experience, to infinite intelligence, of which we have no experience, and obtain an adequate conception of the one from the other. The aggregate intelligence of man, although finite, is immense, and no one of the personalities to whom it attaches can possess it all; or the intelligence of no one of the personalities can equal that of the aggregate of personalities. Now let us consider the intelligence and the personalities extended to infinity, and we have infinite intelligence distributed through an infinity of personalities,—an intelligence which no personality, nor any finite number of personalities, can ever possess in its entirety, but of which each and every one is forever appropriating more and more. While the intelligence of each and every one is forever expanding, the aggregate intelligence, being infinite, is eternally the same,—constituting the infinite intelligence of an infinite personality to which nothing is external.

BOSTON.

E. B. B.

### "SOCIAL REFORM."

My thoughts have been arrested by an article in *THE INDEX* of April 24, by Albert Warren Kelsey, on "Social Reform." He makes the old-time assertion that if all the wealth of the Rothschilds was divided among the working classes, in less than a month the knaves would have garnered in the greatest share. Even so; but it is not the present wealth of the world which should be divided. It is the wealth of the future, that which is yet to be created, which should find a more equal and just distribution, a distribution so just that a Rothschild or a Stewart would become an impossibility.

An industrial system which allows the growth of our Stewarts and Vanderbilts necessitates the opposite growth of the tramp. The former is naturally and inevitably followed by the latter. Justice will be reached when such distribution is made of wealth, as it is produced, as to wipe out both of these unnatural growths of extreme wealth and poverty.

He goes on to say that the way to elevate the position of the working classes is not by reducing hours of labor, or raising the wages of employees, but by educating the youth of the country in such a way as to enable them to realize the advantages of fixed habits, good principles, and high character. Under the present system of long hours and low wages, I fail to see how the youth of our land, or any land, are to acquire a realizing sense of these advantages.

After men and women, and especially little children, have worked their ten or twelve hours a day, what vital force is left for either mental or moral education? Common-sense must reply that without time to devote to this education it becomes a myth, a mere dream; minds and bodies must come to such a work not entirely exhausted with a long day of toil, or the result will be failure. And until the working classes have time, the all-needful in accomplishing any great work, it is useless to talk of their elevation.

On every hand this cry for more leisure confronts us. Humanity demands it by its birthright of a nature divine as well as human; the civilization of the nineteenth century demands it; and the machinery of the nineteenth century not only demands but justifies and makes it possible.

He cites the case of Socrates, in his rags and poverty the admiration of Athens. But Socrates was honored, not because of his rags and poverty, but in spite of them. In themselves they are not desirable, neither conducive to self-respect nor demanding respect from others. It takes a Socrates to make them respectable; and to prate to our working classes in the depths of their rags and poverty of what Socrates has done, saying, "Go thou and do likewise," is almost insulting.

Why, it takes the ages to make a Socrates, one of the bright stars which appears but once in the centuries. It is asking too much of the average man to rise above the influence of his surroundings; it is only the strong ones of the race who can do it.

Yours, for less hours and more wealth,

A SUBSCRIBER.

### LOUISIANA NOTES.

#### EDITOR INDEX:—

The colored churches of New Orleans number about fifty of all denominations. The following municipal order has been issued:—

To the preacher of — Church, on — Street:

Your attention is called to the following order:—

OFFICE CHIEF OF POLICE, {  
April 22, 1879. }

#### TO ALL STATIONS:—

Commanding officers are hereby instructed to notify the preachers of the various colored churches in your precinct that services, whenever held, must terminate at ten o'clock P.M. Under no circumstances must they be allowed to hold services after that hour. Affidavits must be made against preachers violating this order for disturbing the peace.

By order of the Mayor,

T. N. BOYLAN, Chief of Police.

The sacred rights of the gambling-hells, the beer-saloons, and the dance-houses were not infringed by the order, it will be observed; but, as if by a patriarchal instinct, our Mayor closely watches the negro churches. Some good people who read *THE INDEX* are wondering why the negro exodus has taken place. The spirit of the order given is its origin. It is the effort of a race to assert its manhood and rights of citizenship, as written in the Constitution of the land. Should it not be a religious duty to assist the fugitives now going to the West?

Yours respectfully, EMERSON BENTLEY.

IT IS CURIOUS to learn that the "glass slipper" in Cinderella—of which from our youth upwards we never questioned the authenticity, though well aware that no one who was not a protégée of fairies would think of dancing in such an article—was not part of the original story, but has been due to a misunderstanding of a word used in the French version of the tale. The slipper, we have been told by a writer in the *Sunday Times*, supported by "Littre's Dictionary," was originally a slipper trimmed with a particular kind of rare fur, called in French *pair*, the fur of a creature of the weasel kind. But this fur not being known to ordinary French story-tellers, they spoke of a *pantoufle de verre*—a glass slipper—by a sort of unconscious pun. Certainly the new reading is far more creditable to the sagacity of Cinderella's god-mother, as a purveyor of comfortable clothes; for whatever magic power the glass slippers might have had of surviving a dance, it is impossible that they could have been comfortable to the feet, and must have resulted in all probability in serious corns.—*London Spectator*.



## Advertisements.

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of the liberal advertising public is respectfully solicited for THE INDEX. The attempt will be honestly made to keep the advertising pages of THE INDEX in entire harmony with its general character and principles, and thus to furnish to the public an advertising medium which shall be not only profitable to its patrons, but also worthy of their most generous support. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

THE INDEX must not be held responsible for any statement made by advertisers, who will in all cases accept the responsibility for their own statements.

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" 13 " 25 " "	8 " "
" 26 " 51 " "	6 " "
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Toledo, Ohio, Sept. 30, 1872.

Gentlemen,—Having had occasion to advertise in your paper during the past two years quite largely, I take pleasure in stating that I have always obtained very satisfactory returns—better in fact than from book advertisements in any other paper I have advertised in. Not only have I obtained immediate results, but orders have frequently been received months after the insertion of the advertisement, showing that your paper is kept on file and referred to by your readers.

Yours truly,

HENRY S. STEINER.

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The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

THE TWENTY-SEVENTH annual meeting of the Progressive Friends will be held at Longwood, Pa., June 6.

MARCUS AURELIUS gives a needed lesson thus: "If thou wouldst have peace, busy thyself with but few things," said Democritus. We should rather say, Busy thyself with all that needs to be done and that belongs to thee as a member of the community."

THE PITTSBURGH *Dispatch* of May 12 states that the Mayor of that city had "decided" to "suppress" a lecture of Mr. Underwood on the preceding evening, under the Sunday law; but it turned out that he could not do it legally. However, a petty prosecution is threatened still.

IT IS STATED by the New York *Herald*, after gathering statistics, that a great diminution has taken place in the number of unemployed mechanics in that city. Three winters ago it contained sixty thousand idle men; there are now less than twelve thousand. Wages have indeed fallen from \$4.50 to \$2.50, and from \$3.50 to \$2.00. But laborers have accepted the situation, and are at work again. "During the winter of 1873 it was computed that a daily average of over twenty-five thousand men were idle in that city, and the number annually increased until it reached as high as sixty thousand; then fell again, until last year it was only about thirteen thousand," and now is about eleven thousand three hundred and ninety-five.

MR. EMERSON'S late address to the Debating Club of Harvard Divinity School (concluding the course in which we spoke on "The Final Appeal in Morals"), is thus noticed by the *Christian Register* of the 17th instant: "Mr. Emerson gave what we fear must be called a farewell lecture before the students of the Cambridge Divinity School on Monday, May 5; and many were the reminders of the famous epoch-making 'Address' of 1838. His present word was marked with his own beauty of thought and vigor of expression. The heat of the chapel oppressed him, but there was a pathetic eloquence in the pauses by which he seemed to recover himself. In some passages the old sweet tone overcame the huskiness, and the sentences came out sparkling like gems. He was obliged to omit a large portion of what will prove when printed a notable statement of the relation of his own life-work to the spiritual progress of the world. For centuries to come men will repeat the saying of this wise man, 'Unlovely is the life without God.'"

REFERRING to the Pocasset tragedy, the Boston *Advertiser* of May 12 said editorially: "Nothing in the Advent creed tends to uphold the deed. There is absolutely no connection between the murder and Adventism; the responsibility might as well be charged to that part of the universal faith of Christendom which holds to the doctrine of sacrifice." Very well; the "responsibility" is to be charged to "that part of the universal faith of Christendom which holds to the doctrine of sacrifice." That part is in the "Advent creed" also, and it "tends to uphold the deed." What becomes, then, of the *Advertiser's* asseveration that "there is absolutely no connection between the murder and Adventism"? All the truth it contains can be summed up in the statement that Adventism is no more responsible for the murder than any other form of Christianity. But the responsibility for the crime falls all the more heavily on essential Christianity itself. The hideousness lies in the very idea of "sacrifice"; and this Christendom sets in the forefront of its religion when it bows down before the sacrificial "Lamb of God."

TWO HUNDRED new members have joined the New York Society for Ethical Culture the past year, nearly doubling its membership. Standard Hall no longer accommodates the audiences, and next season

the Society will occupy Chickering Hall. During the summer the Sunday meetings will be discontinued, but the philanthropic work in which the Society is engaged will go on. The secret of Dr. Adler's remarkable success is not fully explained by his unusual gifts as a public speaker, nor even by his beautiful, brave spirit of devotion to truth and righteousness; it lies even more, we believe, in his faith in organization, his executive ability, his indomitable industry and self-sacrifice, his controlling purpose to found institutions that shall outlast his own individual exertions. The spirit of Individualism has too long paralyzed the liberal movement, and rendered ineffective almost every attempt to found permanent societies. Workers are no less needed than thinkers, and it is the phenomenal combination of both qualities in Dr. Adler that is giving him great success where so many others have failed—a success not likely to be ephemeral. That liberalism is indeed beginning to pass out of the individualistic stage, and beginning to appreciate the necessity of institutions, is a conviction that gladdens us with new hopes of its future; and we rejoice unfeignedly in the promise of better things for the liberal cause contained in the example of this strong Society.

HOW UTTERLY untrue is the pretence that the infamous business described below is independent of the post-office system, and therefore needs no restriction by a wise and just postal law! To repeal the law of 1873, instead of amending it so as to guarantee the liberty of theorizing even on social questions, would be to break down all effective barriers against one of the worst crimes that curse society; and we reiterate with tenfold emphasis that to advocate "repeal" instead of "reform" in this matter is to advocate immoral legislation. Woe waits the party that takes that ground! The Boston *Journal* of May 9 says: "The crime of sending obscene matter through the mails is growing to be more dangerous to its perpetrators than housebreaking. Through the efforts of Mr. Anthony Comstock, another individual has been brought within the reach of the law, and his crimes cannot be made to appear the lighter, even by those who would set up the freedom of the press as a barricade from behind which the weapons of licentiousness might be used against public morals. Frank Johnson is the fellow's name, and this morning before United States Commissioner Hallett he waived examination and was held in \$1500 for trial. He lives in Framingham, and though but eighteen years old is sufficiently precocious in crime to have rendered it necessary that a warning should be given him a year ago to discontinue this business. He failed to heed it, however, and will now doubtless receive the punishment which he deserves. A peculiarly atrocious feature of his work was that his advertisements were inserted almost exclusively in boys' papers, where under eight different aliases he invited children and youths to send for his horrible stuff. A year ago his father discovered what he was about, in Framingham, and prevented him from carrying on the business there. Then he hired a box in the Saxonville post-office, where letters intended for him were sent, and whither he went three or four times a week for his mail. After he began to advertise, a letter was sent him by Mr. Comstock from New York State, but, apparently suspecting something, he returned no answer. He, however, answered other letters sent him by the same gentleman from different parts of Massachusetts, in which he explained that a private detective was after him and that he had to be careful. It is a significant circumstance that the letter which drew from him an answer sufficient to criminate him was dated from a Massachusetts college. He undoubtedly has been a very bad boy, though his parents are respectable people, and he acknowledges all that Mr. Comstock charges against him."



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Chartered by the National Liberal League of America.

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 Issued to the President and Secretary on behalf of the Florence Liberal League.  
 SYRACUSE, N.Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.  
 ALBANY, N.Y.—President, Thomas J. Hennessey; Secretary, Thomas Dugan.  
 Issued to the President and Secretary on behalf of the Albany Liberal Association.  
 BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.  
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 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Resolved, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of; to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSES HAYS, Rochester, N.Y.  
 FRANKLIN GOODYEAR, Cort-S. B. URBINO, West Newton, land, N.Y.  
 Z. T. WATKINS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.  
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[FOR THE INDEX.]

## Origin and Growth of Moral and Civil Law.

AN ESSAY READ TO THE LITERARY CLUB OF KINGS-TON, N.Y., MARCH 24, 1879.

BY CHARLES J. BUELL.

If we take even a hasty glance at the different groups, tribes, and nations of men who inhabit the earth, we shall see that they are in various stages of advancement. Some are very low in savagery while others are high in civilization; but between these extremes all shades are found, so that we might commence with the very lowest, and by almost imperceptible gradations advance to the highest. There would be no great leaps.

History shows us that the nations that are now civilized and enlightened have reached their present condition by a slow and tedious growth from a state of less enlightenment. England, France, Germany, and the other nations of Europe have risen from barbarism within a comparatively recent period. Greece, Rome, and Carthage grew into civilized states during the early part of the historic age; while Egypt, India, and China were considerably advanced at the earliest times of which we are able to find any record. Thus, as we trace civilization backward, we find it everywhere emerging from savagery, everywhere coming up from a lower condition. Civilizations die out, it is true. Many are the groups of people that have struggled on manfully from generation to generation, only to yield at last to unfavorable surroundings and return to the savagery from which they were rising; but with these cases we have nothing to do. They had to climb up before they could fall back.

We are therefore forced to the conclusion that, back of and beyond all that we can see, there was a time when mankind existed in a state of the very lowest savagery. How he came to be in that condition, whether he had developed to it from one still lower, as the evolutionists claim, or had fallen to it from comparative purity, is of no account in the following discussion. That he was there is undoubtedly true. We must study him there, if we would understand him.

Assuming mankind to have once existed in this savage state, without arts or sciences, government or society, without the family or any marriage custom, without morals or religion,—in short, without any form of organization,—the object of this essay is to discover, if possible, how the moral and civil laws that now govern society may have originated, and to trace them in their growth.

In the field of morals, as I understand it, belong all those relations that exist between man and the lower animals, all those relations that exist between

each man and all other men; and, finally, all those relations that exist between each man and himself.

Self-preservation is often called the first law of Nature. All animals, even the very lowest, will make some effort to save their lives or avoid injury to their persons. This effort is comparatively feeble among the simplest organisms; but as we slowly ascend the trunk of the great tree of animal life, we find it growing and strengthening; and when we reach the highest branches the protection of self has become the strongest spur to action, in reality "the first law of Nature."

Just as all the members of the animal kingdom are found to have powerful instincts of self-preservation, so among all the higher animals do we find a strong attachment to offspring. With man, this is especially true. In the lowest stages of savagery, even before any marriage customs have grown up, and when the father, not knowing his own children, does little or nothing for their support, the human infant is nourished and cared for by its mother, until it is able, in some measure, to care for itself.

During this period, there grows up between the mother and her child a network of mutual relations that are, for the time, very powerful. Each is ready to assist in the protection of the other. If the child is attacked, the mother comes to its rescue; on the other hand, if the mother is in danger the child will show its willingness to help, though the aid it is able to give may be of very little value. This same network of mutual relations exists not only between the mother and her offspring, but also in a lesser degree between the children of the same mother, especially those that are not very widely separated by age.

As the children grow older, they leave those with whom they have heretofore been associated, and go out to shift for themselves as best they may. They see each other less often, and spend less of their time in each other's company than formerly. There now begins to take place a gradual loosening of the ties that bound them together in their early childhood. The older they grow and the less often they meet each other, the fewer and the weaker do these bonds become, until finally brother may meet brother, mother may meet child, and not recognize each other. This often takes place among civilized people like ourselves. Much more would it be likely to happen among savage tribes.

But though mother and child, brother and sister, may separate in this way from each other, yet they are by no means cut off from intercourse with other members of the tribe. As the ties that bound them to their old associates were gradually loosening, other ties binding them to new companions were gradually forming. These ties would be of a slightly different nature from the former ones. They would be rather bonds of friendship than of kinship. They would be tribal instead of family relations. In some instances, these friendly and tribal relations might not be so strong as had been the family ties; yet, in other cases, they might bind even more powerfully than the ties of blood had done.

Now, so long as nothing happens to create hatred between members of the same tribe, who of course must be accustomed to meet often, they will have at least some little respect for each other's lives, and will be ready to help each other as occasion may demand. The very fact that they have reached so high a state as the tribal relation, presupposes, on the part of each, some little regard for the welfare of all the others. Without this, even the lowest forms of tribal society would be impossible. Indeed, this is quite noticeable among the lower animals, and its origin must certainly be sought below the level of the human species.

But among savages these primitive friendships and weak altruistic relations often hang upon slender threads. They cannot stand the test of trial or of changed conditions. The slightest cause will often bring a deadly hatred; and when a savage is angered, he tries to mete out a punishment that shall be fully equal to the injury he has received. Personal revenge is his only means of redress; and he pursues it with a determination that has little regard for consequences. Human life is of less value than the revenge he seeks.

Here, then, is the gist of the matter. So long as nothing happened to cause trouble between our two savages they respected each other's lives and general welfare; but upon the first provocation they became deadly enemies. The faintest germs of the moral laws are here discernible; but they hold only among friends. Strangers and enemies have no rights that the savage is bound to respect. In fact, he has not yet reached the stage when even the idea of such rights can have taken any definite shape in his mind.

But as the savage gradually improves his physical condition, and slowly comes to have a wider acquaintance with things around him and with other men, faint impressions begin to force themselves upon his mind that, if he fail to have any regard for the rights of others, they also need have no regard for his. If he attempt to take the life of an enemy who has offended him, and the enemy, not being very willing to have his life taken, gives blow for blow, so that he comes out of the fray with a broken leg or a badly bruised head, he will learn a powerful moral lesson. Experiences of this kind undoubtedly have a restraining influence on those savage men who have felt their full force. They begin to see that others can fight too, and that punishment may very probably follow an attempt to take the life of another. In time there will begin to grow up a sentiment against the taking of human life. Reformers will appear who will teach that it is wrong to take the life of another; and, though their followers may be few and their ideas far from clear, yet they will have an influence. The law of self-preservation



will thus be instrumental in giving birth to the moral law, "Thou shalt not kill." But we are not to suppose that this law appeared at first in all its breadth. It had force only among members of the same tribe, where a mutual acquaintance or a common interest had a restraining influence, or else where fear of being badly beaten held back the would-be murderer. In the early stages of its growth, therefore, this moral law should have read, "Thou shalt not attempt to kill thy friends, nor a man who is stronger than thyself."

It was not until the human race had advanced far beyond the savage state, that this moral law against murder came to have anything like a general meaning. And even to-day, among the most highly civilized people in the world, it has not reached its full development. We, too, have less regard for the lives of strangers than of friends. We mourn more deeply the loss of one near kinsman than we do when a whole ship-load of unknown persons sink to the bottom of the ocean. In short, we feel the loss of a person just in proportion to what we consider him worth to ourselves and to mankind; and we make our commandment—"Thou shalt not kill"—broad and binding just in proportion to our love and respect for those who are the victims of its violation. It is not thought very wicked to kill a few Indians, or negroes, or Chinese, even though they may be entirely innocent of any heinous crime. Boys think nothing of killing toads, or snakes, or birds, merely for the fun of the thing. And even in England to-day, grave members of parliament, who have felt themselves morally bound to pass laws prohibiting scientists from making vivisections, experience no rebukings of conscience when they impale a living animal on a fish-hook, and watch its death agony as it slowly yields up its life in the interest of "sport." The human race has yet to learn that it is wrong to wantonly take the life of even the lowest living thing.

There undoubtedly are cases where it would not be wrong to take even human life. Any one may justly take life in self-defence. Thus the law of self-preservation, which has taught mankind not to attempt to kill, bids us disregard that teaching when our own lives are in danger.

As a moral sentiment against the taking of life within the tribe was probably the first to take anything like definite form in the mind of primitive man, so a sentiment against stealing would be likely to grow up next in order. There is quite a close connection between life and that which sustains life. Hence we are not surprised to see an equally close relation existing between the moral sentiment that would protect the life of the man and the moral sentiment that would protect his right to what he had accumulated that his life might be sustained.

If a hungry man had spent a long time in catching a fish or in killing an animal, and some one should try to take it from him, he would undoubtedly resist. He would think, even though he might not be able to put the thought into words, "Thou shouldst not steal this food from me. I got it. It is mine." But if he should see a weaker man, ten minutes afterward, with something that he wanted, he would be very likely to take it from him; and if he could secure anything that belonged to some one else, without being caught at it, he would be still more likely to forget all about his law against stealing. But these ideas of property would grow. Slowly but surely it would come to be recognized that each one should have the right to enjoy what he had got by his own efforts. As soon as most of the members of the tribe had reached this conclusion, then the moral law would emerge, embodied in some such words as these: "Thou shalt not steal." Any one who persisted in stealing would come to be considered a bad person; though the degree of his badness would depend largely upon the strength of the sentiment against stealing. It would also depend somewhat upon the rank of the person who stole, and upon the rank of the person from whom the thing was stolen. It would be considered worse to steal from a leader than from an obscure member of the tribe, whatever might be the rank of the thief; while the thief himself would be likely to receive a punishment whose severity would be about in proportion to the lowness of his rank. To steal from strangers or from enemies would be considered no crime at all.

As more advancement was made, other moral laws would slowly crystallize into definite shape. A sentiment against lying and cheating would grow up, and would make itself heard in some such form as this: "Thou shalt not bear false witness against thy neighbor"; or in the Buddhist commandment, which enjoins upon all "not to tell lies." As marriage customs became somewhat established, there would, at the same time, grow up a sentiment against their violation. The commandment, "Thou shalt not commit adultery," would begin to be heard. The advice to children, "Honor thy father and thy mother," could not well have taken any definite form until after the family had been developed; for, before that, no child could know who his father was, that he might honor him. Among the Acadians, the laws especially enjoined upon children to honor their mothers.

In time it would come to be seen that it is not only wrong to take from another what belongs to him and to no one else, but also that it is not right even to have a wish to do so; and hence would arise the sentiment so well expressed in the words, "Thou shalt not covet . . . anything that is thy neighbor's," a sentiment which is the outgrowth of quite an advanced stage of progress; and one which does not seem, even yet, to have made the slightest impression upon the minds of Socialists, Communists, and others who would like to reorganize society.

Last of all, when civilization had become quite thoroughly established, when men had reached fairly

just ideas as to the rights of others,—then there would begin to be heard that grand and noble sentiment, a sentiment that is not the exclusive property of any race, or time, or religious system, a sentiment that has been uttered by all the world's great teachers from Confucius to Christ: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

As the different tribes, among whom these simple moral laws for the protection of life and property had originated, became more and more firmly convinced of their rightness and necessity, they would begin to make them the nucleus of a civil code. Things that the natural moral law had heretofore considered wrong, the civil law would now call crimes; and suitable punishments would be provided. Indeed, there must grow up a moral sentiment against certain practices that are seen to be evil, before any necessity can be felt for a civil law to regulate the evil.

As time went on, other customs would be incorporated into the code,—other laws would be added for the better enforcement of these few fundamental principles, until quite a body of laws would be the result. Nearly all the enactments that are on our statute books to-day are the offspring of the few that form the nucleus of every code in the world.

People who were in the habit of attributing whatever befell them to some supernatural agency would, in time, come to consider these laws of divine origin. They would become a part of their sacred writings, and the god of the tribe would be honored with their authorship. In this way they would become embodied in the religious creed of the people, and might be handed down to future generations as the commands of God.

Thus, from small and obscure beginnings, have the moral and civil laws of the world grown up. Slowly and with much difficulty they first gained a foothold. Gradually, as mankind advanced, new laws appeared, and the old ones became more binding in their influence. Including at first under their protection only a few who were bound together by the ties of kindred or friendship, they have silently but surely been growing broader and more comprehensive; and at some time, perhaps in the far future, we may hope to see them reaching around the earth, and protecting every living being in his natural, inalienable rights.

Every steamship that ploughs the ocean, every railway that girds the earth with its iron bands, every wire and every cable that bring messages from distant countries, every invention of the human brain that helps to better the condition of mankind, every fact learned and every theory established, each helps to draw all thinking beings nearer together; each does its little part to bring about that long-waited-for, that ever-hoped-for time, when the Confucian law of reciprocity shall be comprehended in all its breadth and beauty and grandeur, and when every man shall learn "not to do to others what he would not that others should do to him."

ROSENDALE, N. Y.

[FOR THE INDEX.]

# ESTHETIC DIFFERENCES SUBJECTIVE.

BY WILEY BRITTON.

No. VII.

Next to the eye, the ear is the most important member in the hierarchy of the senses for receiving impressions from the external world that arouse aesthetic feelings.

The external ear, called the *auricle*, with its ridges and channel-like depressions, may be regarded as helical in shape; and its funnel-shaped inner cavity opens immediately into the auditory canal, a tube about an inch long, somewhat bent, irregular in width, and leading to the internal apparatus of the ear. The principal office of the auricle is to collect the air-waves and conduct them through its inner cavity to the auditory canal, which receives them somewhat condensed and conveys them to the tympanum. We come next to the *tympanum*, a delicate membrane spread over the inner extremity of the auditory canal, like a skin stretched over the head of a drum. The *tympanic cavity* is a hollow space behind the tympanum, and is penetrated by a long trumpet-shaped duct called the *Eustachian tube*. And the *ossicles* of the *tympanum* form a chain of small movable bones, perfectly articulated with one another, with one end of the chain attached to the tympanum and the other end of it attached to the *fenestra ovalis*, or open window. As has already been pointed out in the introductory remarks to this paper, the acoustical function of these bones is to transmit the vibrations of the tympanum to the reservoir of fluid in the *labyrinth*. If the labyrinth be separated from the inner parts of the ear, it may be divided into three principal divisions, the *vestibule*, *semicircular canals*, and the *cochlea*, the whole apparatus measuring less than an inch in length. The *vestibule* is an ovoid cavity in the middle portion of the labyrinth, from the upper part of which proceed the three tubes called the *semicircular canals*; and the lower part of the labyrinth terminates in a spiral canal which makes two and a half turns, and is called the *cochlea* from its resemblance to the shell of the common garden snail. These cavities are all surrounded by osseous structures, lined with delicate membranes, and are filled by a transparent watery fluid which bathes the extremities of the auditory nerve. The auditory nerve issues from the base of the brain, and, after passing through several openings of the petrous bone, penetrates the labyrinth near its centre, and then divides into two principal branches, one of which passes into the vestibule and the other into the cochlea. We cannot stop to describe the ar-

range and distribution of the numerous filaments into which these two principal branches of the auditory nerve divide after they pass into the vestibule and cochlea; but may add that each filament at its terminal expansion is supplied with vesicular matter, extremely sensitive.

Now it is well known that a sensation of sound depends upon the number of air-waves that takes effect upon the auditory nerve in a given time, provided this number is not too great or too small. For instance, with the average human ear, if less than sixteen air-waves follow one another in a second of time, there is no excitation of the auditory nerve, and, consequently, no sensation of sound. Nor does a sensation of sound arise when the number of air-waves exceeds sixty-four thousand in a second, and probably thirty thousand in most ears; perhaps because the human ear is furnished with no special organ capable of vibrating in unison with undulations of such great rapidity. The upper and lower limits, however, at which a given number of vibrations per second produce a sensation of sound are not likely quite the same in the organs of hearing of any two individuals. With different races and different individuals of the same race, different amounts or intensities in stimulation, or different sizes of air-waves, are required to excite the auditory nerves. No doubt almost every one has heard of the acuteness of hearing of the American Indian; and of the Veddahs, Calmucks, and many other uncivilized races, we are told that by putting their ears to the ground they receive auditory impressions from distant moving objects that fail to produce a sensation of sound in the ear of the civilized man. For the purpose of illustrating the different grades of sensibility to sound, some experiments were made upon the students in the University of Edinburgh a few years ago, by sounding a set of small organ pipes of great acuteness of tone; and these experiments tend to show that *note-deafness* and *pitch-deafness*, like the defects of vision called *Daltonism*, are much more common than is generally supposed. Commencing with the gravest note, which was distinctly heard by the entire class, the tones gradually rose, and presently the shrill piping became silent to one and then to another of the students until it was inaudible to all, thus showing that they were not all equally sensible to sounds of the same pitch. There are also instances of persons whose auditory nerves are readily excited by ordinary sounds, but are not excited by certain acute sounds, such as the chirp of a grasshopper, the cry of a bat, and the notes of certain birds. How are we to account for the different degrees of sensibility to sound thus exhibited by different individuals? If we take two strings of equal length and tension, and capable of yielding tones of a given pitch or of sounding the same note, and place them a few inches asunder and strike one of them a smart blow, the air-waves caused by its vibrations will produce a sympathetic vibration in the untouched string. Again, if two tuning forks which sound the same note be placed a few inches apart and we strike one of them, the other fork will also shortly commence sounding. Well, the anatomical arrangement of the nervous terminations in the ampulla and vestibular sacs leaves scarcely any room to doubt but that they have natural periods of vibration of their own, like the string and tuning fork, and like them may also be set into sympathetic vibration by the waves of sound conducted to them through the different media of the ear. But the velocity of the sound-waves must correspond to the natural periods of vibration of the nervous terminations above mentioned, or there will be no perception of sound in the auditory centre. The perception of musical tone, however, is now regarded as the result of sympathetic vibrations of fibres in Corti's organs in the cochlea. This wonderful apparatus, which was discovered by the Marchese Corti, is not a harp of a thousand strings, but one of three thousand strings, with each string possessing a period of vibration different from the others, like the strings of a piano. As no string in a seven-octave piano can be set into sympathetic vibration by less than thirty-three undulations per second, or by more than four thousand two hundred and twenty-four per second, so in some ears the strings or fibres in Corti's organs are not so arranged as to respond to vibrations outside these limits. We thus see that it is possible for a person with ears of a certain structure to enjoy the music of a six-octave piano and yet be incapable of enjoying the music of a seven-octave piano, if the piece is so written as to require the playing of notes of the highest pitch in the treble. Now, if we regard Corti's organ as a musical instrument in the ear, and the complicated arrangement of its microscopic strings or fibres seems to make it answer to one, then it would appear that this instrument ranges an octave or so higher in some ears than in others, just the same as one musical instrument may be one octave or two octaves, etc., higher than another.

Though we do not deny to the *tactile sense* an aesthetic function, it is an unimportant factor of that phase of the subject which we have under consideration. That the sense of touch is more delicate in some than in others, will perhaps be admitted by every one who has given any thought to the physiology of the sense of feeling. But this greater delicacy of touch always occurs in thin-skinned persons, and is no doubt due to the fact that in the epidermis of such persons the peripheral terminations of the nerves of sensation or feeling are more exposed to external excitants than they are in the epidermis of thick-skinned persons.

While we do not speak of odors or perfumes as beautiful, yet we think that *smell* is entitled to a place in the aesthetic hierarchy of the senses. Here, too, there are different degrees of sensibility in different individuals. An odor that has the delicacy



of bouquet to one person is overpowering in strength to another. There are some persons, too, whose olfactory nerves are insensible to certain odors, and whose sense of smell is otherwise in a perfectly normal condition. The delight or disgust which an odorous substance produces, no doubt in most cases depends upon habit, custom, bodily conditions, and the physical environment. For instance, tallow, which by its rancid smell is disgusting to us, is eagerly sought by the Laplander. And then, among ourselves, a perfume that is agreeable to one person is disagreeable to another; as, for example, valerian and musk. The æsthetic office of smell may, I think, be regarded as mostly representative; that is, a given perfume revives in imagination a representation of the object yielding it. We are not likely to smell the perfume of a rose or lily-of-the-valley without thinking of the flower yielding it.

The persistence of an odor when its almost infinitesimally small particles take effect on the olfactory nerve will probably make it impracticable ever to produce æsthetic combinations, or harmonies and contrasts of odors, by instruments, after the manner of musical harmonies.

In regard to the sense of taste, we need only remark in passing that strictly speaking its sensations cannot properly be classed as æsthetic. But delicious fruits and red wines may become æsthetic factors in painting and poetry.

We may now pass to the consideration of the constitutional state of the individual as affecting his æsthetic conceptions. Views of tropical scenery which were regarded by the traveller almost with indifference have, when photographed or painted and seen under a different nervous diathesis, aroused in him a glow of delight. To persons under the influence of opium, according to the accounts of De Quincey, space seems to swell, so that buildings and landscapes are exhibited to them "in proportions so vast as the bodily eye is not fitted to receive." In a state of high nutrition too, that is when the blood is rich and rapidly circulated, there can be hardly a doubt but that objects classed as æsthetic produce visual impressions of greater vividness than when the blood is poor and circulates languidly. Tints upon the autumn forest, clouds with silvery linings, lovely sun-sets, or the grandest auroral displays arouse in the aged and debilitated, whose vital activities are not vigorous, but feeble waves of æsthetic pleasure.

Persons in the habit of using opium give it as their experience that when under the influence of this powerful nervous stimulant they enjoy music which was previously unenjoyed. Again, those fond of the opera sometimes just before going to hear a celebrated prima-donna, take a cup of fine-flavored coffee to give tone to their nervous systems and greater vividness to their imaginative and discriminative faculties. On the other hand, there are agents called anesthetics and narcotics, which, when swallowed, inhaled, or injected into the system, soon produce stupor or insensibility; so that no matter how intense the external stimulation, vivid sensations are not aroused. Natural anesthetics, too, carbonic acid urea, also produce stupor, when they exist in certain quantities in the blood.

If an object is moving towards or away from us, or we are moving towards or away from the object, we receive visual impressions slightly different from what we should receive were subject and object both stationary. It is well known that the fixed stars vary in color from the red end of the spectrum to the violet end of it. And some of the results of spectrum analysis seem to make it at least highly probable that the motion of a star towards or away from the earth at a velocity of a million or so miles per day would give it an apparent color different from what it would present were it stationary relatively to us. The wave-lengths of light emanating from a star receding from the earth at a velocity of more than two million miles per day can hardly be the same as if the star were approaching the earth at the same velocity. In short, it was thought that those stars emitting rays of light which produced in us the sensation we term red were receding from us at immense velocities, and that those emitting rays of light which produce the sensation of violet are approaching us at immense velocities. Though the colors of the stars are now generally believed to be due to the chemical constitution of the atmospheres which surround them, still their spectra probably show something of the directions in which they are moving through space. A statue which at a given distance we are delighted to look upon on account of its elegance of form becomes less and less an object of beauty if it is gradually moved away from us, or we gradually move away from it. Again, of two persons whose ears are equally sensible to musical tones, let one rapidly approach a band playing an air, and the other as rapidly move away from it, and it is obvious that they cannot both give the same experience as to the merits of the piece.

Since it is now known that vibration and sensation travel through the nerves at the rate of about thirty-two yards per second, future investigations may show that size of the individual in many instances slightly modifies his æsthetic conceptions. A child's conception of space is not the same as an adult's. Whoever will recall the earliest recollections of his childhood will, I think, be able to testify that the distance of a mile seemed greater, and the hills and mountains higher, than during adult life. And if we turn to the lower forms of life, we know that a creature which has to run many times its own length to pass over the space which another creature passes over at a single stride cannot have the same conception of distance as the latter. It is the same in regard to time. The sixteen taps per second which produce in us a sensation of tone of the lowest pitch would probably produce in a whale a sensation of tone of a much

higher pitch. Hence it seems clear that our consciousness of a given time cannot be the same as a whale's consciousness of the same length of time. Or to take the other extreme: the average human ear is insensible to vibrations of upwards of thirty thousand per second. This number of vibrations per second would probably produce in a gnat, whose wings it is estimated make ten to fifteen thousand vibrations per second, the sensation of tone of a very low pitch. That is, the consciousness of a second to us would be to the consciousness of a gnat something like two to four hours. And should we go into the world of microscopic life, we would find the conceptions of time and space still more strongly contrasted.

In the search with the telescope for faint and distant stars, and in transit observations, there has been discovered amongst astronomers and astronomical observers what is now known as the "personal equation." When the rays of light coming from a star strike the retinas of two observers at the same instant, the star is not referred by them both to the same place in the heavens. If we suppose the star to be moving in a given direction relatively to the earth, it will always be referred by one observer to a position somewhat in advance of the position to which it is referred by the other observer. The true explanation of the phenomenon I suppose is this: When the rays of light from the star decompose the unstable matter in the ends of the rods and cones of the retinas of the two observers, and thus set up a molecular change in the nervous fibres of each of their optic nerves, the molecular change thus set up travels more rapidly through the optic nerve to the brain in the one case than in the other. Experiments made with the electric spark would also probably show that a given phenomenon may be telegraphed to the brain perceptibly quicker through certain nervous organizations than through others. While the personal equation here referred to does not probably affect our æsthetic conceptions to any appreciable extent, it seemed to deserve a passing notice, along with the structural, functional etc., differences with which we have had to deal.

If then no two persons are equally sensible to the same amount of a given stimulation, the thought will naturally arise in the minds of most, is not an absolute standard of æsthetic taste impossible? It must be admitted that the foregoing argument points to such a conclusion; and, we may add, without necessarily weakening our faith in the scientific treatment of æsthetics.

Finally, we conclude that while it is impossible to establish an absolute standard of æsthetic taste, we think we may accept as a temporary and relative standard the judgment of the highest cultured and most discriminative of those who have paid greatest attention to æsthetics, feeling convinced that along with higher intellectual and social development grander æsthetic conceptions will also arise.

#### THE BLOODY SWEAT OF JESUS.

MR. ABBOT:—

I believe I have found how originated the statement (in Luke xxii., 44) that Jesus, in his passion, sweat as it were great drops of blood falling down to the ground.

Please note the following particulars:—

1.

Before the composition of the Luke Gospel it was a common belief of the Romans that when calamity had impended over Rome, images of their gods had sweat, and blood had appeared miraculously, sometimes dropping in showers upon the ground.

In *De Divinatione*, l. 48, Cicero represents his brother Quintus as saying:—

"Quid cum Cumis Apollo sudavit, Capuæ Victoria? quid ortus androgyni? nonne fatale quoddam monstrum fuit? quid, quod fluvius atratus sanguine fluxit? quid, cum, exspe lapidum, sanguinis nonnumquam, terre interdum, quondam etiam lactis limber defluxit? . . . nonne et haruspices ea responderunt, quæ evenerunt, et in Sibyllis libris eadem reperta prædictiones sunt?" [TRANSLATION: Again, when the image of Apollo sweat at Cumæ and the image of Victory sweat at Capuæ, and when the hermaphrodite was born,—did not these things forebode horrible disaster? And when the Tiber flowed blackened with blood, and when a shower, often of stones, sometimes of blood, more rarely of earth, and at one time even of milk, has fallen, . . . did not the soothsayers, on being consulted, announce the events that afterwards occurred, and were not the same predictions found in the books of the Sibyl?]

In *De Div.* l. 44, Quintus is represented as saying: "Idem [Sibylla] contra ostenta nihil disputat, exponitque initio belli Marci et deorum simulacra sudavisse, et sanguinem fluxisse, et discississe cælum." [TRANSLATION: Sibylla does not in the least discredit prodigies, and he reports that at the beginning of the Maric war the images of the gods sweat, and blood flowed, and the heavens were opened.]

In *De Div.* II., 27, Cicero represents himself as saying: "Sanguinem pluisse senatui nuntiatum est; atratum etiam fluvium fluxisse sanguine; deorum sudasse simulacra." [TRANSLATION: It was announced to the senate that blood had rained down, that the Tiber had flowed blackened with blood, and that the images of the gods had sweat.]

In *De Natura Deorum* II., 5, Balbus, a stoic, is represented as saying: "Cleanthes quidem noster quatuor de causis dixit in animis hominum informat deorum esse notiones. . . Tertiam, quæ terret animos fulminibus, tempestatibus, . . . et guttis imbrum quasi cruentis." [TRANSLATION: Our Cleanthes, indeed, affirms that ideas of the gods are formed in the minds of men by four causes. . . The third is the terror with which the mind is af-

fectected by thunders, tempests, . . . and rain-drops as it were of blood.]

2.

Paul calls Jesus (II. Corin. iv., 4) "the image of God"; and, in imitation of Paul, the author of the Epistle to the Colossians calls Jesus (l., 15) "the image of the invisible God."

3.

The Luke Gospel is Pauline in character; and to the writer of Luke xxii., 44, the doctrine that Jesus was the image of God must have been familiar.

4.

To this writer, acquainted with the Mark and Matthew accounts of Jesus' passion, the belief that when great calamity had been impending over Rome, images of the Roman gods had sweat, and blood had appeared miraculously, might very naturally suggest the thought that when great calamity was impending over the perfect image of the true God and over his disciples and over Jerusalem and over Palestine at large, this image sweat, and blood appeared miraculously. Moreover, to such a writer, with his views of Nature, the blood would have been suggested as flowing from the body of Jesus in union with the sweat.

5.

While the thought in Luke xxii., 44, could readily have been suggested by the designated Roman belief as commonly held, there are in the *De Divinatione* some sentences which would have especially tended to suggest it to a Pauline reader of our first or second century.

After the passage in which Cicero says it was announced to the senate that blood had rained down, that the Tiber had flowed blackened with blood, and that the images of the gods had sweat, he adds, "num censes his nuntius Thales, aut Anaxagoram, aut quemquam physicum crediturum fuisse? nec enim sanguis, nec sudor, nisi e corpore est." [TRANSLATION: Do you imagine that Thales or Anaxagoras or any other natural philosopher would have believed such announcements? For neither blood nor sweat proceeds from anything else but the animal body.] Here Cicero himself unites blood and sweat in thought, in so far as to emphasize their having the animal body for their common source.

Again: when it was stated that "at the beginning of the Maric war the images of the gods sweat, and blood flowed," the meaning (as is shown by the other quoted passages) was that blood flowed in the streams, but linguistically it was possible for the meaning to be that blood flowed from the images of the gods.

Each of these two passages, therefore, would have tended to suggest the flowing of both blood and sweat from the body of Jesus. There is, however, one fact which, taken in this connection, tends strongly to prove that the writer of Luke xxii., 44, was indebted to Cicero for the thought it contains. I refer to the great similarity in expression between the Luke statement and a clause in one of my Cicero quotations.

The Luke statement is, "His sweat was as it were great drops of blood falling down to the ground"; the Cicero clause is "guttis imbrum quasi cruentis" ("rain-drops as it were bloody," or, "of blood"). In both we have "drops," and "as it were," and "bloody" or "of blood." In the Luke statement we have "falling down to the ground," and this is implied by the Cicero clause in the word "rain."

I ask, therefore, whether the thought of the bloody sweat of Jesus was not most probably suggested by the Roman belief which I have designated, and by this as presented by Cicero.

The above explanation of the manner in which Luke xxii., 44, originated has led to my finding, as I believe, what is meant both by the statement in John xix., 34, that when the dead body of Jesus, still hanging upon the cross, was pierced, "immediately there came out blood and water," and also by the following remarkable words from I. John v.: "This is the comer by water and blood, Jesus the Christ; not in the water only, but in the water and in the blood: and the spirit is that which beareth witness, because the spirit is truth. For there are three that bear witness, the spirit, and the water, and the blood; and these three agree in one."

The meaning is that the liquid in the heart, arteries, and veins of Jesus, during the whole of his pre-crucifixion life on earth, had been composed partly of human blood and partly of water: partly of human blood, because he was a man; partly of water, because he was the Son of God. The piercing of Jesus' dead body and the standing of the beloved disciple by the cross were devised in order to assign an opportunity for showing and testifying to the nature of this liquid. The piercing led to the representation of Jesus as the paschal lamb, and this led in turn to representing that he died when the paschal lamb was killed. That this is the true explanation of these two important passages, I hope to show at some future time.

CHARLES H. GODDARD.

MARIETTA, Ohio, May 6, 1879.

#### THE CRISIS.

EDITOR INDEX:—

"The infirmities of her friends are the worst enemies of Truth," observed a critic in 1866, alluding to the indifference manifested by the followers of Comte toward Jesus of Nazareth. But this is not the most deplorable result of the reactionary tendencies of modern thought. The Being, God, is likewise ignored; the soul is classed with mythical fancies, and not only the moralities, but the moral instinct is labelled "false."

It is doubtless true that in many instances these negations have their affirmative side; that the denial has a core of fervent sincerity and conviction, carrying with it a spiritual significance; and that what is called an atheistical extreme, may oftener than otherwise be but the rejection of a definition which answers



not to the deeper consciousness of a more expansive life. But substitution is the true method of reform, unless our latter-day wisdom has discovered a more excellent way; for anciently the prophet could say, "I came not to destroy, but to fulfill."

Positivism, liberal Christianity, and liberalism have each in its turn essayed the rôle of arbiter of human destiny. How successfully they have met the falsities and tyrannies bequeathed us by medieval times I do not propose to discuss; but their conduct toward each other and their internal dissensions surely savor of the odium theologicum. What is to be done? Possess one's soul in patience? Rome or Reason, are we told? But the manifestos of reason,—are they not on a par nearly with the Papal Syllabus and the double-tongued mystifying edicts of expiring Orthodoxy? Come impeached metaphysics; Channing, Orthodoxy; and Abbot, Christianity. The world now looks for the outcome of this series of assaults on the faith of our fathers. What is more certain than that science is materialistic, liberal Christianity hollow-sounding, and liberalism tangential? "Theism or Atheism, and Science holds the scales," is what the positivist asserts. "Christ or the Creeds, and the New Testament the standard," says the liberal Christian. "Freedom or Servitude, and the Liberal League platform our only safety," thunders the liberalist. Then our attention is directed to the Consensus of the Competent; but how to reconcile it with the "divine right to bolt," presents a query to many minds. Science, Religion, and the State are certainly Nature's auxiliaries in diffusing a knowledge and securing the observance of the laws; but according to THE INDEX editorials, these servants of Dame Nature are "no better than they should be."

But there is the "Free Religious Association," does not that satisfy us? Now Unitarianism is a body-guard of liberal scholarship, and Free Religion of freethought,—grand worthy objects both. But as the American Unitarian Association is Unitarianism, so is the Liberal League Free Religion. It was the opinion of THE INDEX once that the "Liberal League was planned to be the right arm or executive branch of the free religious movement. "Unitarianism is nothing till it becomes an organized idea." "Ideas rule at last." That I believe to be true; but that sentence proves itself a two-edged sword to-day; for is it not plain that until the new movement "organizes its ideas, it will remain to the world an object of mingled suspicion, fear, and contempt, notwithstanding the individual genius and worth of some of its adherents"? Does not liberalism throw a pound to doubt, and a penny to faith? and has it not been taught that "a conscience for freedom is the point to be carried"; that "liberty means anti-Christianity"; that "the moral principle demanded by the occasion is devotion to the principle that in America the Church and State shall be absolutely separate"? Ideas will rule at last.

But suppose Church and State become absolutely separate, and a tendency "from civilisation to barbarism" reveals itself! What is the nucleus about which the influences, forces, of the time are to assemble and become organized? Science identifies itself with truth; Christianity with religion; and liberalism with freedom. But is positivism positive, is Christianity Christian, is liberalism liberal? The one forbids us to look beyond phenomena, sequences, the other beyond Christ and the Bible, and the other beyond anti-Christianity and anti-Comstock. I am a Materialist; I am a Spiritualist; I am a Positivist; I am a Christian; I am a man: these are the clashing declarations one hears every day of his life. THE INDEX hand oscillates between Yes and No. "Sic et Non"; the Register reflects the practical agnosticism of the times; the Investigator will not come out of its mammoth cave of materialism; and the Alliance is but a new-fledged Unitarianism. "For if the trumpet give an uncertain sound, who will prepare himself for the battle"?

The split in the Liberal League I regard as disastrous; but a similar fate impends over the Unitarian body. Its heterogeneous claimants must under it into two separate spheres, if they are not soon crystallized into one by a change of basis from the letter to the spirit. The Eastern half will write the name of God in its lessened sphere, but will overlay it with traditional symbolism and the Hebrew Scripture. The Western half will write beautiful motives and common-sense maxims on the periphery of its sphere, leaving the centre a blank. We shall soon hear again from his "lectureship" seated on his mediæval throne.

The Liberal League has yet a career before it, a divine mission to fulfill; and "the champion fanatic," THE INDEX, must still lead its hosts to battle and to victory,—the extravagancies of individualism notwithstanding. The present status of the cause is no doubt a caricature of its ideal, but we must have faith that liberalism will yet tide over the difficulties and appear in the not distant future on the side of truth and the right. The time is not far off when in America this movement will hold the same relation to the ecclesiastical party that dissent does to episcopacy in England. But the League must organize its ideas and outstrip its adversary in temperance and good works, in systematic purpose, in noble deeds. The conscience of the land needs to be aroused from its slumber,—a miracle as great as was ever wrought. There is more infidelity within the Church than without it, notwithstanding the vagaries which disfigure liberalism. The two greatest curses of our time are bigotry and levity. Preach manhood to the one and holiness to the other; but to all God, the centre and source of every virtue and every good. God, whose three emanations are truth, justice, love, the blessed holy Trinity forever and forever.

Manhood! That word pitches the keynote of the

gospel for ages to come. The time is approaching when those whose faith rests on Scripture-texts will appear on history's page, as Pilate inquiring, "What is truth," and as Agrippa saying, "Almost thou persuadest me to be a"—man.

Let deeds of justice and of ruth  
Fling their halo o'er fleeting time,  
And mingling form the soul of truth,  
The murmur of the spheræ chime.

So let us then undo the wrong  
Nor blind our own nor others' eyes,  
But join the noble martyr throng  
In love's eternal sacrifice.

T. W. CURTIS.

MEADVILLE, Pa., April 15, 1879.

#### CZARS IN A PANIC.

Nicholas I. was a man of much firmer stuff than his son, the present Czar, yet the abortive conspiracy of Petroschenki in 1848, coupled with the revolutions which were then raging all over the continent, completely unnerved him. The chief of the Third Section, or secret police department, was at that time Prince Alexis Orloff,—a man remarkable alike for his haughtiness, his rabid detestation of liberal ideas, and his Herculean stature, to which were added strength and courage of no common sort. He once collared an insurgent peasant in the midst of his comrades, and killed him with a single blow from his fist. Orloff's secretary was General Dusselt, a man of infamous character and brutal manners, whom Russian society loathed; and these two men received a commission to terrorize the Empire,—a task in which they succeeded thoroughly. All that they did, however, fell short of what the brooding, affrighted Czar wished to do. Nicholas proposed that all the universities should be abolished, and he could only be coaxed out of this idea by Orloff's assurance that a reduction of the number of students to three hundred in each university would make these places manageable and answer the same purpose. There seemed to have come over Nicholas a madness like that of Tiberius. Alone in his palace, like the Roman tyrant in his island, he did not, after the manner of the latter, consult astrologers about the future; but he abandoned himself to the practices of a mystical religiousness, and grew more and more rooted in the idea that while thus brooding solitary he was living in communion with his God. His hypochondriacal fancies delighted in those passages from the Old Testament where the "Lord's anointed" are described as ruthlessly exterminating all who opposed them; and he was hardened against pity because he conceived it would be a derogation from his semi-divine majesty to show weakness. It was in keeping with the belief in his heavenly investiture that to the end of his life he walked and drove about unattended through the streets of St. Petersburg, having made up his mind that if an assassin tried to murder him Providence would interpose in his favor. Latterly he forbade that anybody should salute him in his walks; not because he was tired of public homage, but because he objected to the French fashion of bowing by lifting the hat as too frivolous. What he liked was the deeply deferential folding of the hands across the breast and the salaam almost to the ground which is the old Russian and Oriental style. Sometimes he would come across a peasant, who, disregarding the police injunctions, would flatten himself out on all fours with his forehead in the mud; then he would say graciously, "God be with you, my son," and make the sign of the cross with three fingers as if he were officiating pontifically. There is no doubt that the unfortunate prince was crazed. A despot who could have ladies arrested as they were leaving a ball at his palace and taken to a police-station to be whipped for imprudent words spoken in his hearing must have lost all sense of his being a mere human creature. But there was also in the manner of Nicholas' death—whether he perished by his own hand or died broken-hearted at the success of the Anglo-French armies in the Crimea—the evidence of a pride which had swollen till it became a disease. It is said that in his last moments he repeated to his heir, whom he had long suspected of liberalism and kept under close police supervision, "Remember my lessons!"

In Alexander II. the human fibre has always been more tender than in his father. He is not cruel, and, though mystically inclined, has never got further than bewilderment in trying to guess what exact measure of authority he has derived from heaven. He mutters sacred words as if they were learned by heart, and accepts acknowledgments of his divine right with a puzzled air, as if trying to read in the eyes of his courtiers whether they truly believe what they are saying. He has visited France where monarchs are held of little account; and England, where the Queen enjoys a popularity and a worship which are not evolved from terrorism, but from a system just the opposite. Then he has been to Germany, and has learned from his uncles and nephews that the prestige of an emperor must depend on the number of his regiments. All this has confused him; and, to make matters worse, he has been distracted by the conflicting counsels of statesmen, soldiers, and of princes, his sons,—some urging him in one direction, some in another, and all trying to explain in fashions of their own the long and dismal wall that has arisen from a people cruelly misgoverned and persecuted. Perhaps the Czar has really not been able to understand what this means. The other day, after his life had been attempted, he fainted away; and it is said that he has hardly yet recovered from a state of nervous prostration. This alone would seem to show that he was not fully aware of the alarming condition to which his empire has come. Had it been otherwise, Alexander was scarcely the man to court assassination by walking alone in a public thoroughfare; for, though brave

like all his race, he is not foolhardy. He is too much beloved by his family and by his personal entourage to run any danger of foul play within his own palace, like Peter III., Paul, and so many other czars of the past; and, knowing this, he would have probably chosen to live in quasi seclusion until the present agitation had subsided, had he suspected how serious this agitation was. Alexander, however, has always been indebted for his views to secretaries, who made up for him a daily journal of extracts culled from different papers, and there is no reason to believe that these extracts were selected so as to lay the whole unpleasant truth before the imperial reader; perhaps also the Czar was partially instructed by private correspondence from Germany, but here again it is doubtful whether he always got the sort of information that would open his eyes. His state at this moment must be a pitiable one, for a sovereign undecieved is one who feels that he has been duped. Under such circumstances, the fear is that a man of weakened mind like Alexander may give way to the impulses of unreasoning terror, and try to cope in the readiest way with evils which demand to be met with the coolest judgment, based upon the most accurate discernment of hard facts.—*Pall Mall Gazette*.

AFTER reading a brilliant leader in a metropolitan religious journal, against the high schools as nurseries of "indisposition to manual labor," we kept our eyes open for half a day. In the space of two hours, without going out of our accustomed resorts, we found one fine student running an elevator in the afternoon, and studying his lesson in the pauses. Another wide-awake fellow spent his off-hours in a butter-factory, relieving his parents from his support. Two beautiful girls were found selling bread over the counter of their father's bakery, where their brother, a Harvard student, relieved them at vacation. The two last high-school lady-principals of these young people are now engaged in educating two large families of younger brothers and sisters, and enforcing such economies upon themselves as would even satisfy the longing of our Atlantic editor. Every city and town in New England is crowded with bright and active young people, the rising hope of the town, who are graduates of the public schools. To shy stones in at the school-house windows, after the style of this and other public journals, betrays either a lack of knowledge of what is going on among American children, or a disposition to reckless criticism, which is, itself, an evil of no common order.—*N. E. Journal of Education*.

## Poetry.

### LIFE.

[FOR THE INDEX.]

Is life one dreary round of care?  
Do thorns lie thickest in the way,  
And pains our sweetest joys impair  
From night to night and day to day?  
Do flattering hopes awake our trust  
And beck'ning garlands win the eye  
Only to trail anon in dust,  
Unmindful of the tear or sigh?  
Aye, more than this: misfortune's wrath  
At times with lightning cleaves the sky,  
Thus shedding woe along the path  
Our inmost strongholds to defy.  
But is this all? Beyond the wreck,  
Wait not the depths of gold and pearl  
All heaven's dome with stars to deck  
And fields of holiest calm unfurl?  
Then what if hours are racked with pain  
And baffling waves against us roll?  
If steadfast loyalty remain,  
Triumphant song shall fill the soul.

J. P. T.

### FACTS AND FANCIES.

#### FIRST VOICE.

How like an egg is life,  
A fresh-laid egg;  
Its lines so smooth and fair,  
So full of richness rare,  
With nutrient sweetness rife—  
How like an egg!

#### SECOND VOICE.

Yes, fair upon its face,  
Like Easter egg;  
Without, so gayly decked,  
With countless colors flecked;  
Within, an empty space—  
A hollow egg!

—Transcript.

### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though ordered on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING MAY 17.

Wm. O. Mack, \$5.20; F. H. Buchanan, \$3.20; Jacob Betthelmer, \$1.50; S. C. Mason, \$5.40; M. S. Fecheimer, \$3; Chas. C. Lane, \$5.20; Mrs. C. Neyman, \$5; Mrs. Kate N. Doggett, \$2.50; C. H. Goddard, \$2; Lizzie Richards, \$1; J. Campbell, \$2; A. H. Leppere, 40 cents; Mrs. E. R. Francis, \$3.20; Jos. A. Stevens, \$3.20; E. R. Brown, \$3.20; Dr. W. S. Leach, 3.25; Wm. Keith, \$1.50; Wm. Ellis, \$3.60; Chas. Richardson, \$3.20; H. F. Badger, \$1.50; Jas. Shearer, \$3; Wm. Newman, \$3; C. A. Greenleaf, \$5; A. G. Boynton, \$3.20; F. Goodfellow, \$5; C. R. Woodward, \$4; E. M. Watson, \$2; W. H. Young, \$6; B. F. Hughes, \$5; W. Rogers, \$2; S. L. Hill, \$125.00; D. B. Tripp, \$3.20; W. S. Cunningham, \$5; John Campbell, \$1; Verein Vorwärts, \$3.20; J. H. Clark, \$3.20; Paul Zimmerman, \$3.20; Peter B. Brigham, \$3.20; F. M. Ehrlicher, \$1.50; Geo. Henshaw, \$10; A. Hale, \$3.20; B. Myrick, 60 cents; E. C. Darling, \$1.60; Jno. Watson, 75 cents.



# The Index.

BOSTON, MAY 22, 1879.

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TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
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## MR. HILL'S RESIGNATION.

Mr. Samuel L. Hill, who not only lent the influence of his honored name to the National Liberal League at the time of its inception, but generously contributed a hundred dollars to the Centennial Congress fund, forwards to us for publication a copy of the following letter of resignation:—

FLORENCE, Mass., May 16, 1879.

MR. A. L. RAWSON, Secretary National Liberal League, 34 Bond Street, New York:

Dear Sir,—I hereby resign the Vice-Presidency and membership of the National Liberal League, because it stands for "repeal" of the postal law of 1873, rather than for its "reform."

This duty would have been earlier performed but for poor health, which prevented due attention to the matter.

Yours respectfully,

SAMUEL L. HILL.

THE "POWER of the press" is often decanted upon, but probably no journal in a free country aspires to such power as this: "The chief Nihilist organ, which is clandestinely distributed throughout Russia, is entitled *Semla i Svaboda* (country and liberty), and is printed in a quarto form. It claims to hold jurisdiction over everybody. It warns, threatens, and pardons right and left, and gives prompt and accurate information respecting the carrying out of its sentences, which are those of the revolutionary committee. It is found everywhere. It is laid by unseen hands on the master's table, is unexpectedly discovered among the banker's registers, and the imperial councillor is astonished to meet with it among his papers; it is slipped furtively between the sheets of conservative journals,—in a word, it finds its way, as if by enchantment, on the tables of the cafés, and into the private houses of rich and poor. It appears twice a month, and advertises for subscribers. It mentions the Nihilist pamphlets which have appeared, and informs the public that others bearing this or that title are shortly to be published, the prices of which are given; but the editor contents himself with designating the place at which they can be bought as the 'well-known house.' On the day after General Mesentzeff was murdered, the *Semla i Svaboda* appeared illustrated with a large cartoon, in which the general was represented as lying in state, the first page being occupied with a kind of proclamation giving the reasons which had decided the committee to pronounce sentence of death upon him. Three days after the secret printing offices in St. Petersburg were discovered by the Russian police, a man was assassinated at Moscow, but who he was and why he had been murdered remained a mystery till the *Semla i Svaboda* published the following notice: 'On the 9th of March the traitor Reinstein was executed in the Moscow Hotel, at Moscow. Reinstein, a Polish Jew, disclosed to the police the whereabouts of two of the printing offices. We have, therefore, killed him. The government need not boast of having made any great discovery. It has found nothing of any value. The editor's portfolio being seized has certainly caused us some inconvenience, but as we never sign any of our articles the affair has no further importance. It will be useless to offer gold; traitors will not be found in our ranks. Reinstein was only an agent—a newspaper distributor. We have at our command such considerable sums of money that we can resist all attempts at bribery. The execution of Mesentzeff cost us six thousand roubles, Krapotkin nearly as much; nevertheless, we still possess four hundred thousand roubles for the accomplishment of our work.'

## SPECIAL NOTICE.

The Eighth Annual Meeting of the Stockholders of the Index Association will be held at their office, No. 35 Monroe Street, Toledo, Ohio, on Saturday, June 7, 1879, at 2:30 P.M., for the hearing of the annual reports, the election of Directors for the ensuing year, and the transaction of any other business that may come before the meeting.

## F. E. A. ANNUAL MEETING.

The twelfth annual meeting of the Free Religious Association will be held in Boston on the 29th and 30th of May.

The Association will hold its opening session for business (election of officers, hearing of reports, etc.) at Union Hall, in the Young Men's Christian Union Building, on Boylston Street, at 7.45 o'clock, Thursday evening, the 29th.

The Convention on Friday, the 30th, will be held in Parker Memorial Hall, corner of Berkeley and Appleton Streets, with sessions at 10.30 A.M. and 3 P.M.

The new President, Prof. Adler, is to preside, and at one of the sessions will make a special address giving his views of the "Practical Needs of Free Religion." An essay is to be given by John W. Chadwick, on "Theological and Rational Ethics." Among other speakers expected are M. J. Savage and F. E. Abbot, of Boston, G. E. Gordon, of Milwaukee, C. D. B. Mills, of Syracuse, and F. A. Hinckley, of Providence.

On Friday evening, the Association will have its Social Festival in Union Hall, at which Col. T. W. Higginson will preside.

WM. J. POTTER, Secretary.

## THE SOVEREIGNTY OF REASON.

Rev. Mr. Hunting and "F. S. C." continue on another page of this issue the discussion on the Consensus of the Competent. It evidently needs to be discussed until the supremely important principle covered by that phrase is at least understood. The phrase is new, but the principle itself is not new at all except in the form of statement; it has been unconsciously acted upon, more or less, from the very birth of human society, and is constantly illustrated not only in the history of science, but also in the history of popular government in all its forms. What the world needs is to understand clearly what it has been doing all these long centuries. It is like Molière's hero, who "talked prose" all his life and was astonished at discovering the fact. All we seek to do is to analyze and formulate the world's experience, and express it in the form of a philosophical principle available for common use. It is precisely for lack of such a philosophical formula that so much confusion prevails on social subjects, leading to wild, crude, and ignorant theories, and enabling moral quacks to victimize the gullible multitude.

Now we cannot undertake to give a set answer to all Mr. Hunting's numerous questions. He has not given sufficient attention to what we have said, in numerous long and carefully written articles, to make his questions pertinent. All we can do is to beg him to read those articles with a little more care, and he will find his questions fully answered already.

The Consensus of the Competent is simply the agreement of those who know,—not of those who imagine they know when they do not, but of those who really know. The distinction between real knowledge and fancied knowledge has got to be made before anything can be well done. Is there no difference between the fool and the wise man? Is there no test of real knowledge? If there is, what is it? How has it happened that mankind have actually accumulated a vast mass of real knowledge called "science," dissent from which is recognized as "ignorance" by all except the ignorant themselves? These are questions to which consistent Individualism can find no answer. It takes something else than "private judgment" to serve as the test of real knowledge. What is this something else? When it has been discovered, it will prove to be that which we have called the Consensus of the Competent: the name is not essential, but the thing named is.

With regard to the communication of "F. S. C.," it is proper to state that we have not named Josiah Warren, or anybody else, as the peculiar representative of Individualism; we deal with principles here, not with individuals. Here are some definitions:—

1. CONSISTENT INDIVIDUALISM is logical and practical adhesion to the principle of the final and supreme authority of "private judgment" in thought and con-

duct both, and the strictly consequent refusal to admit the existence anywhere of a right to hold the individual responsible or accountable for anything he may think, say, or do. If there are any persons who hold this principle, they are consistent Individualists; if not, there are none who deserve that epithet.

2. INCONSISTENT INDIVIDUALISM, or SEMI-INDIVIDUALISM, affirms on the one hand the principle just stated, but couples it on the other with the limitation that no individual shall infringe on the equal rights of other individuals. It is inconsistent because this limitation is impossible, if the principle it limits is true. Who has the right to impose it? Not society, for the principle declares "private judgment" superior to the judgment of society; not any one individual, for the principle declares every other individual independent of him. We repeat—who has the right to impose that limitation on any individual that chooses to disregard it? Whatever limit is placed upon the principle must derive its justification from some source equal in authority to the principle itself. But the principle is that "private judgment" is final and supreme; if there should exist any other authority equal to it, then "private judgment" could not be final and supreme. Hence to affirm the general principle of Individualism, yet limit, frustrate, and defeat it by such a contradictory restriction, is to say yes and no in one breath, and forfeit all claim to the respectful consideration of thinkers.

3. SCIENTIFIC LIBERALISM is logical and practical adhesion to the principle that Reason is the final and sovereign authority in thought and conduct both, and for the individual and society both. This law of the Sovereignty of Reason is given in the common nature of all rational beings, as such. From this one ultimate principle, rooted in and ordained by the Nature of Things, six great and coordinate but derivative principles follow:—

(1.) That every mature rational being has the right to govern himself by his own reason in all that concerns himself alone, as an individual. This is the right of "private judgment" or individual self-government—the law of individual rational existence.

(2.) That no rational being has the right to extend this government over others—i.e., no right to encroach upon them by force or fraud. This is the "limitation" of the right of "private judgment"—the law of individual non-aggression.

(3.) That every rational being has the right to defend himself against all encroachments upon his right of self-government. This is the right of individual self-defence, the "seven-shooter doctrine"—the law of resistance to wrong.

(4.) That the community of all rational beings has the right to govern itself by its own common reason in all that concerns itself alone, as a community. This is the right of social existence and self-government—the law of universal reason.

(5.) That the community of all rational beings has no right to extend this government so as to encroach upon the liberty of any rational being in what concerns himself alone, as an individual. This is the law of social non-aggression.

(6.) That the community of all rational beings has the right to defend itself against all encroachments upon its right of self-government. This is the right of social self-defence—the right of revolution, as against tyrants, and the right of self-protection, as against criminals—the law of individual responsibility to universal reason, as interpreted by the Consensus of the Competent.

These six principles, three relating to the individual and three to society, and constituting really only three parallel applications of the one simple, undivided principle of the Sovereignty of Reason in all human affairs, set forth the natural relations of "private judgment" and "universal reason" in a form which we think cannot be successfully controverted. These principles are not in the slightest degree invalidated by showing (what is perfectly true, and what we have explicitly stated again and again) that the Consensus of the Competent has changed from age to age, condemning in a later period what it approved in an earlier one, and vice versa. To admit this is simply to say that humanity is progressive, that it learns by experience, that it becomes civilized only by degrees.

Human fallibility is not to be escaped from by any device—by "private judgment" least of all. The one great, central, radical defect of Individualism is that it is utterly unable to justify the limitation which its inconsistent expounders attach to the principle of "private judgment," which they at the



same time declare to be supreme and final, yet pretend to restrict by a limitation which immediately overthrows their own declaration. They have got to give up either the principle or the limitation. If there is any Individualist who desires to arrive at clearness and consistency here, let him begin by concentrating his attention on this point. Let him seriously and honestly ask himself *whence* he gets that limitation. Does he get it from the right of "private judgment"? If so, how? But if not, then whence comes it? Let him puzzle out for himself an answer to these questions that will stand examination, and not waste his time in cavilling at answers which he cannot possibly understand until he has wrestled manfully with the difficulties of his own position. No more vital or fundamental problem was ever raised than this; it challenges the attention of every hardy thinker, not only because of its profound scientific bearings, but even more because of its important social and moral applications. To earnest and resolute and robust minds, whether now on one side or the other of lately disputed issues, we recommend a patient and sincere study of the questions now put to Individualism. For the transfer of final and supreme sovereignty from "private judgment" to "universal reason," already accomplished by Science in her adoption of the scientific method, portends a far greater and deeper revolution of human thought than was ever wrought by the much-vaunted Protestant Reformation.

#### THEOLOGY AT HARVARD AGAIN.

In a previous article I spoke of the effort that is being made to increase and strengthen the Faculty of the Divinity School at Cambridge. I noted the stress laid on the principle of mental liberty in the appeal which has been issued in behalf of this movement, and yet had to note also the fact that liberty was and must be necessarily hampered so long as the school is pledged by its aims and methods to graduate ministers of the Christian religion. While most heartily wishing the success of the school in every effort towards a larger liberty and a more complete range of study, I could not help seeing, too, that this attempt could not bring us to the much-desired goal of a really scientific school of theology, and that it would be unfortunate if we were to be deluded with the idea that it would. In this article I wish to offer some remarks on the kind of theological school that would be in place at Harvard, and which not a few of the friends of the college, as I believe, hope yet to see established there.

It is much, indeed, that there should be a free and unsectarian school of theological study as regards the sects and divisions of Christianity. This certainly is a great gain over those seminaries for the preparation of ministers which require subscription to some denominational creed at the outset, and whose whole course of study is arranged with reference to turning out ministers of that particular creed. But it cannot have escaped the notice of thoughtful observers of the times, that the theological problems which have been pushed to the front for consideration and discussion to-day have comparatively little concern with the differences of creed which separate the Christian sects from one another, but rather are problems which concern the very foundation of Christianity itself,—aye, even of religion and ethics. Theological study takes a much broader sweep to-day than the circuit that bounds the petty divisions of belief in Christendom. These divisions sink into insignificance before the questions which, not a crude and petulant scepticism, but science, now puts before all Christian believers,—as, *How did Christianity arise? Was its origin in kind unlike that of other religions? How is it related to other religions? What is the source and sustenance of religion? What the foundation of the Moral Law? What the true working power of religion in human society to-day? Are there any religious beliefs and institutions that can claim anything more than a human origin and authority? Is the Bible anything more than a human literature? Where is the real criterion for belief and practice? Must not the belief that Jesus was more than a fallible man be classed with the legendary superstitions rife in all mythological religions, whereby heroic human characters were depicted as more than mortal?*

It is questions of this sort that science is presenting to Christian believers of all creeds. And is there any way to meet them except by applying to their solution the strict scientific method? Science, we may be sure, will not be satisfied with the answers obtained from any school where it is assumed at the outset that Christianity is an exceptional faith

among the religions of the world. No solution can satisfy the spirit that puts these questions—and it is the enlightened spirit of the age—which does not utterly discard the bias of all theological assumptions and trust itself wholly to the required tests of science; namely, accurate observation of all the facts and accurate and logical generalization from the facts. In other words, we want a school for the full, free, scientific study of religion.

And this is the kind of department for theological study that ought to be attached to Harvard University. Nothing short of this can meet the claims of the college to be an unsectarian institution. And nothing short of this can meet its new and honorable ambition to be a complete university,—keeping step with the progress of the freest and most enlightened scholarship. Only in such a school, I may add, can students get the training to which President Eliot refers as soon to be demanded when he says, "We are rapidly approaching the time when the untrammelled study of theology in a university, as a noble branch of learning, will be the most natural—I had almost said the only respectable—way of preparing for the ministry." When theology at Harvard shall come to be regarded as "a noble branch of learning," when it shall cease to be a mere provincial phase of supernaturalism and shall be considered as coincident with the whole science of man's religious nature and history, then shall we have a theological department at Cambridge in fit keeping both with the traditions and aspirations of the place.

It is, perhaps, too much to hope that the present effort in behalf of the Divinity School will effect much or anything in this direction; but the object may be commended to the serious consideration of the honorable committee who are making the present appeal for funds. I would ask them to put the question to their own minds and consciences, whether they can by any other method justify and make real their own noble words in behalf of intellectual liberty. To descend to particulars, would they approve of the appointment to a professorship of the Hebrew Language, Literature, and Religion, such a man as Prof. Felix Adler; or to a chair of Comparative Religion, Samuel Johnson? If they had the power, would they summon and set to work there, without regard to their special creeds, such scholars as Whitney and Max Müller and Renan? Names like these last may not indeed be secured to honor the college catalogue. But younger men are following the footsteps of these scholars,—men learned, able, earnest, and free. Will the college honor itself and them by giving them free room to inquire, think, and express themselves?

W. J. P.

#### THE LAW GIVING WOMEN THE RIGHT TO VOTE IN THE ELECTION OF SCHOOL OFFICERS.

The Legislature of Massachusetts have taken a most important step in acceding the right of suffrage to women in the election of school committees, and it is of great consequence that it should be considered in all its bearings, and that women should understand the provisions of the law, and be prepared to exercise the function and fulfil the duty now before them.

Whatever influence this act may have upon the broader question of equal suffrage for men and women, it is an undoubted fact that this measure was petitioned for, and the petition both advocated and granted, in the interests of the schools. Gentlemen appeared at the hearing and voted for it in the Legislature on this ground, who are not committed to the full measure of suffrage. It should therefore be regarded especially in this light, and every woman should ask herself what is the condition of education in her own town, and whether she cannot so use this new power as to perpetuate the good that is accomplished or to rectify the evil that exists.

Although apparently a small part of political power is thus placed in woman's hands, it is really a very important one. The choice of governor or senator may show more immediate results for good or evil to-day, but the choice of the school committee, affecting as it will the whole character of education, and, through that, of the coming generation, will have far-reaching results, which will be most sensibly felt in the future. Who does not know a New England town in which the labor of some school-committee man—very often the liberal minister—has really moulded the schools, and through them the character of the children of the town, so that a superior character for intelligence and morals has been generally conceded to them? The work of Theodore Parker in West Roxbury, and of Dr. Levi Leonard of Dublin, N.H., are well-known examples of this result. But

where such powers for good are not concentrated in one person, it needs the united influence of the best men and women to keep the schools as good as they ought to be.

It has been thought that women need not and will not exert themselves to vote and so directly influence the election of school committees, where their composition is altogether satisfactory and the schools are doing well. But this is a misconception of duty. If the town is already blessed with an efficient and faithful committee, it is not necessary to change it, even to put women on the board at once, unless such an addition can be well made and welcomed; but it is important to strengthen the hands and hearts engaged in such work, and the emphatic declaration of appreciation of the service already rendered, by a large vote of the intelligent women of the town, would be a most graceful and encouraging compliment.

The voting for school committee must and should be largely, not voting for measures, but for persons. Very few citizens have such acquaintance with systems of education or methods in schools that they can judge wisely of the details of school work, and it does not help matters to form bigoted partisans for or against corporeal punishment, or the conduct of religious exercises in schools, or the programme of studies to be pursued; but every one can learn enough of the character of their fellow-townsmen to judge whether they are working for the interests of the schools or to forward some personal object of their own. Vote for the best men, and if you are not satisfied with their measures, let there be abundant and intelligent discussion of them; but do not trust a noisy, empty demagogue who flatters your pet prejudices that he may secure a stepping-stone to higher offices, or the power of awarding lucrative contracts.

But in order not only to select men, but to bring a public opinion to bear upon them which will sustain wise measures or reform foolish ones, the greatest amount of intelligent acquaintance with the actual condition and work of the schools is also desirable. Criticism is precious; fault-finding is pernicious. Of all the adverse criticism of public schools that I have heard in my lifetime, I should think at least three-quarters came from those who had never sat through a session of a public school, and who judged only by common gossip or uninvestigated complaints. Every woman-voter should make a point to read the annual reports of the superintendent; they are not dull reading, and in their spirited discussion of the questions which are really important in education, they throw great light upon the practical difficulties which outsiders understand so little. I have heard intelligent men make statements in regard to the general state of affairs at the South which an hour's reading of General Eaton's masterly reports of the Bureau of Education would have corrected at once.

The law as it now stands is by no means all that its friends could wish for, and many women will be deterred from taking advantage of its provisions by a sense of injustice in the unequal terms on which men and women vote even on these restricted questions, and others from feeling that they must take a great deal of trouble for a very small amount of power. But—in the first place—the provisions of the law are not so harsh and unequal as they appear on a first reading, and much that seems arbitrary is absolutely necessary to secure a full and exact registration,—the first requisite for a fair exercise of suffrage.

I cannot now go into a full explanation of the law, but the Woman's Suffrage Association are about to issue a circular prepared by able lawyers, which will give all the information requisite on this point. Every woman should give it careful study.

In the second place, the best means of securing a revision and amendment of the law is to manifest sufficient interest in the schools, to take pains to vote even at the expense of some inconvenience and trouble to oneself.

I hope that those persons who are interested in this subject will consider it as the especial work of the months intervening before the election, to bring together the intelligent women of their own towns for discussion of this subject, and for bringing out by concerted action the strength of the community at the elections.

It will not revolutionize the State or the Church or the family; but I believe it will be the beginning of a new influence and interest in education which will come as gently as the spring and bear as good fruit. We must put up with a few east winds and chilling blasts, but seed-time and harvest will not fail.

It is especially proper that free-religious women



should not fall in their duty in this matter, since it is on education that we rely mainly to remove the evils of superstition and bigotry from the land. How needful that work is, the late tragedy at Pocasset with its painful revelations gives us new reason to feel. We thank the Legislature of Massachusetts for the new power of good which it has put into our hands.

E. D. C.

## NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

Garibaldi is seventy-three.

Freeman out—Abrahamed Abraham.

Kentucky sighs for the whipping-post.

One American city boasts seven suicides in a day.

A recent earthquake in Persia destroyed twenty villages.

There are one hundred thousand insane persons in Russia.

The first name given the piano was the hammer-harpichord.

There are forty-four American firms doing business in Japan.

Ohio had nineteen hundred and ninety-seven divorces last year.

A Russian proverb says: "God is too high; the Czar is too far off."

Ice is manufactured in Tennessee and Georgia at one cent per pound.

Eight lawyers and eight physicians were patients at the Washingtonian Home last year.

The United Presbyterians give an average of seventy-eight cents per member to foreign missions.

Immigration is increasing. Eighteen thousand more arrived at New York last year than the year before.

The Hungarian Academy of Sciences has published at its own expense G. H. Lewes' *History of Philosophy*.

Twenty say that Talmage will lie and did lie, and twenty-five say he won't and didn't. Vindicated by five majority.

Geneva will not allow the Bible used in her schools. The law requires that the instruction be strictly secular.

The American Sunday School Union reports one thousand and eighty-seven new schools established during the past year.

Seventeen students in the Agricultural College at Sapporo, Japan, have lately been received into the Methodist Church there.

Eight Mormon girls have married colored men within the last twelve months. There is not much prejudice against color in Utah.

Four hundred million meteors are said to fall upon the earth annually. The average weight of these shooting stars is less than a pound.

Rev. E. E. Hale, of this city, will have been pastor of the South Congregational Society for twenty-five years on the first Sunday of next October.

A new work by George Eliot, written and prepared for the press some time ago, is soon to be issued. It is called *Impressions of Theophrastus Such*.

Father Taylor, the celebrated seamen's preacher of Boston, commenced his ministry in Saugus in what was called the old Rock School-house.

The Baptists seem to be troubled. Tremont Temple Society is the last place attacked by discord. Some one is wanted who can pour oil on the water.

It is said that new members do not come in to Dr. Bartol's church as fast as the old ones die off. The best shepherd does not always have the largest flock.

Mrs. Jefferson Davis is described as very charming, very Orthodox, and very aristocratic. If one accepts the last two "very's," he must decline to believe the first.

A meteor a foot in diameter, with a blazing train, recently fell at Worthington, Minn., exploding just before reaching the earth with a shock that jarred the buildings.

The *Herald* asks: "Was Freeman's faith in the restoration of the life of his slain child any less reasonable than the widely prevalent belief in the literal resurrection of the body?"

Professor Tyndall says that very great improve-

ments in the electric light must be regarded as inevitable, but he does not believe gas will be beaten out of the field by it; there is too much use for gas.

There are signs of reconciliation between the Papacy and the German Government, but signs of war between Catholicism and the French Government. The Church dies hard, but its days are numbered.

Two thousand and four hundred Young Men's Christian Superstition Associations in the world. What a swarm of Protestant Jesuits do these institutions send out to make narrow the mind of man!

The French propose to have a free press, rights of public meetings, income tax, free trade, secular education, separation of Church and State, and abolition of the clerical students' exemption from conscription.

A man in Hartford tried to do what the New Testament says Jesus did—that is, "fast forty days and forty nights"; but he gave out at the end of five days, and now his family have a lunatic on their hands.

Rev. Dr. Fulton has effected a reconciliation with his estranged Baptist brethren, and there is prospect for peace for a few days. "Behold how good and how pleasant it is for brethren to dwell together in unity."

The American admirers of Thomas Paine have decided to put up a colossal statue of him at St. Louis, and Col. Robert G. Ingersoll will soon visit that city and deliver a series of lectures in aid of the enterprise.

Rev. Dr. Newman, the newly-made English Cardinal, says he will continue, as in the past, to resist with all his powers the spirit of liberalism in religion, and oppose the doctrine that one creed is as good as another.

When a man leaves his property for the benefit of the world, his will is always contested on the ground that he was insane. It is hard to convince this age that a man of sound mind can seriously contemplate doing a good deed.

Missionaries are needed in Pocasset, Massachusetts. Cannot India or China send some of their heathen teachers to the benighted Christians of Pocasset, where fathers kill their children to please the idol they worship?

The Methodist Episcopal Church has captured the colored population of the South. It has built over one thousand churches for these people, and gathered upwards of two hundred thousand of them into its communion.

In the heart of London, recent excavations unearthed elephant tusks and molars and teeth, and numerous bones of the gigantic extinct ox. The depth at which the remains were found varied from fifteen to thirty feet.

Beecher says: "I do not believe the nonsense that 'in Adam's fall we sinned all.'" Had he said this forty years ago, where would Plymouth Church have been? It is not safe to be honest too early in life, if you want to succeed in a Christian pulpit.

There is a girl in Amherst, N.S., who, when she goes into a store, carries hatchets, shovels, tubs, spikes, bags of salt, *et cetera*, to take on life and fly about with great velocity. The spirits are made to shoulder the responsibility of these antics.

They have an International Marriage Office in Italy which has been established for twelve years. This matrimonial bureau claims to have done a good business, and assisted a great many men to good situations in life by getting them a wealthy wife.

Andrew Jackson Davis welcomes Superintendent Kiddle to the ranks of the Spiritualists, but regards him only as a neophyte, and not an adept in the science or philosophy of Spiritualism, and says that his "communications" are of little consequence.

The foreign Catholic papers were formerly filled with announcements of the large sums of money continually placed at the feet of Pius IX. Now, instead, we hear as repeatedly of the munificent amounts given by Leo XIII. for charitable purposes.

Among the liberal ministers of Massachusetts who spoke upon the recent Christian tragedy at Pocasset were Dr. C. A. Bartol, Rev. J. P. Bland, and Rev. W. H. Spencer. They all put the blame where it belongs—upon the false teachings of the Christian Church.

The Mayor of Birmingham, at his own personal cost, is giving a series of free concerts at the town hall, the first of which was attended by three thousand workmen, their wives and their children. Some of our wealthy citizens might make themselves benefactors in this way.

The Philadelphia *Ledger* thinks it is very curious that all the messages from the spirit-world come in our language—no matter whether the author is a Greek, Jew, Swiss, Italian, or a Berks County Dutchman. Evidently the English is the universal language in the summer land.

A volume has just been published in France con-

taining a list of works which the censor has not allowed to see the light. It is stated that the simple list of works suppressed in France during the present century furnishes titles enough to fill a volume of five hundred pages. All condemned books are taken to a board, manufactory at St. Denis, and there converted into pasteboard.

Submarine telephoning is described in Van Norstrand's *Engineering Magazine*. One telephone was placed in the diver's helmet and fastened in such a position that by turning his head he could place his mouth or ear to the instrument. The other telephone was placed on a scow which carried the air-pump and diver's helpers. Conversation was carried on with the utmost facility.

The *Investigator* has lived forty-nine years in Christian America, and has lived to see some of the principles which it has unflinchingly advocated accepted by a large and respectable portion of our population; while the church dogmas which it has steadily assailed have been "growing smaller by degrees" with every year of its life. It has reason to be proud of its career, and we extend it our good wishes for the future.

The pilgrimage to the spot where the sacred "Mother" Ganges emerges from the mountain has again resulted in cholera, owing to the neglect of sanitary arrangements among such a large assemblage of people. It is matter of rejoicing that the holy river has lost its sacred character by allowing European engineers to build bridges over it. Civilization and modern improvements are the only saviors of the human race in all parts of the globe.

The heart of mankind is where the religion of the world is found. Look into men for their creed. Half the world is with us privately. It joins the church's worship to find it is no worship. Man will one day be to the world what he is to himself,—sometime show to the public what he dares now confess only to friends. The religion that he lives by he will yet be known by, and what he stands for in his business and private acts he will one day make known as his religious convictions.

Frederick Douglass expresses himself as opposed to the negro exodus. He says: "My counsel to the negro is to bide his time, to labor and wait, in the full assurance that time and events will sooner or later establish his rights in the South upon enduring foundations. I have seen many attempts to lash colored men into schemes of emigration. I am old enough to remember the Haytian emigration scheme fifty-four years ago; another to the British West Indies forty years ago; another still to Central America sixteen years ago; and they only served to unsettle the minds of the colored people, deranging their plans of enterprise for home improvements, and were transient, as I believe this one will be."

Col. Ingersoll has been rather severely criticised by the Chicago liberal-Christian ministers. Rev. Dr. Ryder, Prof. Swing, Rev. Robert Collyer, and Rev. Brooke Herford said some things about the Illinois lawyer and his ideas that he did not like, so he has retaliated in characteristic style. Of Prof. Swing he says: "His spirit is as sweet as the odor of flowers, but sometimes he seems to believe the Bible to be inspired, at other times to disbelieve it. He reminds me of the young man who passed a counterfeit bill. When detected, his father asked him how he could do such a crime? The boy replied: 'Well, some days I thought the bill was bad and some days I thought it was good. One day when I thought it was good, I passed it.'"

It is a fact, which should warn society of the necessity of instruction in this matter among the lower classes, that most of our criminals come from our surplus population. Large families among the ignorant and poor furnish a large proportion of the idle and vicious in every land. The only thing that will insure a reform in this direction is education. There is no reason why a child should grow up in this State without acquiring a good education, which is the best basis for a good life; and yet thousands are allowed to reach the years of manhood and womanhood with knowledge only of vice. They come in contact only with what will lower them or keep them low. If we would send more children to school, we should not have to send so many men and women to prisons and houses of correction.

The Church makes its minister one of the most miserable objects of pity. He is one of the saddest sights in creation,—one of the worst inventions of mankind. He must have an authority for everything he says. He is not allowed to exercise his own judgment, to have more than half a right to give an opinion. His soul is not his own. Either St. Peter, St. John, or St. Paul must be his authority. The world will not take the word of St. Honesty, St. Virtue, or St. Truth; yet God Himself canonized these saints and robed them with the immortal authority of divinity. Every man who presumes to say anything to-day on a religious subject is expected to bow in the direction of Judea, to show his reverence for the current faith, and to make a sign of the cross upon his breast in token of his allegiance to the dominant church. But it is time for men to slough this expectation. Religious independence is an indication of religious health. There is a pious regard for certain men and women who have, in past ages, been as it were the world's salvation. We would honor these wherever piety offers her praise, but we would not, like piety, forbid man the right to excel them. Men who can save themselves are the saviors of the



world. To touch these sacred heroes of mankind with the pen of criticism is regarded as searching for flaws in the heavens or for faults in truth. No matter how high a man has climbed, another may equal or excel him. He cannot pull up the mountain with him after he has reached the top. No more can he pull up the life-steps whereby he gained his height in virtue, love, and truth.

## Communications.

### THE FIRST LIBERAL LEAGUE OF BOSTON.

A most interesting session of the First Liberal League of Boston was held on Sunday afternoon at No. 4 Park Street, the meeting being the last one of the season. The rooms were so well filled that the space of the ante-rooms was necessary to accommodate the audience. The powerful attraction was the presence of Colonel Higginson and the presentation of his address, "The Meeting of Extremes." Some delay in his arrival was filled by Mr. Abbot with an elaboration of Mr. Frothingham's recent affirmation that the era of individualism is passing away. The spiritual heat created by his remarks was just making itself felt, when Colonel Higginson's arrival called forth the heartiest applause from the disappointed audience. The address created a blended impression of intellectual insight and moral fervor. It dealt mainly with the historic aspects of the growth of the human mind, and traced some of the contrasts of former narrowness and present toleration. The last point was made more definite by a comparison of the method and language of the older revivalist, President Finney, of Oberlin, and the milder style of Mr. Moody, the present apostle of revivalism. Another most helpful thought was brought out in an attempt to hint the possible reconciliation of inexorable law in the individual fate with the reign of love which the heart strives to realize.

The speaker claimed that our highest moments reveal the harmony of these two antagonizing ideas, although the usual, every-day thinking finds them irreconcilable. Religion he claimed to be an emotional experience, and he dissented from Mr. Abbot, who (as the speaker said) placed it rather in the realm of science or knowledge. The unconscious drifting together of the representatives of extremes of thought was illustrated by references to prominent men in the Catholic and Episcopalian Churches both of England and America. The entire tendency of the discourse was to rouse vigorous thinking and to increase optimistic views of life.

Some good music preceded the discussion, which was participated in by Mr. Abbot, Col. Higginson, Mrs. Otis, and Mr. C. D. B. Mills, of Syracuse, N. Y.

The latter gentleman, who is filling the pulpit at the Parker Memorial for two weeks, including next Sunday, presented an appeal to the highest religious sentiment which set every heart vibrating, and showed the power of simple fervor and unconscious eloquence. The address was very brief, and was one of those expressions of faith in the destiny of mankind whose power can be recalled, but whose form cannot be reproduced. On the whole, the meeting seems to have been the most satisfactory and successful one of the series. It was announced that the growing needs of the League demanded more commodious rooms, and interested friends were asked to bear in mind the financial wants of the organization.

M. A. H.

### THE "CONSENSUS" AGAIN.

DAVENPORT, Iowa, May 5, 1879.

MR. ABBOT:—

You have begun a discussion all-important for us liberals. "Private judgment in morals" has become a doctrine of liberal religion; but still we repudiate the extreme individualism of the "free lovers." W. H. S. is on the platform of the radical Unitarians and Free Religionists, as we understand him, but his doctrine of "a good seven-shooter" is hardly the doctrine of "universal reason." The thing is not yet clear to my mind, nor does the case of Charles H. Hartwell settle it.

The "Consensus of the Competent" is a criterion which individuals in this country have so often set aside that it is not easy so to put the issue as not to trench upon some established moral or political truth or democratic practice. I suppose public opinion is the best popular expression of the "Consensus of the Competent." You know how this acts in religion. Morally speaking, was it competent to burn heretics? Was Pilate morally competent to crucify Jesus? The popular opinion of the people of Smyrna said: "Away with the Athelists!" and Polycarp was burned. You know it is said that the Roman Consul, in pity for him, asked him to "swear by the fortune of Cæsar," and cry: "Away with the Athelists!" With indignation and scorn he pointed to the multitude, and cried: "Away with the Athelists!" and was burned. Did he do well? The Roman law expressed the "Consensus of the Competent" for that time. Did that make the persecution right? Ought the martyrs to have obeyed man rather than God? Was that appeal to God as we have it in the New Testament an evidence of fanaticism? It was surely laughed at.

I like your essay, "What is Truth?" in THE INDEX of May 1. Probably you are right when you say that, to the utterance of Jesus, "I came to bear witness to the truth," Pilate exclaimed contemptuously: "King of truth? Pah! King of moonshine." By the popular opinion of Jerusalem, Jesus had spoken blasphemously. Was that Consensus morally competent to kill Jesus? Let the legal point

go. Was Jesus morally right? Were not the Pharisees sincere, hence free from moral blame? Don't mind what is said in Matthew, 23d chapter. Does not your "Universal Reason" doctrine bring us back to the Paley doctrine of morals—that universal utility is to be a test of the right of an action? Is a convention of Roman Catholic cardinals competent to make a law on marriage, on public schools, on heresy, on intolerance, that should bind the conscience of every person in a Catholic country, after the government (of Spain, for instance) has approved of that law?

"Universal Reason" cannot mean the reason of all mankind; that would be absurd. The cardinals of the Church are supposed to represent the "universal reason" of the Church, and when that Church represented all of Christendom it was the "universal reason" of Christendom. How about Huss and Luther and the rest of them, who refused to recognize the "Consensus of the Competent"?

Jesus said as against the competency of the Scribes who "sat in Moses' seat": "I say unto you so-and-so." Was he morally competent to say it? I say morally competent because we must come to a rule for all mankind.

The Orthodox appeal from "private judgment" to "revelation." We ask, whence is revelation, if not to the individual's private reason and conscience?

The revelation in and through Jesus may be sufficient for him; how shall it become so for you and me? But I will stop. You cannot do better than clearly show your readers how the "Consensus of the Competent" is superior to "revelation" as taught by Orthodoxy.

S. S. HUNTING.

### INDIVIDUALISM AND THE CONSENSUS.

Would it not help us if we could agree upon the true definition of these terms, so as to know exactly what we mean? Josiah Warren first made his statement of "Individual Sovereignty," which Mill afterwards expressed in other words in his essay on *Liberty*, in the formula: "Individual Sovereignty to be exercised at one's own cost, and limited by the equal sovereignty of every other individual." He laid especial stress on the negative side, or what may be called the duty side; that is to say, the injunction to respect the rights of others, to let other people alone,—the "non-aggression" doctrine, so admirably stated by Mr. Abbot, in other words.

I knew Mr. Warren well, and I am sure the idea that an individual was not to take the responsibility of his own actions never entered into his head. He held that the individual must bear all the natural costs of his individuality, and that he had no right to impose those costs upon others. But it was only the natural and equitable cost that he contemplated. So long as the individual respected the rights of others and did not infringe upon his neighbors, no one had any right to interfere with him.

A love of justice, of exact equity, was, I think, the leading characteristic of Warren's mind; and I believe many of his disciples are like him.

Certainly there is not the least warrant for injustice or inequity in the doctrine of "Individual Sovereignty."

The weak point, as it seems to me, in Mr. Warren's mind was his utter incapacity to see the necessity of society and social organization for the protection and perfection of the individual. But, as I look at it, his doctrine of "Individualism," fully and logically carried out, inevitably leads to socialism, the apparent opposite, but real complement, of Individualism.

To say that Individualists wish to do as they please, and avoid the consequences legitimately growing out of their action, seems to me unjust and inaccurate, unless the Individualist is incompetent to understand his own doctrine, or unwilling to stand by it.

Now, what is the Consensus of the Competent? Is it the common opinion of mankind as expressed in statutes or customs? If it is, and our actions must be controlled by it, and we must appeal to it as the last resort to settle ethical questions, all progress is at an end, and the best thing we could do would be to enter Mother Church, the only really competent institution in existence. But it cannot be that THE INDEX will claim that the existing opinions or customs or laws of Church or State are the final judgment of the competent. To do so, would be self-condemnation and self-stultification. Of course, if one thinks or acts in a spirit or way contrary to the customs and opinions of the day or the laws of the land, the Consensus of the Competent for the time-being, he must take the consequences; and he may be regarded as a fanatic by the majority who have the power to punish, and they may scorn and flout and laugh at him, but he laughs best who laughs last.

Is there, then, any "Competent"? Yes, human reason and the scientific principles which it discovers.

But, at this present moment, are those scientific principles so well known to the majority who sustain the customs and make the laws, that they can constitute a Consensus of the Competent on questions of social ethics? Most decidedly, No!

I fully believe that the application of the scientific method to ethics or to the ascertainment of the laws governing human relations will give us the means of determining what actions are just and right, will furnish us with a consensus of the really competent. Nothing will or can do this short of an Integral Science of Society, which will reconcile the rights of each individual with the welfare of the collective whole.

In the meantime, the efficacy of the vigorous method of the revolver as against fanaticism would depend very much on the relative competency of the revolver of the fanatic and that of the reformer, and still farther on the competency of revolvers to hit fanaticism.

F. S. C.

### "VOICE BUILDING."

DEAR MR. ABBOT:—

Your columns are ever so friendly to the cause of scientific verity as opposed to popular prejudice and error, that I beg indulgence for the following testimonial which was lately signed by many able exponents who stand ready to support its claims in their full significance:—

"Whereas, An original and comprehensive system of vocal culture was evolved, published, and taught by the late Dr. Horace R. Streeter, and

"Whereas, The said system justly claims for itself the sole right among all other so-called vocal systems to the name of sound and efficient method; and

"Whereas, Many individuals more or less known to the musical public have used more or less publicly many of the peculiar features of Dr. Streeter's method while at the same time ignoring or denying its origin;

"Resolved, That we the undersigned announce our unqualified appreciation of the wonderful originality, exhaustive scope, and philosophic depth of the vocal principles he discovered and in the face of bitter opposition labored to establish.

"Resolved, That we declare our firm conviction of the justice of his claim to the origin and ownership of that which he entitled "Voice Building," and that we gladly and gratefully accord to him the credit due for its marvellous efficiency in our experience as vocalists and teachers.

"Resolved, That we assert our belief that in no other manner than by the simple and philosophic means he employed can absolute and unvarying purity of intonation and quality be secured when these attributes do not manifest themselves as a birthright in the individual; and that such attainment is invariably accessible, with the addition of flexibility, compass, and strength, through the just apprehension and honest application on the part of both teacher and pupil of the above-named simple and philosophic means.

"Resolved, That we consider the expression of these views due to the cause of genuine art and science as well as to the public welfare; and that we look confidently forward to the time when prejudice and selfish interest will be forced to give way and allow the old so-called methods and this new and mighty engine of common-sense and scientific adaptation to measure forces in an open field.

"Resolved, That we give ardent tribute to the memory of our friend and teacher as having, in addition to his surpassing musical genius and philosophic insight, the spirit of self-sacrificing, untiring devotion to the well-being of humanity, being in himself a shining specimen of generous and peerless manhood."

The foregoing was adopted at a late gathering for the purpose held at the residence of Mr. Wm. B. Merrill, whose name has had honorable connection with the educational and business interests of this city. I will also state that Prof. Stacy Baxter, late occupant of the Chair of Elocution at Harvard University, gave full endorsement to Dr. Streeter's theory and adapted its principles to his branch of vocal teaching.

J. P. TITCOMB.

BOSTON, May 12, 1879.

THE FOLLOWING bit of news, says the *Lancet*, will serve to clear up a misapprehension existing in this country as to the position of the woman doctor in Russia. It is widely believed here that the woman doctor is a recognized institution in the empire of the Czar, a belief in some sort warranted by the prominence which has of late years been given in the medical schools of St. Petersburg to the training of women students in physic. According to the *Russian Medical Gazette*, it would appear that the question of women medical practitioners is not yet settled in Russia. On the 29th of October last, the right of women who had completed a course of medical training to practise medicine in the empire was brought formally under the consideration of the sanitary council attached to the ministry of the interior. After prolonged discussion, the council unanimously resolved as follows: "Although the right to practise medicine by the female students of the medical faculty has not to the present been recognized by the legislative authority, having regard to the evidence now submitted by the professors that these students are fully competent to exercise the medical profession, the sanitary council will itself endeavor to obtain from the government the authorization necessary for them to enter upon practice." The prospects of the lady doctors in Madras have not turned out as bright as might have been expected, and as the promoters of the movement no doubt anticipated. The *Friend of India* says: "One would have thought some half dozen at least of the eighty million of women, whom Dr. Balfour so graphically described as being without trained medical assistance, would have gladly availed themselves of the three ladies at their disposal; but we are informed that only one fee has as yet been received among them. If this state of things goes on, it will certainly not be in class A. of the license tax that the ladies will find themselves enrolled. One, we believe, contemplates trying Hyderabad, and one has gone to England, so that perhaps the last, finding no opposition, may make a better thing of it."

THERE WAS an exhibition of tableaux in Fond du Lac, Wis., and the small boy was present. A scene was presented—"The Execution of Mary Queen of Scots": Mary kneeling, her head on the block; the executioner standing, with uplifted axe poised for the death-blow, amid breathless silence. Suddenly, in a loud whisper, the small boy exclaimed: "Pa, why don't he chop?"



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THE NEW DISCUSSION respecting Individualism, precipitated by the Syracuse Congress and widened by the Pocasset murder, is rapidly spreading in all directions. Some indications of this appear below.

"IF A SMART lawyer should come from New York, and defend me on the ground that every one had the right to act upon his own conscientious convictions, I should be acquitted." That is the plea of the poor Pocasset father who murdered his sleeping little girl in the exercise of his "private judgment." It is the plea also of the "free lovers" who abandon their heart-broken wives and fly to some new "affinity." And the plea is precisely as good in one case as in the other.

DR. BARTOL, at the meeting of a Unitarian Conference at Hingham, May 21, is reported to have said: "If the individual and the community are not joined in mutual service, we have individualism on one side and communism on the other. Individualism does not consist in individual independence, but in the attempt of the individual to judge and impose his opinion on others and live for himself, as if he were the end of creation. The Pope, in prescribing the faith of the world, is only a great individualist. Victoria, in saying she would not notice Gladstone or Sir Robert Peel on account of their political attitude, has taken a step out of queenly privileges, and become an individualist. Individualism as sovereignty is the germ of all the evils that afflict us,—State sovereignty, secession, nullification, and social license."

PROFESSOR HOWISON, of the Institute of Technology, who read an essay to the Chestnut Street Club in this city, May 19, is reported in a daily paper to have made these statements: "Beginning with a quotation from Goethe's *Prometheus*, in which the Titan defies Zeus, Professor Howison stated that in the conception we have the principle of progress in man in deadly feud with the principle of conservation and reverence—the spirit of the present and future rending itself utterly from the past; the human reason quite at fault about the divine, and come to open revolt against it and to repudiation of it. The chief question for philosophy to answer is, How shall the human principle of freedom and progress be brought into harmony with the permanence of man, the validity of his past, the possibility of his future, and the voice of that moral law in conscience that declares the nation valid as against the subject, man, our neighbor, valid as against our selfishness, and God valid as against our mere propensities? This question has been the problem of Christendom since the beginning of Protestantism, and is the key to every crisis in human history. It is probably no exaggeration to say that, at present, a larger and more influential mass of men are bewildered by it, and give evidence of not holding any key to its solution, than at any previous time in the history of the world. As Christianity is a higher and profounder ideal of life than any that preceded it, and as Christendom is the most complex, most brilliant, and most comprehensive form society has assumed, as recent science has laid tributary a wide realm of natural resources, so the problem to-day assumes a reality and difficulty never known before. The free individualism of to-day is engaged in that very conflict with the traditional ideal of the conscience which appears in the *Prometheus*."

MR. POTTER, in a discourse before his society at New Bedford, May 11, on the Pocasset tragedy, made this admirable statement: "If it be said that even on the ground of natural religion, or no religion at all, individual reason and conscience may set themselves up as superior to all other sovereignty, I reply, Yes, this claim may indeed be made, and that in the reaction against the long ecclesiastical suppression of private judgment there has come a perilous tendency to assert that the individual nature, in its own impulses, impressions, and attractions, is a law unto itself. But it is a claim that cannot stand for a moment in the light of a rational philosophy. . . . The divine commands come not through a personal, private vision of truth and duty, but through those great principles of thought and conduct which are or may be the common possession of all men, and concerning which there is a common sense of obligation. The germs of these laws of thought and conduct appear in all men; but naturally they appear more clearly and completely in that portion of mankind where there is the highest degree of civilization and enlightenment. We have, therefore, on the theory of natural and rational religion, a tribunal before which every individual claimant to some new perception of truth and duty must submit his claim for judgment. It is the court of universal reason and universal right, and its judgments in our human affairs are at any time pronounced by the aggregate consenting voice of the highest mental and moral intelligence which the human race has attained. There is a consensus of truth and morals which the experience of mankind has proved trustworthy, and which the individual violates at his peril." At an early period we hope to lay the whole of this noble discourse before our readers; but we cannot forbear anticipating it by quoting this exceedingly fine explanation of the Consensus of the Competent.

THE BROOKLYN *Catholic Review* is too acute not to see in the Pocasset murder an illustration of the typical Protestant principle, which Individualism simply borrows and runs out into all its logical extravagance: "What may be truthfully called the sublimation of Protestantism was shown in the terrible tragedy at Pocasset, the details of which have for many days filled the columns of our secular contemporaries. The wretched man who killed his darling child, under the influence of the delusion that God had called him to be 'a second Abraham,' now makes known his willingness to be saved from the gallows by purely Protestant pleas. 'If a smart lawyer should come from New York,' said this unhappy man, 'and defend me on the ground that every one had the right to act upon his own conscientious convictions, I should be acquitted.' See how the poison of Protestantism has permeated the mind of this poor wretch. 'The right to act upon his own conscientious convictions!' One is to acknowledge no authority, to seek no counsel, to obey no precept, to submit to no control. The right of 'private judgment' is to be claimed as something that overrides everything else. The 'private judgment' of this poor wretch told him that he should kill his little girl, and he killed her. Under the plea that he might have been insane he may escape the gallows. But from his stand-point, and before a Protestant jury, he wishes to defend himself on the plea that 'every man has the right to follow the honest convictions of his conscience.' So he has, within the limits that God has marked out for all His creatures, but no further. And it is the Church, and only the Church, which has the commission for teaching men what these limits are." Of course the *Review* claims that the Church alone articulates the Consensus of the Competent: that was to be expected. But who, Protestant or Individualist, can break the force of its criticism on the main point?



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

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FRANKLIN GOODYEAR, Corti-S. R. URBINO, West Newton, land, N.Y.	
Z. T. WATKINS, Syracuse, N.Y.	W. D. HUNT, Scott, N.Y.
NETTIE C. TRUESDELL, Syracuse, N.Y.	FRANCIS E. ABBOT, Cambridge, Mass.
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JOHN W. TRUESDELL, Syracuse, N.Y.	JOHN W. TRUESDELL, Syracuse, N.Y.
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DAVID H. OLARE, Florence, R. P. HALLOWELL, Boston, Mass.	

[FOR THE INDEX.]

## The Christian Tragedy at Pocasset.

A DISCOURSE BEFORE THE FREE RELIGIOUS SOCIETY ON LYNN, MASS., MAY 18, 1879.

BY L. K. WASHBURN.

A short time ago the community was shocked at the report of a crime so strange, so unnatural, that the mind could hardly find language to express its surprise. The papers brought the announcement that a father had taken the life of his child, and that the wife and mother had calmly witnessed the act and approved it. All that is human in the breast of man was aroused to indignation at this cruel deed. Were this man and woman fiends, that they could kill their innocent child? The father did not raise the knife that was to still the heart of his little daughter with any purpose of vengeance. He did not plunge the blade through that tender breast to gain any selfish end. He was not mad with the frenzy that comes from intoxication. He was not fired with malice or avarice. This man tells the world that he killed his child in obedience to the command of God. He committed this horrible crime, he performed this inhuman act, to please his God.

We cannot place Freeman in the category of common criminals. We cannot put his deed with ordinary crimes. This terrible act against which our hearts recoil was the deed of a deluded mind. Freeman committed the crime of faith. He was no voluntary criminal. He says he prayed to have his hand stayed, and did not believe that he would be allowed to sacrifice the precious life of his child; but the voice that commanded him to offer this young heart on the altar of faith did not bid him hold his hand when the fatal knife was raised to strike, and this father's faith made him the murderer of his own child. History, with its awful wealth of crime, furnishes no sadder, no more shocking and sickening deed than this Christian tragedy. Horror itself turns pale at the recital, and it would seem as though delusion had claimed its last victim. Some have called the man a lunatic, a scoundrel, a fool; but he is the unfortunate dupe of his religious faith. What made Freeman kill his child? He was not a cruel, bad-hearted man. He did not strike the blow of death in a fit of passion. He had no feelings against his child but those of love. It was not a sudden act. He prepared for it. His wife and some of his neighbors knew that he was to perform the deed. This man's mind was enslaved to the Bible. He was what is called a Christian. He belonged to that deluded sect called Second Adventists. He was doubtless honest in his faith; he had been taught that what the Bible said was God's word, and he believed everything from the first page to the last to be the literal truth of heaven. His mind fed

on Bible stories; the most improbable things to him were actual facts. He read and dwelt upon the narrative which said that Abraham, the beloved of God, went to offer Isaac on one of the mountains in the land of Moriah; and it was this narrative in the twenty-second chapter of Genesis that suggested to Freeman the way to show his faith in the being he worshipped as God. He was disappointed that his act was not arrested, but when his hand had descended he felt that some miracle would yet repair his work of destruction. He declared that death would hold his child but three days in his cold embrace, and that then God would restore light to the eyes that he had dimmed, and life to the heart which he had stilled forever.

This may not be the faith of reason and common-sense, but it is the faith of Christians. The Christian Church has preached for centuries the doctrine of bodily resurrection after death. The entire scheme of Christian salvation is founded upon a statement in the Bible that a man rose from the grave after being dead three days; and there are not only commands in this book to raise the dead, but a record that Jesus restored Lazarus to life after his having been buried four days. These things are taught as facts, and Christians profess to believe them. Freeman did believe them, and in his cruel act merely put his faith to the test. This one deed is enough to silence every Christian pulpit in the land, and lock forever the lips of every Christian minister who has dared profane the truth by saying that God ever demanded such a sacrifice as Freeman offered, or that a human being after being embalmed in the coldness of death returned again to life.

If Christianity survives this tragedy, which the faith it has taught inspired, it will be enough to convince every honest mind that there is no truth and sincerity left in the breasts of those who profess to believe it. When Freeman struck the knife into the heart of his child, he struck a fatal blow at Christianity. The deed that so suddenly turned life into death as quickly showed the faith of the Church to be delusion. If the Church teaches that God was pleased to see Abraham take his son with the intention to shed his blood, and could accept the sacrifice of Jephthah's only daughter, it must lift Freeman's act into divine favor, and declare this man worthy to be ranked with the saints of old. We have no doubt that Jephthah repented his rash vow to offer up as a burnt offering whatever came forth of the doors of his house to meet him after he should return in peace from the battle with the children of Ammon, when he saw his daughter, his only child, come out joyously to welcome him home. But his vow had been made to God, who had given him victory over the Ammonites, and it was kept. Jephthah sacrificed his child for power over the children of Ammon. His offering was laid on the altar of political ambition. Between Freeman's act and Jephthah's there is no parallel in the motive of the sacrifice; only in the character of the offering. Jephthah was to gain power over a fallen nation through his act, but Freeman expected no reward. He killed his child, prompted by no sordid desires. Beside this plotting, ambitious Israelite, Freeman is not to be placed for a moment.

In the other instance which has been spoken of as furnishing a counterpart of Freeman's deed, there is wholly wanting that which makes the act a crime. Abraham did not kill Isaac, and hence the resemblance of the two acts of faith is lacking in the most essential point. Freeman's act stands out unique and alone. It is unparalleled by any deed which history relates. This man, believing that he has heard the voice of God, takes that which he loves best of all things on earth, and in obedience to this voice slays his innocent child. Fanaticism can go no further. Never was faith more perfect, never more courageous; but never was faith so betrayed, so disappointed. This wild fanatic's hope, which led him to commit the most horrible murder as a religious act, was blasted. Instead of proving himself a prophet, he has shown himself a dupe; instead of establishing the faith which he held, he has shattered it past repair; instead of making his child a glorified victim of the sacrificial knife, he sent her poor, martyred body to an untimely grave.

Christianity has pictured the Hindu mother throwing her babe to the crocodile, offering her first-born to this monster-idol, and has appealed to the humanity of men to send teachers to India to enlighten the benighted soul which could do such a cruel act in the blindness of unreasoning faith; but here, in an age of civilization, with the light of science and the teachings of the highest religion, faith has committed a crime which rivals the Hindu mother's in its most barbaric features. The Christian's Bible is the idol of this century, and to it is offered a faith as blind, as unreasoning, as ever knelt upon the banks of the Ganges. This Bible was the idol to which Charles Freeman sacrificed his poor innocent child.

The fanaticism which laid human beings in the fiery arms of Moloch in the valley of Tophet, that caused men and women to dismember their bodies and disfigure their faces three thousand years ago, that inspired the Indian wife to be burned alive by the side of the body of her dead husband, that made men die of hunger and thirst while shouting the name of their God, and that drove the Buddhist pilgrim to measure the way to his sacred shrine by prostrating himself upon the earth, and to think it a glorious privilege to die on his journey, is the same religious frenzy that has made Pocasset another valley of Tophet, and that in every Christian church in America makes men and women sacrifice their reason and sense to the words of the Bible. Not only has fanaticism imposed upon the deluded victims the most brutal and degrading services as the holiest and most beatific offices of religion, but it has made the fanatic a demon, and inaugurated systems of war and persecution which have deluged the earth with



blood and tears in every age and nearly every land. The voice of history tells us that more human blood has been shed in the name of God and by the hand of religion, than has been spilled through all other causes combined. No such hate has pursued men as the hate inspired by difference of religious faith. The Old Testament is little more than records of Jewish battles carried on in the name of Jehovah, the most high God, and sword-songs sung by the fiend of war, or thanksgivings for the death of foes who were in the way of some ambitious ruler of Israel. Spanish history is covered on every page with the Church's persecutions of its enemies; and the burnings, hangings, and drownings during the dark ages fill volume after volume with the most heart-rending tales of sufferings, sorrows, and crimes. The brutal treatment of the Quakers, Baptists, and so-called witches in the seventeenth century in England and America was the last attempt of the Christian Church to coerce the conscience of the world into accepting its authority through fear of death.

Mankind has passed forever, in civilized lands, this stage of fanaticism. Ecclesiasticism to-day must answer to the conscience of the people. The majesty of the law is enthroned above the voice of the Church, and "thus saith the State" is a higher command than "thus saith Christianity." But the reign of folly and fear which religious frenzy excites in the breast is not over. Nothing dominates the human mind more than the superstitions which are nurtured and taught in the Christian Church. The periodical revival of human fears which are now relegated to pains hereafter rather than to death and suffering here, shows the power of religious fanaticism which still dwells in man's breast. Among all the superstitions that enslave the soul of man, there is none that equals in its baneful influence the notion that the Bible is the word of God. This notion is the most monstrous, the most absurd, the most disastrous in its effects upon human acts and character, of any taught by the Christian Church. The evil which has flowed from this one source can never be computed. The faith that the Bible is God's word has been the warrant for millions of crimes. The Bible has been the halter, the block, the stake, the cross of the world. It has been the world's tyrant. Human affections have been crucified to its statements. Human aspirations have been chained to the earth by its lines. Its texts have been bound around the limbs of freedom to hold it in slavery. Its verses have been wrought into laws to compel obedience to oppression, and the belief that its written words were all heaven-moulded in the lips of truth has lifted profane passages into sacred narrative and exalted impious imprecations to sublime benedictions.

The history of this faith cannot be read with satisfaction. What it has done in the past is partially known; but all it has done and is still doing would appall the mind to know. Not many years ago a man by the name of Mobbs was executed for killing a boy from whom he had received no provocation whatever. His counsel, as there was no motive shown for his act, endeavored to clear him on the plea of insanity. But the plea was not allowed.

Previous to his execution, Mobbs made a confession in which he traced his deed to a state of mind produced by reading a copy of the *Police News* with a pictorial account of the Alton murder, and the story of Cain and Abel. Here was a man who confessed, in the sight of his own death and looking in the face of eternity, that the crime which he had committed was incited by reading of two murders, and one of these in the Bible. The Christian conscience was shocked, and severely censured the editor of the *Illustrated Police News*, but said nothing against the Bible. Is this volume, which contains such stories as those of Cain and Abel, Joseph and Potiphar's wife, Lot and his daughters, Jael and Sisera, David and Uriah, necessary to the moral health and cleanliness of mankind? It is time that this book was left to its literary fate, that it was allowed to die into obscurity and adorn alone the shelf of the scholar and the antiquarian. As soon would I think of presenting Rabelais to a child as this book of moral miasma which is called the Bible. It has too long occupied a sacred place in human estimation, and by its false title betrayed too many human hearts to ruin and death.

About ten years ago, there was quite a numerous sect in England calling themselves "peculiar people," who claimed to be followers of Jesus and to live according to his teachings. These peculiar people fashioned their lives upon Bible models and maxims, and pretended to obey to the letter the word of God, as they called the Jewish and Christian Scriptures. It happened that one of their children was taken sick. In obedience to the injunction of the Bible, the elders of their church were called in, who prayed over the child and laid hands upon it; but notwithstanding the assurance of the word of God that if the believer shall lay his hand on the sick they shall recover, the child shortly died. Three more children belonging to this peculiar people died within a few weeks, and at last the father of one of the children was arrested, charged with having neglected to provide necessary medical aid for his child, who had died in consequence of such neglect. The man "was prosecuted according to the power given by a statute which enacted that where parents allow their children to die without medical aid, they shall be liable to six months' imprisonment." The defendant in the case said: "The Lord saved me from my sins eleven years ago, and I now go according to the Scripture, and follow Christ. The word of God tells me to pray, and that if any are sick let him send for the elders of the Church, to anoint the sick with oil and pray over him. This is what I believe in, and what I have done, and if my child had not been sick unto death it would have recovered; but as it

did not recover, it was the Lord's will that it should die."

The Chairman of the Board of Guardians before whom the man was tried met him with the statement that "there is nothing in what you have said that tells you not to send for a doctor." The defendant replied, "There is no passage in the whole Bible where I am told to send for a doctor. The command is, 'Send for the elders of the Church, and let them lay hands on him and anoint him with oil.'"

The man was convicted.

It is time that the law dealt with fanaticism, but it must do it in a way to prevent the making of fanatics. Freeman had Bible examples for his act and Bible assurances for his faith, the same as the peculiar people had Bible prescriptions for killing their children, and Mobbs a Bible murder to feed his mind and incite him to crime. The thing above all things else to be done to-day is to dethrone the Bible from its place, to destroy this book as an idol, and to cease profaning the name of God by calling such a book his word. To obey its commands would make us all murderers of our children as was John Baker in London, who would not send for a physician for his child because there was no command in the Word of God to do such a thing.

A religious revival had been going on in Pocasset for over a year. A somewhat noted revivalist had created no little excitement among the people of that quiet place by his preaching and praying. One of the many persons that were made Christians during this religious fever was a man named Charles Freeman. He became a great reader of the Bible, and was soon recognized as a sort of leader in the Christian society to which he belonged. The fruit of this revival is a father and mother, in prison and their child in its grave. Such a sequel should be a warning to Christians everywhere who countenance this insane folly of exciting human fears in the name of religion. Freeman, under the excitement of religious fervor, believed that God had chosen him to be the founder of a new sect. He fancied himself called to a mission to reveal the divine will as it had never been revealed before, and the sacrifice of his child was a part of the work which he was to perform. He told his followers what he was going to undertake to prove his faith and the faith of those who followed him, and his plan was fully approved. He expected that the hand of God would save him from crime, or that the laws of Nature would be suspended to retrieve his work.

Do you agree with a writer in one of our papers that it was not devotion, but conceit, that made Freeman kill his child? This writer thinks that it was conceit on the part of Freeman to think that God would stay his hand, or that Nature would suspend her laws, and regards it as wrong to blame Christianity for his madness. Let us see. The Bible, the book which Christianity teaches as divine, as holding the revealed law and will of God, recounts numerous instances where God interposed in human affairs, and contains the accounts of scores of miracles where Nature's laws were set aside, and in more than one instance just such an event as Freeman prophesied would transpire is recorded in the Bible as an actual occurrence. Was it conceit to believe the word of God? And was it conceit to have faith such as Freeman had? Not from a Christian standpoint; but rather the highest devotion. Freeman's crime must be put to the account of Christianity. It was the faith which the Christian Church teaches, faith in supernaturalism, faith in prayer, faith in miracles, faith in communion between man and God, that made Charles Freeman a murderer. It was faith without reason, which accepts the stories of Jesus walking on the water, raising people from the dead, turning water into wine, and coming back to life after being dead three days, that sent little Edith Freeman to the grave.

No wonder that the Christian Church is frightened at the image of its faith when it is carried out into deeds. No wonder that Christians hasten to shift the responsibility on to the Second Adventists, whom they call a pack of ignorant, foolish fanatics; but it is evangelical Christianity, under whatever name it goes, that is responsible for this Pocasset murder. It is the Christianity which holds the Old and New Testaments to be God's word, which professes to believe that God can act outside of Nature's laws, and that a man's faith is imputed to him as righteousness. Every incident which went towards making Freeman a criminal is found in the Christian Scriptures, and he sharpened the blade to kill his little daughter on the book which to-day will be read from thousands of pulpits in the United States as the word of God. If there were as many thousands of honest, brave men in those pulpits, with the common feelings of humanity throbbing in their breasts, there would be as many churches without Bibles, for they would take with them books from which to read, that were not tainted with such vile language and wicked stories as this volume, which Christianity has made divine, contains. It is the Christian faith which drove Freeman to the crime for which he must answer to the law. Had he never known the superstitions of the Christian Church, had he never been taught that the Bible was God's word, he would to-day be a happy father instead of lying in a murderer's cell.

Christian preachers and editors are trying to show that Freeman was insane, that he was a crazy fanatic; but what made him insane? What is the cause of his fanaticism? There is but one answer: The teachings of the Christian Church. The only wonder is that no more such crimes have been committed under such teachings. Charles Freeman lies to-day in a prison cell awaiting trial for murder of his child; and his wife is held upon a charge of aiding and abetting him in the horrible deed. There are many

persons in the country who hope to see these fanatics suffer the extreme penalty of the law for their deeds; they believe that there is no other way to check the spirit of religious frenzy than by making examples of a few of these enthusiasts. There certainly never was a case that appealed more to the sympathy and charity of mankind; and while we cannot wish these deluded beings a worse punishment than their own crimes have brought upon them, we cannot see Freeman any less than a dangerous person whom society has the right to restrain, if not to punish. Whether or not the community shall demand the lives of these parents for the death of their child, it should manifest a disposition to be protected from the teachings that have brought such sad havoc to a once happy family, and such consternation to a once peaceful neighborhood.

If the court before which they will be brought for trial rules that their delusion mitigates their responsibility and visits a mild penalty in consequence, we sincerely trust that the court of human justice which will weigh the cause of their crime will not hesitate to declare that the book from which they drew the poison that instigated their hands to so terrible a deed deserves to be cast out from its present place in the reverence of the world, and never more be taught as the word of God.

If a scaffold is built on which to hang Charles Freeman for his crime, justice demands that every Bible in the land be burned beside it.

[FOR THE INDEX.]

#### THE SCIENCE OF UNIVERSOLOGY.

BY STEPHEN PEARL ANDREWS.

NO. XXXV.

There remains another important and heretofore overwhelmingly difficult connection of passages (in the Apocalypse) to be expounded. In the conclusion of the drama it is said, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and put a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." By the bottomless pit is meant "the abyss," about which the hermetic philosophers talk so abundantly, and by which is meant the unfathomable depths of the logical and temporal past, out of which, as out of "the womb of time," all change or evolution proceeds. It is the great backlying incomprehensibility, whence all instability and hence evil originated; the source of time and temporality, which is the old serpent and dragon of this same imaginative literature, as has now been sufficiently demonstrated. The essential idea throughout is that immutability (4) is divine, male, true, and good; and that mutability (8) is human, female, false, and bad. It is this principle of evil which was to be overcome in the great conflict, and it was with a view to that victory that it could be said, "Time shall be no more"; and since the currential flux and instability of the sea, and the sea itself like a great river, is another symbol of time, it is added elsewhere, "and there shall be no more sea."

To bind Satan and cast him into the bottomless pit is the same as to repress time and the on-going of change (and so of evil), and to crowd them back into the abyss whence they issued. This whole imagery simply means the overcoming of the principle of evil by the prevalence of good, or as the outcome of the great conflict between good and evil; but the first victory in that great war would not be a complete one,—would not absolutely extinguish evil and end the war. At first, and as all that could be immediately hoped for or promised, there would occur the relative extinction of evil, its repression and partial or seeming extinction, for a very long time, which means rather in a very great degree,—for a virtual but not an absolute eternity; for a thousand (1000) years, 10 meaning many and 1000 a very great many (i.e., in a very great degree). That is to say, the number 10 means a great many, a great deal, in a high degree; and 1000 a relatively infinite augmentation, but not an absolute one, of the same idea,—infinite but not infinite in the absolute sense. This is a very important discrimination, in order that we may understand what follows respecting the reappearance of Satan on the scene of action, and about the two kinds of death, and the two resurrections,—the most subtle metaphysical speculations in the whole Apocalypse.

The world lies "dead" before the vision of the writer "in trespasses and sins." This is the first death, which is assumed as known or conceded, no account being given of it, the series of events opening with the first resurrection. Still there was life enough to struggle against the body of death, and destined to rise triumphantly above it. The first victory will be the relative extinction of evil, which is the cause of death. But, notwithstanding this seeming or apparently complete extinction of evil, to last through a long period of the happy future of humanity, the germ of evil would not be absolutely eradicated. The fact (it is averred) must be recognized, that in any relative view of the nature of things evil is always extant, and ready to spring up again after any amount of repression and of conquest over it. It is this precise idea which is expressed symbolically by the statement that, "after that [the thousand years], he [Satan] must be loosed for a little season." After all, that is to say, evil must come in for something. "Blessed and holy is he that hath part in the first resurrection" (v. 6), which is the relative suppression of evil. Fortunate are they who shall experience even so much of blessedness; fortunate



nate they who shall yield even to this general predominance of good. "On such, the second death hath no power." That is to say, they are not concerned in what is now about to be said further, of a second and ulterior kind of death and resurrection resulting from the more subtle and occult persistency of evil. They have become good; and this ulterior special kind of death and resurrection, or recovery from it, concerns those who shall have persistently remained bad or evil.

But before passing to this subject, let us consider another designation which is applied to the abyss (v. 10); viz., "the lake of fire and brimstone." What is temporal is also mundane. What is time-like is also earth-like; and both are, from the point of view in question, devilish. (Cf. Paul's expression, "earthly, selfish, devilish.") The beginning of time, as an abyss, finds, therefore, an analogous rendering, in the depths or bowels of the earth, up and out of which evil is then supposed to arise; as God and good, on the other hand, descend from the air and space above. The depths and bowels of the earth are, or are supposed to be, and were, or were supposed to be, a burning lake of molten matter, an incandescent mass, of which, judging from their outpourings through the mouths of volcanoes, the fuel was sulphur or brimstone. So it came to be that, with the hermetics, the abyss or bottomless pit, as the backlying source of time and change, and the lake of fire and brimstone, as the molten interior of the earth (and also hell, or the hole or opening in the earth, *Ger. hölle*), were synonymous, and alike the residence of Satan and the origin of evil, into which it was held that evil was to be repressed, or crowded back, and there withheld; but not at first, absolutely. The grand evil of all is destruction or dissolution, or death, whence the "angel" or prince or general of the bottomless pit is Abaddon, the Hebrew word for destruction (ch. ix., v. 11).

We come now, in due order, to the second death and the second resurrection. The first death was the introduction and general prevalence of evil. It, as sin, "brought death into the world, and all our woe." The first resurrection was to be the general and relative, but not the absolute, prevalence of good over evil. But evil would still exist. What, then, can be said of its ultimate or final and absolute extinction? This is, or would be were it to occur, the second death, in a most remarkable sense,—THE DEATH OF DEATH ITSELF, the death even of hell itself; and so accepting the paradox, with poetic boldness the revelator declares (v. 14), "And death and hell were cast into the lake of fire," that is, into hell, the essential idea of which is destruction; and it is emphatically added, "THIS IS THE SECOND DEATH." The second death is, therefore, the destruction of death and hell, or the full, final, and absolute conquest over evil. The second resurrection is not specifically described, but it is now easily inferred. It is the escape, elevation, or salvation of those who had remained subject to death and evil at the prior and partial deliverance. It can be no other than the rescue of the wicked from the power of evil, and so the ultimate redemption and salvation of all. The good are not to be affected by this ultimate and supreme event, for they were saved already. "On such, the second death hath no power"; but those who had rested still under the power of evil needed, and could only be saved by, this absolute and final conquest over evil itself. After that, after all names were thus inscribed in the book of life, after death and hell and the lake of fire itself should thus be obliterated from the programme of being, then the writer might safely add, as a mere flourish of rhetoric: "And whosoever was not found written in the book of life [when there were no longer any such] was cast into the lake of fire [which no longer had any existence]."

What has preceded includes substantially all the numerical passages of the Apocalypse, except the number 4 in connection with the living creatures (ch. iv.), and 12 with its duplicate 24 and its square 144 in the numbering of the saints, the description of the New Jerusalem, etc., the cube 1728 not being mentioned. These will be treated of incidentally in what follows. Before looking, in conclusion, more specifically (though still very cursorily) at the general plot and structure of this remarkable drama, let us resume, in a sort of tabular way, what we may call the inherent symbolic meanings of the elementary numbers from 1 up to 12 (or 18); in part as they were construed by the earliest crop of scientific investigators in prehistoric times, and as they were traditionally delivered from that time down by an unbroken succession of hermetics, mystics, and philosophers, especially including the Pythagoreans, and spread as a doctrine over all the known world from China and Hindustan to Western Europe, subsiding into the so-called sacred numbers of Scripture exegesis; and, in part, as the same investigation is reinstated, enlarged, and clarified by Universology.

#### TABLE OF SYMBOLIC MEANINGS OF THE ELEMENTARY NUMBERS.

One (1): Unit, unity, singleness, the Absolute, the absolute unlimited One, God (*to ev* of the Greeks). First: the first, origin, governing cause, government, authority, arbitrary will, origin-and-government (*Gr. ἀρχή*). Least portion and origin of substance, element: unit, individual, separate one, least thing, atom, tittle, jot (*Gr. ὠν*). Point (first element of form): position, positiveness as fact, or first actual presentation, crude primitive positivism. Nature or naturism: statism, rest, immobility, death.

It is to be observed that the meanings thus involved in the single numerical idea One are so numerous and varied that they swing around the circle from that which is absolute and infinite, or most general (universal), to that which is most especially individualized and particular; from that which is the

source of all life to absolute death; while yet they are logically related in unity, or as one idea. This immense scope of meaning is inevitably inherent in what as unism (or one-like-ness) is one of the two fundamental generalizations of all things. Unism is therefore, necessarily, a very vague idea, taken in its generality, and only becomes definite in its special applications. So also of dualism (and trinitism). The primary, secondary, and tertiary meanings of 2 are, if possible, still more striking and contradictory.

Two (2): Duad, duality, one and another one, whence, 1st meaning: opposition, antagonism, averseness, "the adversary," SATAN, the devil (the opposite of God, which is *to ev*, the Supreme One). The hermetics held to this one of the several meanings of 2. Pythagoras is said to have sworn by the number 2. It is more probable, from the side lights on the subject, that the tradition is confused, and that he objected or swore at it. The 2 is the beginning of a row (complete in 3), a series, succession, evanescence, time-like, ordinal, temporal, and hence evil. 2nd meaning: polarity of the thought-line which connects the one and the other one, line, edge, straight-edge, cut, division, parting, de-parting, and motism or movement (as the first or side-wise aspect of a line, but the opposite idea of tie and union in the length-wiseness of the line). 3rd meaning: straight, just, even, true. Fr. uni, unie, so that the 2 goes over inversely into the meaning of 1, but a higher kind of unity: as the one went over into duality, in the form of individuality, or by separation from the other one,—in each case a TERMINAL CONVERSION INTO OPPOSITES. Dualism, as two-like-ness, sums up all this diversity-in-unity of meaning, counterparting that of unism.

Three (3): Two plus one or one plus two; the first or elementary unity of one and two, or of unism and dualism, in the total constitution of being; which as three, distributedly, are dissident or unreconciled and conflicting, and hence evil. Subsumed under the one, they become tri-unity and divine, but in that state they are virtually four. The 3 here laps back upon the 1 (3+1), and so closes and completes the first circuit of number. The series from 1 to 3 thus becomes an elementary epitome of absolutely all numeration; and unism (one-ism), dualism (two-ism), and trinitism (three-ism) become, or rather are and must be, the three fundamental principles of philosophy and science (inasmuch as number is representative of all things numerable; that is to say, of all things). Or, as elsewhere stated, the broadest and quite all-inclusive law of science at large—the fundamental thesis of universology—is: *That all phenomena whatsoever, in all spheres of being, material and mental, are distributed into three primal classes, having reference to the numbers 1, 2, and 3 respectively*; for which reason the three governing principles of universal things are named Unism (one-ism), Dualism (two-ism), and Trinitism (three-ism). These numbers are the head numbers of the mathematical, which is, scientifically, the governing, sphere of things. They first distribute the universe at large into (1.) The concrete or agglomerative (unism); (2.) The abstract or separative (dualism); and (3.) The rational, rationate, ratio ed, or proportional (2+1). They then distribute the contents of each particular science (or of its domain) in a precisely similar manner, and so on, subdivisively, to infinity.

Four (4): Quaternary, *tetraktis*, square, correctness, co-exactitude, equity, non-perversity, non-depravity, whence innocence, goodness, or the Good (in the true); spiritual excellence allied with space or measured by the four cardinal points, as contrasted with the time-like and merely rational meaning of 3, organic rectitude, divine quality, the cardinal sphere of entities and properties (specially and representatively so within the cardinality.)

The contrasted meanings of 3 and 4 have been so extensively discussed in the body of this exposition, that they need not be enlarged upon at this point. It may be restated, however, that, geometrically allied, 3 has to do with everything *ratio-ed*, or non-rectangular, and 4 with everything rectangular. It may also be added that of the series 1, 2, 3, 4, the 1 and 4 (the extremes) were reckoned good by the ancients, and 2 and 3 (the middle terms) were reckoned evil.

Five (5): This number is 2+3 = 5 = one-half of 1+2+3+4 = 10. Ten signifies much, many, numerous, large (see 10); and 5, the antithesis of this; few, little, small. Geometrically, it yields the pentagonal figure, the proper incipency of polygonal configuration, intermediate between the straight and the curve, hence common-place, simple, natural. Emerson says, "Nature loves the number 5."

Six (6): This is 3+3, the reduplication and augmentation of the evil character of 3; as in 666, the number of the beast; co-depravity, complex perversity, social evil.

Seven (7): This is 3+4, the unity of good and evil or their spheres or domains; of the temporal and spiritual; and hence, totality, ALL; the integration of the crooked and the straight; of chaos and the cosmos, of sin and organic righteousness, the crude aggregate wholeness, from the unblended, non-reconciled, inharmonious union of opposites, spanning but not truly unifying the entire sum of existence; the universe in its primitive or natural condition, as contrasted with its scientized exactitude (see 8), and its artistic harmony (see 12).

Eight (8): This is 4+4; co-quaternality, cubosity; supreme or absolute rectitude, the type of all-sided straightness; ALL, in the sense of complete ad-equateness to the demands of truth. "Give a portion to 7, also to 8"; be just alike to the freedom of Nature and to the rigors of exact truth (science).

Nine (9): The trinity of trinities (3×3); or, the trinity of trinities; and, in this higher sense, the GRAND DISTRIBUTIVE NUMBER,—the source of the infinity of tri-logies which occur throughout Nature and all the philosophies; THE BASIS OF CLASSI-

FICATION, subsumed in the first and universal trilogy, unism, dualism, and trinitism. On the recognition of this classificatory potency of the number 9, by the ancients, see, especially, *Exposition of Daniel*, by R. A. Watkinson, at large. In the minor sense, as a higher aggravation of evil than 3 and 6, the 9 does not appear.

Ten (10): This 5+5 is, geometrically allied, polygonism numerously constituted and verging into the circle (see 5 as the lower term of polygonism); hence MANY, but not the infinitely many, which is circular; in respect to time, a great while (as 7+3 or all plus a deficiency, see text of this exposition).

Eleven (11): This unusual number, in symbolism, is best viewed as 12-1; and then means a coming short of the absolute grace and perfection symbolized by 12.

Twelve (12): This is 6+6, the reversion by excess from evil to good, 3×4, the higher unity of 3 and 4 than in 7 (3+4); their blended harmony and reconciliation by the recognition of "the soul of good in things evil." Instead of a mere adherence in unity; or, 7+5, the crude totality (7) plus a somewhat more (5); ALL, in the modulated, artistic, or *finished* sense (see 7 and 8),—the Artismism of the Numerism; the high harmony of principles, classification, and order. This most plastic and conciliative of all the elementary numbers denotes, in the Apocalypse GRACE (as it does, more generally, *gracefulness* in the art sense) and the ultimate perfection of the Church; whence 12, 24, and 144, as the supreme and triumphant numbers. As redemption from the state of individual and complex social perversity (see 3 and 6), forgiveness and the consequent love it inspires, it denotes, celestially, religious ecstasy, bliss, and supreme excellence and happiness of all sorts.

Thirteen (13): This ultimate and "pivotal" (as called by Fourier) elementary number, is superimposed upon the otherwise ultimate harmony existent in the 12, as its return to the primal 1, and its consequent completion of this larger circuit of distributive principles (see 3). Hence, if it had occurred in the Apocalypse, it would have been used to denote the Lord God, presiding over the Church; or the bridegroom as related to the Church, 12 or 144 meaning the Church. The harmony of 12 may then again be viewed as a graceful swaying or balanced vibration between the deficiency of 11 and the exuberant or infinite fullness of the 13.

Recurring to and restating the 3 and 4, inverted as 4 and 3, 4 is, in the moral sphere, according to the ideas of the ancients, truth and its good; honor, dignity, masculinity; the higher style of things; the spiritual world or the cardinal sphere; and 3 (repeating the ordinal series, 1st, 2d, 3d, etc.) means actuality; the state of natural wrong; falsity and its evil; Nature; woman and her tendencies; whatsoever is ordinary, mundane, or material; in a word, the ordinary or inferior sphere of universal things. It is now, let me emphatically state, the farther on and strictly universological perception and demonstration, that all this is a one-sided and partial insight into the whole truth of the subject; that "there is a soul of good in things evil," and, inversely, a soul of evil in things good; that the universe is more complex than has been thought; that there are two ups and two downs (as we stand at the earth or the sun), two opposite and coequal scales of superiority and inferiority; that woman has her range of supremacy as man has his, etc. This is merely a universological caveat, that in stating the doctrine of the ancients we are only gaining a standing-ground for the understanding of the higher doctrine. But it is the ancient idea alone with which we are here brought directly in contact.

Fourier, who dealt largely with the sacred numbers, asserts, with startling boldness, that music is the only one of the harmonies as yet discovered and developed; that a series of such harmonizations are to occur, and preeminently, and in precise correspondent unity with music, that of human society, through the similar harmonization of the human passions, etc. He cites the unison, the 3 (or 4) chords, the 7 notes of the diatonic scale, the 12 of the chromatic, etc. Is he the scientific prophet of humanity? Are Fourier the socialist and St John the revelator, who are at one with each other, right; and are all commonplace mortals mistaken? Is it worth while seriously to inquire?

#### A PARALLEL CASE.

It is said that history repeats itself. Certainly this is true in respect to remarkable crimes. Nothing that happens in one age but finds its parallel in another. An old member of the bar, when reading of the Pocasset horror, recalled a similar affair in Maine more than half a century ago. Knowing that the venerable Judge Sprague, now eighty-six years of age, but in full possession of his remarkable faculties, had seen the principal actor in that tragedy, he requested the judge to dictate an account of it, which he kindly consented to do; and the narrative is as follows:—

In 1815, at Augusta, Maine, I became acquainted with James McCausland, who then was, and had been for several years, a prisoner in the common jail at that place. He was confined as an insane person, and was, in fact, a monomaniac on the subject of religion. I was informed that before his imprisonment he lived in Pittston, a town on the Kennebec River, opposite the town of Gardiner; that he was a common laborer, quite ignorant, and unable to read or write. There was in Gardiner an Episcopal church which he sometimes attended, but his religious excitement was occasioned by hearing an itinerant preacher. He told me himself that it became impressed on his mind that he must make a burnt-offering sacrifice, but he didn't know how to do it, and was much troubled. At length it occurred to



him that it would be best to burn the church at Gardiner, and kill a certain woman who was living in a small house on the bank of the Cobosecont, a few miles above Gardiner village; but he was still doubtful. That in this unsettled state of mind he went alone at midnight into the church, and while there, thinking on the subject, he heard a voice from heaven, saying, "Young man, push on;" that this meant that he should go forward and do what he was then contemplating,—that is, burn the church and kill the woman. This removed all doubt; then he knew what he must do. He thought he would save the "holy things," as he called them,—that is, the Bible, prayer-book, and pulpit-cushions. He accordingly carried them a short distance, and hid them under the roots of a tree which had been blown down. He then went and got some live coals, carried them in a shoe to the church, set it on fire, and it was wholly consumed. He said the next day there was a great talk about it, and another man was accused, but he went forward and told the people that that man had nothing to do with it; that he set fire to the church himself; and to convince them of it he carried some of them to the place and showed them the holy things which he had saved. The burnt offering was then complete, and it only remained to make the sacrifice. For that purpose he got into a canoe in the night-time, shoved it up the stream till he came opposite where the woman lived, there landed and went to the house. On entering he found two men asleep on the floor; he stepped over them and saw the woman sitting by the side of a bed on which there was a sick person, and, at the same time, by the light of the fire he saw a butcher-knife sticking in a team overhead; and he knew that the Lord had prepared that knife for his purpose. He took it, went to the woman, seized her by the hair and cut her throat; that he then left the house without being obstructed, got into his canoe and went home. The next day a great crowd came after him, some of them armed, as if they expected a violent resistance; but he had no such idea. He submitted quietly, and they carried him to jail.

I was told by others that when he was arraigned in court upon an indictment for murder, he said he killed the woman. Chief-Justice Parsons told him that he was under no obligation to confess his guilt, and had a right to require the Commonwealth to prove it. He answered that he killed the woman, and he shouldn't lie about it. The jury upon his trial returned a verdict of guilty, but he was never sentenced. On the calendar of prisoners was an entry, "James McCausland, convict of murder"; and under this record he was held in prison until his death, more than thirty years, I believe. I conversed with him several times, and he always told the same story. He answered all questions readily, and without excitement. I asked him if he was not sorry he had killed that woman? He said no; he was commanded to do it, and his sins were forgiven. I asked him if he would do the same again if he were out of jail? He said no; he should have no occasion for it. I said, "But suppose that you should receive another similar command, would you obey it?" He answered: "Oh, I shouldn't receive another command; my sins are forgiven." He was always grave and serious. I never saw him smile, but he had no tinge of melancholy or depression. He never indicated a wish to be liberated, nor made a complaint of his treatment by the jailer. He seemed perfectly satisfied with himself and his condition. I was told that a woman on seeing him burst into tears. He said to her: "Good woman, don't cry for me, but for yourself and your children. I am better off than you are." He had no anxiety for the present or the future. He once said to me: "I am as happy here in the arms of my Saviour as an infant child in the arms of its mother." I think he never had a doubt that burning the church and killing the woman were meritorious acts, in obedience to an express command from heaven, and that his sins were thereby expiated and forgiven.

He was so much an object of curiosity that he had many visitors, from each of whom he exacted two cents. We all stood outside the iron door of his cell, and saw and talked with him through a small, square hole near the top. If, while conversing with one, another appeared, he would dodge out of sight and remain there until the tribute was paid. I asked him why he charged that sum, and neither more nor less. He said it was because that was the smallest sum mentioned in the Scripture,—the widow cast into the treasury two mites,—and he thought that if he charged only the smallest sum mentioned he was doing right. He learned to read while in prison, but I never saw any book in his cell except a Bible and a prayer-book. He generally asked his visitors if he should make a prayer; if the answer was in the affirmative, he would repeat one of the prayers of the Episcopal Church. He was a large man, above the average height, with broad shoulders and other indications of physical strength. In his countenance there was nothing remarkable except his eyes, which were very piercing. He wore a gown or robe, covering his shoulders and reaching to his ankles. He was cleanly and neat in his person, and when he stood erect, with his long, abundant beard resting upon his breast, his appearance was dignified and patriarchal. His cell was not large, and was situated on the ground floor, near the entrance of the building. After being in the gloomy cell many years, I think about twenty, he was on one occasion taken out. It was in order to measure him for some new clothing. The jailer conducted him through a covered way to his dwelling-house. He was there met by a tailoress, who at once proceeded to take the necessary measurements. While she was doing this, which was but a short time, he stood perfectly still; when she turned away, he walked to the middle of the room, looked about, and said, "This seems to me

like a palace;" then going toward a window, he said, "What large windows you have!" It was a small dining-room, with a painted floor, an ordinary table, and a few common chairs. The windows were small. There were four or five men present besides myself; they made some few remarks, but McCausland was silent. He seemed excited, walked to and fro three or four minutes, and then said, "I will go back." Mr. Dillingham, the jailer, said to him: "You needn't be in a hurry, McCausland; sit down," and offered him a chair. He said, "No, I'll go back; I'll go back;" and then of his own accord he returned to his cell. Some years after this, when I was attending court at Augusta, Mr. Dillingham came to me and said, "McCausland wants to see you." I was much surprised, and went forthwith to the jail. As soon as he learned I was there, he put out his hand with some bank bills in it, saying to me, "Take this." I declined, and asked him what he wanted. He replied, "You are going to Washington soon, and I want you to go and see General Jackson, and get him to order them to pay me my pension" [he had been a soldier in the war of the Revolution]; he added: "The county now take my pension to pay for my board, but I think if they keep me here they ought to pay my board." I told him that General Jackson could not help him, that the law directed how his pension should be disposed of. He replied: "General Jackson is above the law, and if you go to him he will order them to pay me my pension."

This was the last interview I had with him. I soon afterwards removed from the State.—*Boston Advertiser*, May 12, 1879.

#### DEATH OF DR. J. T. BLAKENEY.

[AN UNKNOWN friend in Dunkirk, N.Y., sends the following extract from the *Dunkirk Herald* of May 10, noticing the death of Dr. John T. Blakeney, of that city, who not infrequently contributed to THE INDEX in its early years, and whose letters were always genial, thoughtful, and well written.—*Ed.*]

Our fellow-citizen, J. T. Blakeney, M.D., departed this life on the afternoon of Tuesday, May 6, 1879, at a quarter to three o'clock, aged seventy-seven years. His disease was dropsy of the heart, from which he had been suffering for the past three years.

The deceased was born in the town of Galway, County Galway, Ireland, and was the descendant of a family of the highest respectability and social and public position. A grand-uncle, Field-Marshal Sir Edward Blakeney, who died but a few years ago, was one of the most distinguished men in the military annals of England during the early part of the present century, having received from his government the very highest honors. He entered the army in 1794 as cornet, and successively held the ranks of lieutenant, captain, major, lieutenant-colonel, colonel, major-general, lieutenant-general, general, and finally, in 1862, was made a field-marshal. Others of the Doctor's family, more nearly related to him, have held high positions of honor in the service of their country.

The Doctor's parents having died when he was quite young, he was cared for by an uncle, John Henry Blakeney, to whom had descended the family estate, called Abbert, near the village of Castle Blakeney, also in the County Galway.

At about the age of thirty he came to this country, bringing with him a young family. He lived for a short time in Canada, when he came to this State, residing for some years at Rome and Utica. In 1842 his first wife died, and in 1844 he married again. In 1846 he left this State and became a resident of Pittsburgh, Pa., and from there, after a few years, he removed to New York city. From there, in 1853, he went to Ohio, and from that State came to Dunkirk in 1859, where he has ever since resided, following successfully his profession, and enjoying the confidence and esteem of his fellow-citizens.

In all the relations of life the Doctor proved himself to be a kind, indulgent, and truthful husband, father, and friend. As a citizen he was always patriotic and true; as a physician he was capable and attentive. He was noted for his clear intellect and powers of logic, and though strongly impressed with a belief in the truth of what he professed, he always showed deference to the opinions of others, though they differed greatly from his own. He gave much thought to religious subjects, and was an earnest and conscientious investigator. He was a member of the Catholic Church until nearly sixty years of age, when, becoming convinced of the unsoundness of Christian theology, he at once forsook a system he deemed untruthful, narrow, and illiberal. Subsequently he became a Spiritualist, and remained such till his death.

The Doctor's character was in every way above reproach. He was truly what the poet calls the noblest work of God—AN HONEST MAN.

He retained his mental powers in unimpaired vigor until the very last, being fully conscious of his approaching dissolution, which he welcomed as a glad release from the sufferings of this life. He entertained no fears as to the future, believing firmly that he, in common with all the children of his Heavenly Father, would be properly cared for, and that no disturbing influence could thwart or turn aside the beneficent laws of an all-wise Creator.

The Doctor's funeral took place on Thursday afternoon, 8th inst., and was conducted by the family as nearly as might be in accordance with what they knew to be his wishes. There was a total absence of all elements of mourning. Instead of black crape, a bouquet and white ribbon were placed upon the door, and flowers profusely decorated the casket and room in which the remains lay. The services were simple and informal. A few remarks upon the life

and character of the deceased were made by Judge Sheward. He was followed by Mrs. A. H. Colby, a prominent Spiritualist, who delivered a short discourse, which is spoken of as very beautiful and appropriate to the occasion. The remains were taken to Forest Hill Cemetery, Fredonia, for burial, and were followed to the grave by a large concourse of our citizens, as well as by many from surrounding towns. At the grave Mrs. Colby said a few parting words, when the earthly remains of our late esteemed fellow-citizen were left to quietly sleep in their last resting-place.

The general expression of our people is that no purer or better man ever lived or died among us. He left a wife and seven children.

"WHAT," said an interviewer to an unpledged candidate, "do you intend to do if you are elected?" "My goodness!" said the poor fellow, "what shall I do if I am not elected?"

## Poetry.

[FOR THE INDEX.]

### TRUTH.

O Truth, a form of virgin loveliness  
Fitting might thee incarnate, even such  
As old Athenal's Maid of Wisdom wore.

Her eyes of deep celestial blue might well  
Be thine, but not her Gorgon shield and helm.  
The panoply thou wear'st is light alone,  
Wherewith thou deal'st immediate wounds,  
Through Error's buckler driving shaft on shaft,—  
Ethereal archery no mail can fend.

Like dawn thou com'st dispersing gloom;  
About thy radiant feet, the harbingers  
Of day, cower gods and demons old, the brood  
Of night shrieking in terror from thy face,  
By conflict dashed to loveliness austere.

They velled and templed thee of yore, but thou  
The function, name, of deity dost shun,  
Deaf unto selfish prayer and beaded knee.  
Thy priesthood are the sons of knowledge, light,  
Who ever served thee 'neath the blue of heaven,  
Leaving to Sacerdotes dark altars  
And frankincense and prayers and gilded shrines.

Eternal Verity, thee reason knew  
In its ideal realm; thee knew and loved,  
And made thee linger in seclusion long,  
Not hastening thy descent where passion raved,  
And force barbaric swayed the tribes of men,  
With superstition for its dark ally.

At length with joy thine Avatar we see;  
The few alone no longer thee behold  
In bright, ideal elevation throned,  
Beyond the ken of the low-thoughted throng.  
Thy shining sandals flash along the ways  
Of common life in field and market-place.

Thou draw'st the servile multitude away  
From mouldering shrines, worm-eaten symbols old,  
And slavish attitudes of adoration,  
To gaze erect with lifted front upon  
Thy charms, that win with purest loveliness  
Of roseate cheek and azure eye and brow serene,  
Not crowned, but wreath'd with many an auburn tress.

Beauty and Justice are thy sisters bright;  
And Grace and Muse will minister to thee  
With lither motions, sweeter melodies,  
Than fabled Error ever could command.

Thou giv'st to sage and bard not petty span  
Of this small orb for inspiration, but  
Immeasurable space and time wherein  
Eternal might works ever without haste  
Or rest, hanging with worlds like wreaths of flowers  
Unnumbered firmaments, whereof Urania,  
The mythic, olden queen of astral lore,  
In her most rapt and loftiest mood ne'er dreamed.

Long-time illusions reign by thy sufferance.  
At last thou turn'st a bright iconoclast,  
Rousing the mind from torpor and content,  
To put away its crumbling idols foul.  
Then springs enraged Reaction to the rescue,  
Taunting thee with vile epithets, till thine eye  
Emits a flash that slays without a wound,  
Shrivelling thy haughty foe to nothingness.

B. W. BALL.

### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING MAY 24.

Nath'l Little, \$3; Mrs. L. B. Sayles, \$1; T. J. Atwood, \$3.50; J. Irvine, 10 cents; James Hull, \$6; M. E. Martin, \$1; American News Co., \$4.50; Max Nathan, \$1.50; Jefferson Cary, \$3.20; W. H. Williams, \$1.50; Free Religious Association, \$100.00; Emil Annke, \$1; T. B. Skinner, \$2; Ira D. Foot, \$3.20; W. H. Boughton, \$3.25; T. W. Harrison, 10 cents.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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# The Index.

BOSTON, MAY 29, 1879.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. \*Unused Manuscripts not returned.

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## SPECIAL NOTICE.

The Eighth Annual Meeting of the Stockholders of the Index Association will be held at their office, No. 35 Monroe Street, Toledo, Ohio, on Saturday, June 7, 1879, at 2:30 P.M., for the hearing of the annual reports, the election of Directors for the ensuing year, and the transaction of any other business that may come before the meeting.

## F. R. A. ANNUAL MEETING.

The twelfth annual meeting of the Free Religious Association will be held in Boston on the 29th and 30th of May.

The Association will hold its opening session for business (election of officers, hearing of reports, etc.) at Union Hall, in the Young Men's Christian Union Building, on Boylston Street, at 7.45 o'clock, Thursday evening, the 29th.

The Convention on Friday, the 30th, will be held in Parker Memorial Hall, corner of Berkeley and Appleton Streets, with sessions at 10.30 A.M. and 8 P.M.

The new President, Prof. Adler, is to preside, and at one of the sessions will make a special address giving his views of the "Practical Needs of Free Religion." An essay is to be given by John W. Chadwick, on "Theological and Rational Ethics." Among other speakers expected are M. J. Savage and F. E. Abbot, of Boston, G. E. Gordon, of Milwaukee, C. D. B. Mills, of Syracuse, and F. A. Hinckley, of Providence.

On Friday evening, the Association will have its Social Festival in Union Hall, at which Col. T. W. Higginson will preside.

WM. J. POTTER, Secretary.

IN *Unity* for March, there was this brief editorial paragraph, doubtless intended as a pithy and crushing refutation of Joseph Cook's charge: "The Free Religious Association, which Joseph Cook charged with supporting immorality, numbers among its officers Ralph Waldo Emerson, Lucretia Mott, Octavius B. Frothingham, Lydia Maria Child, George William Curtis, Prof. E. L. Youmans, and Thomas Wentworth Higginson." It would be easy to select seven men and women every whit as pure and noble as these in their personal characters, who yet a few years ago defended slavery as a moral and divine institution; did they, or did they not, "support immorality"? Cannot radicals, at least, see that immorality may be supported with the most moral intentions? If the persons above named should say that they favored "repeal" of the postal law of 1873, which is what Joseph Cook charged the Association with doing, we should say without hesitation that Joseph Cook was right in saying that they thereby "supported immorality." It is not for radicals to imagine that they can settle moral questions by simply quoting names. Nobody knows whether, on this issue, the Free Religious Association would or would not "support immorality"; it has not yet spoken on the subject, and, until it has spoken, nobody can speak for it. Joseph Cook's slander lay in saying that it *had*, when it *had not*, spoken. For one, we think it is indeed time for it to speak.

## SEVEN ETHICAL LAWS OF RATIONALISM.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. This is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. Rationalism has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual National Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.

2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.

3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases: i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

## THE FUTURE OF RATIONALISM.

The liberal movement in America has evidently reached a stage of progress in which it is coming to consciousness of a radical revolution in its philosophy—a revolution of ideas more profound, and ultimately more fruitful, than was the original Protestant abandonment of ecclesiastical authority for private judgment in the interpretation of the Scriptures. The Protestant principle has reached its logical ultimatum in Individualism, which now asserts the final and supreme authority of "private judgment," not only in "faith," but equally in "morals." This is to assert the responsibility of the individual to himself alone for his belief and conduct—his absolute irresponsibility to any and every intellectual or moral standard that it may not suit his sovereign pleasure to set up; and this is to deny the existence of all universal laws of truth and morality. Beyond this the principle of private judgment is logically incapable of development or extension. The "Catholic" or universal Church, shattered by centuries of successive schisms and split up into innumerable sects, has at last shrunk to the "Church of one member," as Mr. Alcott has not inaptly described the individual; and civil society has shrunk to what might be similarly described as the "State of one citizen." There is no further progress possible in the direction of social disintegration. The single principle of "private judgment," if unbalanced by the principle of universal reason, leads irresistibly, both in thought and in history, to pure Individualism; and Individualism, in the sight of the whole world, is betraying its true nature to-day as the philosophy of upreason, licentiousness, and moral irresponsibility. Is that to be the goal of free thought? If not, what shall be its goal? The story of the past may throw some light upon this question.

1. In 1815, the long-suppressed controversy in the New England church broke into open separation, and Unitarianism was born out of the irrepressible demand for "free inquiry." In 1819, Dr. Channing preached his famous sermon at the ordination of Jared Sparks, defining the new liberalism. In this he said: "Whatever doctrines seem to us to be already taught in the Scriptures, we receive without reserve or exception. . . . Jesus Christ is the only Master of Christians, and whatever he taught, either during his personal ministry or by his inspired Apostles, we regard as of Divine authority, and profess to make the rule of our lives. . . . We reason about the Bible precisely as civilians do about the Constitution under which we live; who, you know, are accustomed to limit one provision of that venerable instrument by others, and to fix the precise import of its parts by inquiring into its general spirit, into the intentions of its authors, and into the prevalent feelings, impressions, and circumstances of the time when it was framed. Without these principles of interpretation, we frankly acknowledge that we cannot defend the Divine authority of the Scriptures."

This position only expressed one side of the elder Unitarianism, even as held by its acknowledged chief representative. It conceded to Orthodoxy the supernatural revelation, and differs mainly in denying the authority of Orthodox interpretations of this revelation. In his letter on "Creeds," Dr. Channing exclaims to the "creed-makers": "Is it possible that you are unaided men like myself, having no more right to interpret the New Testament than myself, and that you yet exalt your interpretations as infallible standards of truth, and the necessary conditions of salvation? Stand out of my path. I wish to go to the Master."

But there was another side of the elder Unitarianism which Dr. Channing himself expressed thus in his discourse on "Spiritual Freedom": "I call that mind free which jealously guards its intellectual rights and powers, which calls no man master, which does not content itself with a passive or hereditary faith, which opens itself to light whencesoever it may come, which receives new truth as an angel from heaven, which, whilst consulting others, inquires still more of the oracle within itself, and uses instructions from abroad not to supersede but to quicken and exalt its own energies. . . . I call that mind free which protects itself against the usurpations of society, which does not cower to human opinion. . . . I call that mind free which is jealous of its own freedom, which guards itself from being merged in others, which guards its empire over itself as nobler than the empire of the world."

Thus in its very origin Unitarianism acknowledged Jesus as its "Master," yet vigorously professed to "call no man master." It protested against arbitrary interference with reason, arbitrary restriction of "free inquiry," arbitrary limitation of private judgment by the authority of human creeds; yet it submitted without protest to the creed articulated by the "Master," whom it believed to be more than a man. It carried its rationalism to his feet, and there laid it in the dust. Out of this original contradiction within itself sprang an internal conflict of tendencies.

The elder Unitarianism remained steadfastly faithful to the traditional side of Channing, and clung to his "Master"; the younger Unitarianism was equally faithful to his individualistic side, and pushed "free inquiry" to criticism and even rejection of this "Master."

2. Transcendentalism seized, emphasized, and developed the noble jealousy for individual independence which is so clearly apparent in the above extracts. It pressed the primitive Unitarian principle of "free inquiry" far beyond the limits which Dr. Channing had originally set for it, carried out with enthusiasm his magnificent faith in the "dignity of human nature," and at last influenced even Dr. Channing himself to declare: "The truth is, and it ought not to be denied, that our ultimate reliance is and must be on our own reason. I am sure that my rational nature is from God than that any book is an expression of his will." The speculations of Kant, Schelling, Jacobi, Schleiermacher, Cousin, Coleridge, Carlyle, and other European thinkers, came to quicken, though not to initiate, the Transcendental movement in New England, exalting the estimate of



the individual soul, and making its personal "intuition" the basis of the new faith.

In 1838, Ralph Waldo Emerson made his famous "Address" at the Harvard Divinity School, proclaiming that the remedy for the decrepit religion of the Church was—"first, Soul, and second, Soul, and evermore, Soul." He frankly declared, when called upon to sustain his views by arguments: "I could not possibly give you one of the arguments you cruelly hint at, on which any doctrine of mine stands. For I do not know what arguments mean in reference to the expression of a thought. I delight in telling what I think; but, if you ask me how I dare say so, or why it is so, I am the most helpless of mortals." Thought was its own evidence; individual "intuition" was itself proof; there was no need of experience or demonstration. More systematically developed and expounded by Theodore Parker, Transcendentalism planted itself on the individual's immediate vision of God, Immortality, and Duty, and denied the right of the critical, argumentative understanding to question these primal affirmations of the intuitive reason.

The elder Unitarianism had wrested from Orthodoxy the right of "free inquiry," but had never dreamed of disputing the necessity of conducting its inquiries according to the laws of logic and the logical faculty; the Transcendental school found these laws an embarrassment, and, turning a well-known distinction of Kant's to purposes directly opposed to his, boldly undertook to abolish them by subordinating the logical understanding itself to a superior and special faculty of knowledge which it called the "higher reason" or "intuition." Hence Transcendentalism claimed for the individual, not only the right to inquire freely into matters which Orthodoxy had reserved exclusively for "faith," but also exemption from all obligation to conduct his inquiries and govern his results by the well-established laws of evidence. There was no cause to wonder, therefore, at the swarm of eccentricities, vagaries, and even absurdities which followed in the wake of such a claim, and which drew no little ridicule upon the whole Transcendental movement in its early days.

But this great exaggeration of the individualizing tendency, running into ludicrous excesses as it did in some cases, was nevertheless held in check at the beginning by the profound veneration for the moral idea which characterized the leading spirits of the movement. In the writings of Mr. Emerson himself, the doctrines of the universality of Mind and the sovereignty of the Moral Sentiment stand out sublimely on almost every page; they are the great, permanent landmarks of his thought, always visible, never obscured; they tower like ever-present mountain peaks, impossible to be lost sight of and touched at their summits with the glory of the heavens themselves. It is needless to quote; every reader of his knows how fathomless and boundless is that ocean of reverence for the moral law over which the ship of his worshipping thought ploughs its way in stately solitude. In such hands as his, Transcendentalism is inexpressibly grand and vivifying through the constant recognition of the truth that reason is not merely individual, but universal. This truth saved Transcendentalism from lapsing into the theory of individual irresponsibility to universal standards. But Transcendentalism itself contained the seed of this very theory in its subordination of the "understanding" to the personal "intuition." It despised logic, proof, demonstration, evidence, and all the processes of dialectical reasoning; it exalted personal "vision" at its expense, as a quasi-divine faculty far surpassing or transcending experience as a guide to the highest truth. Without intending it, the early giants of Transcendentalism thus prepared the way for the pigmy fanatics of Individualism, who, losing sight completely of the essential universality of reason, belittle and degrade reason into the mere "private judgment" of the individual, and fancy they have thereby founded an impregnable fortress for theories which are logically as defenceless and idiotic as they are morally disgusting. The Individualistic tendencies which lurked in the Transcendental elevation of "intuition" to supreme rank, as the great discoverer of truth, have only revealed themselves historically in the crop of moral excesses and extravagances which now seek to shield themselves from execration under the plea of "private judgment." Transcendentalism and Individualism are by no means the same thing, and cannot be used as synonymous terms without gross confusion and injustice; yet it remains true that the latter has seized and exaggerated certain tendencies inherent in the former, and thus in a certain sense revealed

philosophical weaknesses in it which are making evident the necessity of a further advance in thought.

3. Science offers the nucleus of the moral and religious philosophy of the future in her own well-developed and well-trying method. This method is simply pure Rationalism—the use of Reason according to its own natural laws. The universality of these laws, their inviolability, their supremacy over mere "private judgment," furnish the sufficient corrective of all the defiant childishness of Individualism. The method of Science appeals to no individual as such, but to the common intelligence of the race, with which the individual must reconcile himself on his own peril; it appeals to the necessary relations and laws of thought, and takes no account whatever of individual ignorance or caprice. Without owing its origin in any sense to religion, but coming forward as the eldest child and heir of the human intellect, Rationalism now claims supreme jurisdiction over the entire domain of human thinking, and proclaims the method of truth-discovery which she has matured under the name of "science" to be universally valid and supreme. Frank and unreserved adoption of this method is the next great step to be taken by moral and religious philosophy. It cannot be long evaded. The "Master" of Unitarianism, the "intuition" of Transcendentalism, the "private judgment" of Individualism, as ultimate authorities, will inevitably yield and disappear before the Scientific Method as the test of truth in whatsoever sphere. The future of Science is, in other words, the future of Rationalism.

#### LIFE.

A thoughtful and earnest contributor to THE INDEX—H. Clay Neville—says: "If unconscious matter has produced life, then it has evolved something more than itself, something that was not in itself; which, if not supernatural, is yet supermaterial." The idea is that an effect must be like its cause, or must be in the cause; and as matter is seen to be without life, it never could have given rise to it. Once there was no life on the earth. Life exists now. Whence came it?

We know that new properties or qualities are the result of every chemical synthesis. Oxygen and hydrogen gas united in certain proportions give us water,—a transparent liquid which extinguishes combustion; yet oxygen enables bodies to burn with great brilliancy, while hydrogen is one of the most inflammable substances in Nature. Carbon and hydrogen are odorless, but when united they produce our choicest perfumes. Hydrogen and nitrogen, although mild and scentless, form ammonia, which is extremely pungent. Chlorine, a poisonous, suffocating gas, combined with a brilliant metal gives rise to the salt we use on the table. These examples are sufficient to illustrate that there may be in the resultant, qualities not manifested by any of its components; or, in other words, a substance composed of two or more elements may possess properties not exhibited by any of those elements separately.

Now why deny that carbon, hydrogen, nitrogen, oxygen, and sulphur, when brought into juxtaposition, under favorable conditions unite by virtue of their inherent properties and produce living protoplasm? What if it does manifest properties not seen in its constituent elements uncombined? Inexplicable it may be, but not more so than the fact that other compounds manifest properties not displayed by their constituents. Nor is this position affected by the question whether we have been or shall be able to produce in the laboratory the group of conditions requisite for the formation of living matter from the elements with which we are familiar. When we see there is no disparity whatever between the properties of the components and the properties of the resultant in those syntheses which are known to us, why urge the absence of such parity between living matter and the non-living elementary bodies of which it is composed, as proof that in the evolution of life there must be something more than the material elements, and something essentially different from them?

If we divest ourselves of the conception of life as an entity and consider it an *activity*, we will have as little reason for saying it is more than matter as we have for affirming this of the phenomenon of crystallization, which is quite as inexplicable as is the process of organic formation. Although we know not why gold and copper crystallize in a cubical, and iodine and sulphur in a rhombic, form of crystal, we do not for that reason declare they cannot have been formed from matter which was once in a nebulous condition. "The simplest form of

life," says Lewes, "is not, as commonly stated, a cell, but a microscopic lump of jelly-like substance, or protoplasm, which has been named *sarcode* by Dujardin, *cytode* by Haeckel, and *germinal matter* by Lionel Beale. This protoplasm, although entirely destitute of organs, is nevertheless considered to be living, because it manifests the cardinal phenomena of life—assimilation, evolution, reproduction, mobility, and decay." (*The Physical Basis of Mind*, p. 43.) This low form of life did not exist when the earth was a fiery globe, but shall we say there was not in the elements of that fiery globe the power to produce this "jelly-like substance" as well as the crystals of cubical, rhombic, or hexagonal form? The "potential" power of matter in the nebulous state was its capability of producing certain results under the conditions that have existed through inconceivable periods of time. It is in this sense only that a cause contains all that is contained in its effects. It is not true that a cause contains in reality all that its effects may afterwards contain. When we say the effect is in the cause, we "foresee the result and personify our prevision."

If we say that we are unable to conceive how life can have come from nebulous matter, we no doubt express the truth; but conceivability is not the measure or the test of possibility. Can we conceive how mind can have produced, or how it can act upon, matter? Can we conceive of mind without organism and environment, without genesis and growth?

Do we know enough about matter to warrant us in saying that it is incapable of producing forms that have feeling, forms of activity that we call life? Is it not true that the term matter represents something of which we know very little, which we know only as it is related to us,—beings composed of matter, with certain powers and susceptibilities that distinguish us from other material forms,—that it is something which we can think of only as it is modified or colored by the conditions of the living organism, and of which, in itself, we can have no possible conception? If it be said that we are conscious of something besides matter, something different from it, of *mind*, we reply in the language of Dugald Stewart, "We are conscious of sensation, thought, desire, volition, but are not conscious of the existence of the mind itself." That the mental operations are not dependent upon a material basis, that intelligence is not a product of material organization, and that there is an immaterial or spiritual substance which is the real basis of our thoughts and emotions, are not facts of consciousness, and cannot therefore be logically assumed. Since we know of but one substance, that which is called matter, and since we know too little of its powers and capabilities to warrant us in saying it is unable to produce the results which we observe, we have no reason for assuming another unknown and unimaginable existence to account for natural phenomena.

I will conclude this article with a sentence from Mill: "Because among the infinite variety of the phenomena of Nature there is one, namely, a particular mode of action of certain nerves which has for its cause, and, as we are now supposing, for its efficient cause, a state of our mind; and because this is the only efficient cause of which we are conscious, being the only one of which, in the nature of the case, we can be conscious, since it is the only one which exists within ourselves; does this justify us in concluding that all other phenomena must have the same kind of efficient cause with that one eminently special, narrow, and peculiarly human or animal phenomena?" More reasonable, it seems to us, to regard "that particular mode of action" as one of an "infinite variety," all due ultimately to an eternal existence which presents itself to the living organism in a certain manner, which depends as much upon the organism as upon the absolute reality, and which, as it appears to us, we call matter. B. F. U.

#### PARABLE OF ABRAHAM.

I notice that THE INDEX in its issue of May 1st quotes from the Boston Home Journal, a parable in reference to Abraham, which the Journal calls "Franklin's Parable," ascribing the authorship, apparently without any doubt or question, to him. But it is much older than Franklin. How much of it, and in what form or from what source he may have obtained it, is, I presume, now impossible to learn. But the parable is found in Saadi, a Persian poet of the thirteenth century, and it is undoubtedly much older than his time, having come down, as did so much else, in the Mohammedan or rather old Arabic tradition.

In the little volume of selections from the Boston



("Fruit-garden") of Saadi, which I have (Strong's translation), it is given thus:—

I've heard, a whole week, no son of the road  
Came to the door of Abram's blest abode;  
So kind was he, he would not break his fast,  
Lest, by the way, some hungry traveller passed.  
He went without, and look'd on every side  
And cast his gaze around the desert wide.  
A man he saw, like willow bending low;  
His hair and head were white with age's snow.  
Then Abraham a hearty welcome gave,  
As is the way of gen'rous men and brave.  
"O pupil of mine eyes," to him he said,  
"Be pleas'd to share with me my salt and bread."  
The man said "Yes," and quickly made to start;  
He knew the qualities of Abram's heart.  
From Abram's house came forth each humble slave,  
And to the wretch a seat of honor gave.  
He then commanded, and the cloth they spread,  
And all around they sat to share the bread.  
When each "Bismillah"† said in accents clear,  
The guest spoke not, a sound reached no one's ear.  
"I see, old man," he said, "thou dost not feel,  
As old-men do, sincerity and zeal.  
Is it not right, when thou thy food dost eat,  
That thou should'st at first the Maker's name repeat?"  
He said, "No rule have I, and no belief,  
But what I hear from the old Geber chief."  
Then understood the seer of Fortune bright,  
That he a Geber was, this ruined wight.  
He drove him off a stranger in disgrace:  
Pure and impure should not sit face to face.  
From the Creator then an angel came,  
Who thus, in awful tones, did Abram blame:  
"A hundred years, to him life, bread, I gave,  
But in one moment, thou dost shun my slave.  
If he to fire in prayer his hands doth fold,  
Why should'st thou thy bounty's hand withhold?"

We have here plainly the Franklin story. As given by him it has some additions and embellishments, which may very possibly have come in the form in which he received it, to Franklin. The reader will find it also in Mr. Conway's *Anthology*.

I adduce the above to illustrate the fact which is coming home to us from so many sources and in such various connections nowadays, that the new is old, and that the private contribution of any individual mind to the world's stock of thought and wisdom is, in any age, as Mr. Emerson has well illustrated in one of his papers, very small indeed. "The originals are not original."

Lau-Tze, the Chinese sage, 600 years B.C. speaks of the ancients, those "wise, circumspect souls," that "held mystic communication with the abyss," and were to him fountains of wisdom and inspiration. So we all draw at the bosom of that immense and immemorial past, and far as we go there is always a farther; deep and deeper rest upon a deeper. We shall find this true as regards the sacred books among ourselves, Old Testament and New, as well as all others.

C. D. B. M.

#### NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

Garibaldi has six children.

King Humbert likes Garibaldi.

Trees grow by addition, not expansion.

A cow consumes her weight every fifty days.

London streets measure seven thousand miles.

California has ratified Kearney by a large majority.

Gov. Talbot is in favor of a more puritanical Sabbath.

London jails contain seventy-five thousand prisoners.

The Presbyterians began to come to America as early as 1689.

The Civil Damage Bill provokes a great many uncivil remarks.

There are seventeen women practising law in the United States.

A woman in London has paid two hundred fines for drunkenness.

Minneapolis, Minnesota, is having a feast of Pentecost and Stebbins.

B. F. Underwood will speak at East Dennis the first Sunday in June.

The State Hospital for the Insane at Danvers has four hundred patients.

\*Traveller.

†"In the name of God," spoken as a grace before meals.

‡Fire-worshipper.

Eight hundred thousand base balls are made in this country each year.

The cost of the railroads in the United States is about five billion dollars.

Bricks are said to have been used in England by the Romans about A.D. 44.

Mr. Gladstone read the lessons at the Church of Shire-oaks, Easter morning.

A Boston minister thinks with Paul that it is a gain to die. A gain to whom?

Switzerland has voted to reestablish capital punishment by about thirty thousand majority.

Bishop Ames did not leave a dollar of his wealth to any religious or charitable institution.

It is said that modern pottery boiled in oil and buried in wood-ashes soon becomes very old.

A man has been fined \$250 for personating Jesus Christ in the Passion Play at San Francisco.

Three-quarters of a million of men will be called out this year to do military service in France.

In California it is a felony for a man to employ a Chinaman to labor in his shop or on his farm.

The Mormons have three churches in Mississippi, and three missionaries in the field in that State.

The largest pearl in the world is in Russia, and the largest known ruby belongs to the King of Burmah.

Four hundred and ninety-four persons have committed suicide in San Francisco in the last six years.

Talmage goes to Europe for three months. It is not stated whether he takes a policeman and a lantern.

It would be interesting to know how many inmates of our lunatic asylums are victims of religious fanaticism.

Mt. Aetna is to have an observatory nine thousand six hundred and fifty-two feet above the level of the sea.

The Traveller calls Professor Sumner, of Yale College, "one of the most erudite ignoramuses in the country."

The London *Athenæum* admits that the public-library system in the United States is far superior to anything of the kind in Europe.

Renan depicts St. Paul with a high, bold forehead, a strong, aquiline nose, and a long, narrow face, ending in a dark beard. Very like a Jew.

Woman's rights are cropping out in Japan. A woman in that country has entered her emphatic protest against taxation without representation.

The Transcript says: "The Pocasset 'sacrifice' is only a fair sample of the crimes that have been committed in the name of religion since history began."

The ancient Jewish year began on the twenty-fifth day of March. In England, the first of January was established as the initial day of the legal year in 1752.

The number of varieties of fishes will reach ten thousand; of reptiles, two thousand; of birds, six thousand; of vertebrated animals, twenty thousand.

Phosphorescent paper is reported to be one of the latest novelties. Writing done upon it can be read in the dark. This will increase the demand for "light reading."

A new volume by Phillips Brooks is to be issued next fall, on *The Influence of Jesus*. There will be but little rational progress in religion until the name of Jesus is heard less.

Church-members have little influence in Springfield. They urged that there should be fewer licenses granted this year, but the city government has increased the number.

They are the most successful preachers who preach about patriarchs, angels, Canaan, Jordan, etc. It is death to a minister to preach about anything of vital consequence to mankind.

The books which attain the largest circulation are religious books. One of the books of the popular Scotch divine, Dr. J. R. Macduff, is in its four hundred and second thousand.

In two large Connecticut manufactories, two of the most successful in the State, the mill-owners have provided books, papers, and general reading-matter and reading-rooms for their help.

It is said that "George Elliot" will give up the name of Mrs. Lewes, which she bore while Mr. Lewes was alive, and resume her maiden name, Miss Evans. The first Mrs. Lewes is still living.

In the fourteenth century Parliament fixed the price of a fat ox at forty-eight shillings; a shorn

sheep at five shillings; two dozen eggs at three-pence; and the best wine at twenty shillings per tun.

Among the most interesting features of New Mexico are the old Spanish churches which are to be found in almost every village. Many of them are three hundred years old, and contain some fine old Spanish paintings sent over in the sixteenth century.

Rev. Dr. Burchard, for forty years pastor of the Thirteenth Street Presbyterian Church, New York, has resigned. On accepting his resignation, the church presented him with \$15,000. A great many ministers in this vicinity would be resigned on half that amount.

Rev. M. J. Savage in a recent sermon, on "The Religion of the Future," dismissed Christianity in its many forms as not meeting the requirements of modern times, and declared that the faith of scientific men furnished the creed of the future. This creed, reduced to a line, was—*faith in truth*.

Rev. Mr. Warfield made war upon amusements in a late sermon, but thought it wrong to condemn all amusements. He would not have people dance or go to the theatre or opera, or play billiards or cards, checkers or dominoes; but they might do almost anything else in the way of amusing themselves. There is nothing left but the prayer meeting.

Speaking of a volume called *Spiritual Communications* which Mr. Henry Kiddle, Superintendent of Schools in New York city, edits and publishes, the Boston *Journal* says: "The book is so gullelessly idiotic that it affronts the intelligence of the most careless reader, and is more likely to cure people of Spiritualism than to convert them to it."

Polygamy has got into the courts. The Mormons are indignant that one of their number should be arrested for marrying according to the teachings of their holy religion, and in imitation of the Bible patriarchs, and are full of threatenings; but with a dozen or two of their leaders in prison they will find that the government means business, and will wisely submit.

The Universalist ministers at their meeting a fortnight ago resolved—"That we favor the continuance of the use of the Bible in the common schools, not for sectarian uses, but as the standard of that natural morality which is essential to safe citizenship." This resolve, read in the light of the recent homicide at Pocasset, seems like irony. These Universalist ministers have resolved too much this time.

The "Friendly Inn" on Harrison Avenue owed one year ago \$1000. To-day it has seventy-five dollars in the treasury, and it piously says: "Truly, it is of the Lord." But between the two dates it says: "Noble men and women have donated money and many things of money value; clergymen, lecturers, and musical artists have lent their valuable services; and others have assisted in the work." But "the Lord," who has done nothing, gets all the praise.

There is a rising rebellion in England against the compulsory vaccination law. Dr. J. W. Collins, for twenty years vaccine physician in London and Edinburgh, says; "If I had the desire to describe one-third of the victims ruined by vaccination, the blood would stand still in your veins." Many other physicians say it is a curse to humanity, and that hundreds of children have been killed by it. Of course there are not wanting those who sustain the other side of the question.

The Church deals with the hard times as it deals with the grasshoppers and the drouth. It asks God to put a stop to them. But God does not feel the hard times. We all know that a human being is fed, clothed, and housed by his own hand, and that our dependence is upon ourselves in matters of this kind. If we could get our work done by praying for it to be done, our industries would be stopped. Every man's hands would be lifted to heaven instead of being bent to earth; but work is not convertible into prayer. In every crisis, man has to do the best he can for himself.

Ritualism has crept into the Episcopal Church in Maryland and Pennsylvania. Among the Romish doctrines which are inculcated by the offending churches in these two States are the following: The real presence, auricular confession, priestly absolution, and that the immediate effect of baptism is to form within the person baptized the human nature of Christ. In one church, masses are regularly sung. Bishop Stevens has admonished the rectors of these recalcitrant churches of their sin in encouraging such doctrines, and the Convention has reported resolutions of censure, but to no purpose. The vestries sustain the rectors, and there promises to be dissension in the Episcopal Church.

The American Cable Company of New York has just closed a contract which guarantees to send ten messages of twenty words each per minute through the conducting wire between Paris or London and New York. This is the minimum speed stated in the contract, but it is said that, at a maximum speed, what could be sent in thirty minutes would be equal to the number of words contained in one number of the New York *Herald*. It is also asserted that by this process an entire number of the London *Times* could be dispatched through the cable from London to New York and be reproduced in *fac simile*, on a stereotyped block or plate, complete and ready to be printed from in thirty minutes, and at a



trifling expense. A great reduction in the rates will follow.

Nearly ten years ago three half-grown children at Marpingen, a small place in Rhenish Prussia, announced that they had seen God's mother, the Holy Virgin; and a report of what the Virgin had said and done was taken down in an assembly of priests and bishops. The miracle was then duly advertised in all the local papers, and hundreds upon hundreds flocked to see the blessed children, who, however, were now locked up in a cloister, where they could not be seen without a handsome fee being paid. It was of course not withheld, and a very profitable business was carried on for a long time. But the Prussian government has interfered, and five priests have been convicted of having perpetrated fraud for the purpose of making money. This manner of dealing with miracles will drive superstition out of the world.

People go to church on winter days with the feeling that the theatre or the concert would be a great deal more enjoyable, and in summer days, with the impious wish, coming out all over their faces like a moral rash, that the woods and fields and shores were the church. People are divided between false respect and truth. They hate to desert the old meeting-house where their fathers and mothers have worshipped, yet they don't quite like its jail appearance. In short, there is something missing in worship which Nature possesses—that is, freshness, air, sunshine, life. Have you not heard sermons that sounded like unloading a dray of stones or dumping a load of coal? There was something falling in the tones, something that made you wonder whether they were not intended to bury up the green grass and flowers in your natures. A sermon should not be all dry sticks, all dead leaves. It should be a bouquet of evergreen, of many-hued flowers, with divine forget-me-nots all over the bunch. There would be better sermons preached in our churches if the ministers cared less for money and the people cared more for truth.

## Communications.

### MOLECULAR POTENCIES.

#### EDITOR INDEX:—

Loving the truth, as we hope we do, we should be ready to accept the conclusions of materialists if we could see that those conclusions explained anything or were free from difficulties. But when we try to get out of mere material potencies, all that this universe has contained in the past, all that it contains in the present, and all its possibilities in the future, we find it next to impossible to believe that such results should come from such beginnings. Our philosophy has taught us that effects cannot be greater than their causes. And after we have invested the ultimate atoms of matter with all the potencies which can possibly be claimed for them, we feel that not one ray of light has been gained to dispel the awful mystery which overhangs this vast universe, teeming as it does with wonder and life. We would look beyond the veil if we could, but we find no light in materialism which serves our purpose. We find no satisfactory answer to our questioning. We still ask, Whence and what?—the old, old question which we think never has and never will be answered. Materialism, we know, talks learnedly about laws, and potencies, and forces, and phenomena, and evolution, and the impossibility of either creation or destruction of matter and force, etc., etc. Its claims, we admit, look very plausible. It has a scientific aspect. We cannot answer its arguments. We cannot affirm positively this or that in opposition to it. But when it becomes dogmatic we turn from it with contempt. It appears to us as shallow as it is irreverent and presumptuous.

Every theory of the origin of things has its difficulties, and the popular mechanical one, linked with a personal God, has more perhaps than any other. But the pure materialistic theory can certainly lay claim to no special clearness and simplicity as an explanation of the infinitely diversified and wonderful life and phenomena of this universe. We are as much puzzled by this theory as by any other.

On the nebular hypothesis we must begin of course with a gas two hundred million times less dense than hydrogen, and from the molecular potencies of this gas we must get sun, planets, satellites, plants, animals, and finally man. From these same potencies, too, must come not only consciousness, but intelligence, reason, poetry, music, love, science, law, religion, and everything which makes this life beautiful or grand. Now if these are the works of mere molecular potencies, if they and they alone have not only made, but inspired, the world's sublime singers and law-givers and teachers and martyrs, and filled us with these hearts to love and this moral sense and these noble ideals to guide,—if this is their work, if they and they alone have given to the world all these grand ideas of time and space, of finite and infinite, of God and eternity, then help us, oh, help us, all ye Unseen Forces to bare the head and bend the knee before these molecular potencies. They have created us. They have endowed us with these faculties divine. They have given us this deep and earnest love of the true, the beautiful, and the good. They have taught us philosophy to speculate even upon themselves. They have given us, too, all the sciences, all the inventions, all the arts of modern civilization. Nay, they have lifted us infinitely above that which we call mere matter, and filled us with purest spiritual aspirations, with divinest enthusiasms, with an all-absorbing sense of justice and beneficence and

purity. Yes, these molecular potencies have made us weep and pray and sing and adore, with the feeling that an infinite beauty and presence and love were all around us. And shall we be restrained from pouring out our gratitude to such potencies, if they exist? And shall we be blamed if we doubt whether such potencies can produce such results? Let it be borne in mind that the potencies themselves make us doubt. For they do all the thinking, hoping, fearing, doubting, sorrowing, and rejoicing. There is no soul, no individual. The potencies are the beginning and the end. Do not blame us, then, or praise us. We are merely an organized mass of potent molecules.

Now our molecules are most decidedly disinclined to place so much faith in their own potencies. They are sceptical enough as a general thing, but they are mystified and bewildered by the exaggerated claims put forth in their behalf, and they are unwilling to endorse the view that they and they alone and their like are the Alpha and Omega, the source, the life, the heart, the intellect, the moral sense, and the God of this universe. The molecules in some men, however, seem to our molecules to be decidedly arrogant in their atheism. Of course they are not to blame. They did not make themselves or their own forces, and if they are atheistic here and theistic there, modest here and arrogant there, it is only the differentiation of the potencies. But think of it, modest molecules! arrogant molecules! believing and doubting molecules! hoping, fearing, adoring, loving, and aspiring molecules! What divine things! What spiritual matter! Be it so. It is too wonderful for us.

R. H.

### THE RAT AND THE CAT.

TOWANDA, Pa., May 17, 1879.

#### MR. ABBOT:—

Individualism insists on your recognition of private judgment, the voice of conscience, the intuition of the individual Deities. "Crusoe" found a place for the free exercise of his individuality, and, as he contributed nothing to the public good, he could not participate in nor draw from the aggregate riches stored in the archives and institutions of the civilized world. The unshorn individual boasts of his aspiration or his inspiration; these words are his all-sufficient authority. These are grand words. To the thinking mind, they are thought-monuments. But in the best moments of the average individual, there is need of the many restraints of social institutions, and of these the best. There is in the noblest aspiration, the purest inspiration among men, the element of animalism, selfishness—that beast of prey that will not down on call. The troublesome, gnawing, disturbing "rat," the enemy in every household, asserts its individualism in every aspiration, and threatens the validity of every so-called inspiration. It demands exclusiveness—wishes to be let alone, that it may work its will and pleasure among men. The good of society demands that this misused and much abused power be controlled, guided, disciplined, and so utilized as to contribute to the general good of mankind, and no longer be the enemy and destroyer of purity and peace.

The wisdom of many minds united has declared that, in every district in our fair land and in every family, this "rat" shall be placed under the ever-watchful eye of a competent cat, so that this pest of civilization may cease to injure, to vitiate, to destroy life around it. The State must protect itself, and its strength lies in intelligent citizens. Society must protect itself, and demands intelligent moral citizens. Hence, compulsory education, universal culture, and enlightenment. Education supplies the cat that catches the rat that afflicts and demoralizes many of our most promising minds. The rat leaves its foul nest, its hole in the earth,—only to prey on our best fruits. The cat leaves the hearth of our household only to catch and destroy this thief of the night.

L. F. GARDNER.

### FANATICISM.

#### MR. ABBOT:—

I suppose that delusion, fanaticism of any kind, may be traced ultimately back to the root of individualism. But even in this country the kind of delusion that manifested itself in the case of Charles F. Freeman, resulting in the atrocious killing of his innocent child, is not new. In the criminal records of the State of Maine will be found a case nearly identical fifty or more years ago. The name of the miserable fanatic I do not recall, if I ever knew. When quite young I saw him in Augusta, where he had been incarcerated for a long time, and was still laboring under the delusion that another human sacrifice was required of him.

He was a large, handsome man, with the peculiar expression of eye that attends an unsound mind. He was relating his experience with much animation, devoid of a single misgiving as to the nature of his crime, and averring that the sacrifice was incomplete, when his keeper, observing the intensity of his expression, prudently withdrew me from proximity to the bars that alone guarded the lower part of the window. He was perfectly sane upon all subjects except this religious requirement.

His first act was the burning of a church, which he called his Burnt Offering. He said he carried the fire in the heel of an old shoe, "but the Lord helped him to kindle the flame." His sacrifice, after the Abrahamic example, was, I think, a young girl of the vicinity. He was bright and cheerful, but considered insane, and kept out of harm's way.

The delusion of the Adventists certainly gave rise to many eccentricities in morals in those places where Advent tabernacles were built, and believers flocked to them week after week in their ascension

robes, as in Cleveland, Ohio; and many a remorseful story has been related to me by sufferers in that wide-spread fanaticism.

Erroneous as are the dogmas against which you put your lance in rest, the churches certainly do at least this good, that they hold their erratic members in check, and discriminate when insanity supervenes; while these terrible tragedies are wrought by persons who are full of an ignorant conceit, and profess to have a new understanding of Bible doctrines from special revelations. I have strong doubts as to their insanity.

The cultured liberal thinker is not subject to delusion, but there is an evil growing out of his career. Weak minds and ignorant minds are fortified by his rejection of generally accepted opinions, and, casting aside all beliefs in generally expounded views, they start hopelessly out to find explanations of their own. Mr. Frothingham's timely rejection of individualism and call for organization will awaken liberals to a sense of the responsibility that rests upon them, and the need of so sifting opinions that we shall be able to define views, and say manfully what we do believe. This battling with dogmas that are already death-struck is growing wearisome. Mr. Frothingham intimated what we are in danger of being designated, when he cautioned us against being "spiritual tramps."

ELIZABETH OAKES SMITH.

PATCHOGUE, N. Y., May 12, 1879.

### THE EVIL REAL.

BOSTON, May 18, 1879.

#### MR. ABBOT:—

Dear Sir,—As so large a number of the Liberal Leaguers want to have the United States postal law against indecent literature wholly repealed instead of being properly modified, as you and I and others think it ought to be; and as many of them seem to think there is no such thing as obscene literature in America, and, consequently, no need of law for its suppression and prevention, I desire through your columns to speak a few words from my own experience.

My business has taken me a good deal among the lower classes of society, and I have known of others being, and have been myself, solicited, right here in Boston, by peddlers, to buy "fancy books" and pictures of the most indecent description, both as regards illustration and reading matter.

These things are sold and hawked about, in a quiet way, in our large cities, and from thence carried and sent out through the country to an extent little imagined by some people. Surely law, as well as moral suasion, is needed against such dangerous, debasing, and unnecessary literature. I have seen several kinds of such books going under their proper and descriptive titles. But to crown the infamy, I have seen a book ostensibly a history of the cruel abduction of Charley Ross, and having a fine portrait of the poor little fellow on its cover, but really a novel of a very licentious nature. This was sold in book-stores all over the country, for ten cents a copy, attaining an immense circulation among our young folks, and doing in my opinion a vast amount of harm.

If such debasing and dangerous books were necessary in order to maintain intact the free discussion of all opinions, I would most heartily stand up for their right to exist, just as I do now for Heywood's *Cupid's Yokes*, although I condemn and denounce the main ideas in that book, and, in fact, the whole free-love doctrine. But as the "right preservative of rights" called free discussion of all opinions—or free speech, for short—would be struck down if that debasing and dangerous book were suppressed (it being only a work arguing for and teaching, in decent language, the system called free love, and of course having the same right to do so that I have to argue for and teach the opposite), therefore I say it is necessary that it and all others of its class should be permitted to work for their cause, under only the one restriction that we of the love-under-contract faith and doctrine are holden to; namely, that no expressions or illustrations that are indecent shall be allowable, unless the opinion of the writer can be fully expressed in no other way.

Under the glorious rule of free discussion of all opinions, a writer or speaker is entitled, of course, to give his or her full opinion on any subject, even if it takes indecency to do so, but must never use it at all, unless really necessary, in order to give his or her opinion a full expression, under a penalty of fine or imprisonment.

Respectfully yours,  
GEORGE NATHAN HILL.

IT TAKES the sun's light about eight minutes and a quarter to reach the earth, and we do not see the sun until about eight minutes after it has risen, while we see it apparently above the horizon for the same time after sunset. If we imagine ourselves transported to Neptune, the most distant planet of the system, we shall find that it takes light four hours and ten minutes to traverse the space intervening between the sun and this planet. Therefore this long period must elapse between the real and apparent sunrise on this far-away member of the family. As the sun on the boundary of his domain only gives out a thousandth part of the heat and light we enjoy, it is not probable that the rush of emigrants to Neptune will be very great, at least of beings constituted like those living on this planet. But it gives an idea of the amazing extent of the solar system, when it is known that it takes light, moving with a velocity of over one hundred and eighty-five thousand miles per second, more than four hours to reach its extreme verge. This, too, is but half the breadth of planetary space as known at present, and light would require over eight hours to cross the orbit of Neptune.



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1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification for any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

"I FIGHT," said Cato, "not for my own liberty, but for my country's,—not to live free, but to live among freemen."

BUDDHA did not confound mere emotionalism with religion: "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts."

THE LONDON *Secular Review* of May 17 says: "Thalassoplektos writes that he has seen cause to modify his opinion of the Free Religionists of the United States. A recent paper in THE INDEX, written by F. A. Hinckley, has convinced our contributor that Free Religion is free from the narrowness of spirit and theologic affirmation which Thalassoplektos had imputed to it." THE INDEX of April 24 contained both the essay of Mr. Hinckley and the article of "Thalassoplektos" alluded to. The *Secular Review*, edited by Mr. Charles Watts, is an excellent journal, and shows a very candid and friendly spirit towards American liberals. We wish it great and ever increasing success.

THE FUNERAL of William Lloyd Garrison was attended by a very large audience in the Unitarian church at Roxbury, May 28, and was one of the most impressive occasions we ever attended. Addresses were made by Samuel May, Lucy Stone, Samuel Johnson, Theodore D. Weld, and Wendell Phillips; and John G. Whittier contributed a poem. It would be impossible to convey an adequate impression of the moral power and solemnity of such a scene; those who were present will never forget it, and those who were absent can never repair the loss. No greater soul than Garrison's has arisen in the nineteenth century, or played a grander part in its history. His life is an imperishable treasure of the world.

THE TWELFTH Annual Meeting of the Free Religious Association was a very successful occasion, all things considered. Measures were taken in the direction of a more earnest and energetic furtherance of the movement, and the prevailing tone was one of increased vitality, hopefulness, and devotion. To the regret of all, Mr. Hallowell declined to be re-elected as Treasurer; Mr. John C. Haynes gratified all by consenting to take the vacant place. Messrs. R. P. Hallowell, F. A. Hinckley, and C. D. B. Mills were added to the Board of Directors, and Dr. B. Felsenthal took the place of Dr. Isaac M. Wise in the list of Vice-Presidents. Otherwise the list of officers remains unchanged. The essays and speeches were strong and well received. Dr. Adler presided with great acceptance, and made a deep impression by the elevated spirit and fervor of his addresses. The reports of the convention by the local press were so meagre and misleading that no good purpose would be subserved by reprinting them, and nothing is left but to wait for the Association's own pamphlet report.

THE BOSTON *Sunday Herald* of May 25, in an editorial article on "The May Anniversaries," after describing the great contrast between these meetings as held a generation ago and as held now, well says: "To-day has almost nothing in common with twenty-five years ago. All the old issues are changed, improved, transformed. The scientific method has been applied to society; there has come to be a recognition of social laws and facts which our fathers never dreamed of. They never got beyond personal opinion; we have reached the truths which are behind the social organism. Social science to-day absorbs the thought of the best minds among us. The same is true of religion. We tolerate opinions to-day within the same religious body which formerly divided men into cliques and parties. We see where each may be right, where both may be possibly wrong. There is a broader, healthier, more whole-

some interpretation of spiritual facts. Men are not expected to agree as they once did. Common-sense in religion has risen above the old shibboleths, and no one thinks of despising his neighbor, or of refusing to associate with him, because he does not happen to go to the same place of worship. This is a great advance upon the spirit of the old May meetings. It is the outreach to a higher life. It is the recognition of what is fundamental in society and religion. The individual has come to be less and less. It was only the other day that Mr. Frothingham delivered in New York the funeral oration over individualism, and declared that it could never again run riot as it had done before. To-day we have reached the constructive period in American society and religion. The man who tears down is not listened to. It is builders who are wanted, builders who construct foundations upon something broader than themselves. These May anniversaries sing the praises of societies which were gotten up to meet temporary issues, and which are chiefly antiquarian to-day. The new age needs new men, and has new issues."

A CORRESPONDENT of the London *Standard* writes from Rome: "The poor war-worn old hero was carried past us into the waiting-room, and I saw many an eye suffused with tears, and heard many a mournful ejaculation when the door was closed. One man cried 'Dio mio! To remember the charges of cavalry I have seen him at the head of!' Another, 'The first time I saw him was at Naples, when he made his entry with King Victor Emmanuel and held a kingdom in the hollow of his hand!' Another, 'I was with him in France.' Another, 'Do you remember the day he took the oath in the Parliament here? What enthusiasm! and now—he lies there!' The emotion was thoroughly genuine and thoroughly natural. To the vast majority of the men there, he had been the hero of their youth, the incarnation of Italian independence, the captain who led them to victory or to defeat which involved victory. As I have said, I was among the favored few admitted into the waiting-room. The litter was placed on the floor, and surrounded eagerly by all who had gained admission. The general's face had gained a little color and animation since the first moment of his arrival. His eye was bright, his expression cheerful, and his voice,—that marvellous voice which has always formed one of his chief personal attractions,—although feebler than usual, had not lost its deep musical tone. He spoke cheerfully with one and another. Asked how he had borne the journey, he replied that he had felt better on board the boat between Capraia and Civita Vecchia than he had felt for some time before. He had had a sharp rheumatic attack four or five days before leaving his island. The railway journey had fatigued him. Catching sight of Alberto Mario, he called him to him and thanked him for a copy of a biography of himself, which Mario had just completed, and had sent to Capraia. The general had previously written a letter of thanks with his own hand, and he said twice over, with a cordial smile, 'Grazie, caro, grazie.' Then he recognized an English lady present, and remembered having been at her house in Florence. After a second or two he inquired for the director of a well-known journal of Rome, and when the gentleman, who was present, stepped forward, Garibaldi inquired, with some emphasis, whether he had received his letter of welcome to the Queen of England, and being assured that it had not only been printed, but copied into most of the principal journals of Europe, he seemed pleased. One veteran coming behind him, bent to kiss his forehead, and Garibaldi, looking up and recognizing him, said smilingly, 'Per dio! Mi prendete per la retroguardia!' (you come upon me in the rear!) In a word, if his body was prostrated, his mind and his memory appeared to be quite clear."



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## LOCAL AUXILIARY LIBERAL LEAGUES

Chartered by the National Liberal League of America.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence B. Brown.  
 Issued to the President and Secretary on behalf of the Florence Liberal League.  
 SYRACUSE, N.Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.  
 ALBANY, N.Y.—President, Thomas J. Hennessey; Secretary, Thomas Dugan.  
 Issued to the President and Secretary on behalf of the Albany Liberal Association.  
 BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.  
 Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.  
 PASSAIC CITY, N.J.—President, J. H. Adamson; Secretary, J. W. Orvis.  
 Issued to the President and Secretary on behalf of the Passaic City Liberal League.  
 JACKSONVILLE, FLA.—President, David Prince; Secretary, Miss J. M. Meek.  
 Issued to the President and Secretary on behalf of the Jacksonville Liberal League.  
 ROCHESTER, N.Y.—President, Anson C. Allen; Secretary, Hume H. Cale.  
 Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.  
 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.  
 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Noted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the action, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSER HAYS, Rochester, N.Y.  
 FRANKLIN GOODYEAR, Corti, N.Y. URBINO, West Newton, Mass.  
 Z. T. WATKINS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.  
 NETTIE C. TRUESDELL, Syracuse, N.Y. FRANCIS E. ABBOT, Cambridge, Mass.  
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 W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.  
 T. O. GAGE, Fayetteville, N.Y. D. G. CRANDON, Chelsea, Mass.  
 B. F. UNDERWOOD, Thorndike, Charles Ellis, Boston, Mass.  
 CATHERINE C. HURLBUT, Albany, N.Y. H. P. STARK, Rochester, N.Y.  
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 THOS. DEGAN, Albany, N.Y. JOHN FREET, Albany, N.Y.  
 JAMES B. PIKE, Rochester, N.Y. O. D. B. MILLS, Syracuse, N.Y.  
 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.

[FOR THE INDEX.]

## The Failure of Transcendentalism and Individualism.

A SERMON PREACHED IN BROOKLYN, MAY 18, 1879.

BY JOHN W. CHADWICK.

The retirement of my friend Octavius Frothingham from active service as a public speaker, though clearly the result of a persistent habit of over-work and only with a view to gathering up his energies for new endeavors, has furnished occasion for a considerable amount of moralizing, more or less significant, in regard to the failure of transcendentalism and individualism and so on. For the most part, the wish has been the father of the thought. The inspiration has been similar to that which twenty years ago led pious men to pray that God "would put a hook in the jaws of Theodore Parker," and, when he too fell sick from over-tasking, that he might never come back from Europe to resume his work. He never did; and who shall doubt that it was because the prayers of the faithful were heard and granted? Whether Mr. Frothingham's ministry of twenty years in New York was a failure is not a question I am anxious to consider, thinking it quite unnecessary that I should. We are told that he confessed it to be so in his farewell address. If he had, it would not be strange, for he has always had a foolish habit of depreciating the value of his work; but no more would it be true. If he has failed, how delighted some of his fellow-ministers would be—some hundreds of them—to fall in the same way. He has increased while they have decreased. I would not insist much on the numbers of his congregation, one of the largest in these cities. Solid merit can attract many hearers, but not so many as the antics of a mountebank. We must count not only heads, but brains.

"The times have been  
 That, when the brains were out, the man would die,  
 And there an end."

Such times are past. The people whom Mr. Frothingham attracted were not like the general population of the world in Carlyle's estimation, "mostly fools," but the intelligent and cultured, the men of character and force and use, the women whom such men admire and love. But Mr. Frothingham's congregation had no cohesiveness. It dissolves with his departure. Yes, such is the penalty of great abilities; such the compliment men naturally pay to them. Weiss had just gone upon a longer voyage, or he might have filled the vacant place and drawn about him friends after his own genius. But Mr. Frothingham's society had no organization for benevolent activity. Here was a real defect, and so far as Mr. Frothingham acknowledged failure it was in this particular, promising amendment on his return. But

it was a "defect of his excellence,"—he was so much beside, that for him to have been a man of organizing genius would have been over-weight. And it is not as if benevolent organization were exclusively ecclesiastical. The preaching of Mr. Frothingham has inspired men to be social and sanitary reformers, not of the professional type, but practical. But the success of a preacher hardly admits of measurement. Who shall tell of what has been effected by the spoken and printed sermons of my noble friend? of how the whole world has been transfigured for men and women in the light of his thought, their homes made more sacred, their business more divine, their sorrows more endurable, and death itself a monitor and friend? I can prove nothing here, but I am well assured that if we could follow home the thoughts of this eloquent preacher into his hearers' lives we should find there was no failure but of the stupid and malicious to comprehend a talent and a consecration infinitely greater than their own.

But even if Mr. Frothingham had failed, I do not see how this would prove the failure of transcendentalism. Transcendentalism is more than any one man, even if that one man happens to be a transcendentalist, as Mr. Frothingham was not. And how the failure of transcendentalism can be inferred from the failure of one who was not a transcendentalist is more than I can see. Mr. Frothingham was once a transcendentalist, but he has not been one for the last dozen years. I remember well that nearly fourteen years ago he wrote a review of Mill's review of Hamilton in which he sided with the former against the latter, with sensationalism against transcendentalism; and ever since the average tendency of his thought and speech has been in these directions. The masters whom he has served for the last dozen years have not been Kant and Fichte, but Mill and Spencer and Comte. You have his *Life of Theodore Parker* and his *History of Transcendentalism* to witness that he definitely broke with transcendentalism and became an experientialist, an evolutionist. In view of these facts, it is a pitiful commentary on the journalistic wisdom of the time that his pretended failure should be set down as the failure of transcendentalism. The failure of Martin Luther (if he had failed) might with equal justice have been taken as a sign of the failure of the Roman Catholic Church.

I am no transcendentalist, any more than Mr. Frothingham. As the negro-pilot said, "I have got past that star." But my recollection is too vivid of the light which it once shed upon my way over to hear it spoken of contemptuously without a pang. It is an amusing commentary on the regimen which has been chaunted over the remains of transcendentalism, that, while Mr. Frothingham himself is not a transcendentalist, going away he leaves behind him Mr. Felix Adler, who is a transcendentalist pure and simple, an enthusiastic disciple of Immanuel Kant, the greatest of all transcendentalists. And the kingdom of Mr. Adler's transcendentalism suffers violence, and the violent take it by force. The increasing multitude of his hearers has obliged him to seek a larger place of meeting. And while transcendentalism has been held up to special scorn as inimical to organization, Mr. Adler evinces a genius for organization that compels the admiration of the most orthodox. The truth is, that organizing force is not a matter of philosophy, but a matter of temperament. There is nothing in transcendentalism as such that precludes constructive, organizing ability. In withholding from any serious attempts at organization heretofore, Mr. Frothingham has but respected the limits of his genius. Let him come back and attempt to transcend these limits, and then he may be charged with failure with some show of truth.

Is transcendentalism a failure? You may think that I am bound to say so because I do not count myself a transcendentalist any longer. But I am not, any more than the voyager to Europe is bound to account his voyage a failure because he is no longer on the sea; any more than I am bound to account my childhood a failure because I am no longer a child. A form of thought, an institution, need not be a finality in order not to be a failure. If it is a necessary step, no matter how provisional it is, to predicate failure of it is absurd. And transcendentalism was a necessary step in the advance of human thought. Compared with the sensational philosophy which it superseded, it was a great advance. Transcendentalism is so-called because its leading doctrine is that there are ideas in the mind that transcend experience. According to the philosophers before Kant, the individual mind was, to begin with, a *tabula rasa*, a sheet of white paper. It must rely upon sensation and reflection for every idea. Then came Kant and demonstrated that there are certain ideas in the mind (of space and time and cause and so on) which seem to have a deeper root than individual sensation and reflection, ideas transcending experience. Here was no final truth, but an error nearer to the truth than the blank-paper theory of Locke and Condillac. It is true that we have ideas transcending individual experience; it is not true that these ideas transcend all experience; that they are inseparable from mind as mind, as transcendentalism affirmed. How then account for these ideas? The philosophy of experience answers, By hereditary experience; by the experience of innumerable generations of ancestors organized in us. This is the dominant philosophy of the present time, the philosophy of evolution. As a necessary half-way house between this and the old sensationalism, wherein the human mind took rest and comfort for a little time, transcendentalism was far enough from being a failure.

But this abstract account of transcendentalism fails to do any sort of justice to the movement of thought and life to which this name has been applied. "Labels," says John Morley, "are devices for saving talkative persons the trouble of thinking." Systems



of philosophy have their typical character, but the type is seldom perfectly realized in any individual exponent. The transcendentalism of Kant is not that of Fichte, and that of Fichte is not that of Hegel, and that of Emerson is not that of Parker. Kant is the transcendentalist *par excellence*, but there is no warrant in his system for Theodore Parker's positive assertion of the intuitional certainty of God and immortality and the moral law. Systems are plastic in the hands of different men, so that to say that a man is a transcendentalist is to give very little valuable information concerning him. Schelling and Feuerbach were both transcendentalists; and while the former found in transcendentalism a satisfactory basis for the whole orthodox, supernatural system, the latter found in it an equally satisfactory basis for the most destructive radicalism that has yet been broached. But take examples nearer home. What two men seeking and finding public audience at the present time differ more widely than Felix Adler and Joseph Cook, the Boston "lectureship"? And yet not only are they both ardent transcendentalists, but they both appeal to Kant as the great typical transcendentalist who furnishes the norm or rule by which all pretended or imagined transcendentalism is to be measured and proved true or false. But while Felix Adler is a radical of the radicals, Joseph Cook finds vicarious atonement and everlasting punishment "in the nature of things." Could we have any better proof of the absurdity of thinking that we have told all about a man when we have labelled him a transcendentalist?

The Ptolemaic system of astronomy, which regarded the earth as the centre of the sidereal universe, was radically false, and yet it was a good working-system, and upon it, as a basis, an immense amount of astronomical truth was discovered. The case of transcendentalism has been similar. The comparative falseness of its fundamental ideas—truths in the mind transcending all experience—has not prevented its often proving a good working-system. The literature of transcendentalism is a mine of great ideas, of inspiring thoughts. Many of its deliverances, although not literally true, have a symbolic truth which is beyond all praise. It has been the fortune of transcendentalism to be illustrated by a much greater set of men than experientialism can so far boast,—men of the poetic temperament, who have given to thought that stamp of beauty which endears it to our hearts. Few men, even the greatest, are entirely consistent in their thought. Plato had always been regarded as a pure idealist until Mr. Grote arrived and argued with some plausibility that he was nothing of the sort. And very likely much of the value of transcendentalism is in its inconsistency. What is likelier, however, is that the greatest minds are always vital syntheses of truths expressed by different and opposing systems of philosophy. It is a notable fact that Prof. Tyndall, who is as far as possible from being a transcendentalist in his avowed philosophy, can find a text in Mr. Emerson for anything he wants to say. He is always quoting him. Is it because Emerson is inconsistent? Nay, rather it is because the orbit of his mind is wider than the paths of all the philosophical systems. As Grote has claimed Plato for positive science, so I doubt not some future Grote will make a similar claim for Emerson. But what is true is that the man is more than either system, positive or transcendental, and more than both of them together.

The charge of failure against transcendentalism, even if it had nothing more to do, might well be met by an enumeration of the names which have illustrated its history in the past. Failure is surely not the fitting epitaph for a system which has fed the hopes and stirred the enthusiasm and inspired the wills of such men as Kant and Fichte, Goethe and Carlyle, Parker and Emerson. It may be superseded, but to be superseded is not to fail. How soon are these spring days to be superseded by the refulgent summer! But does this mean they are to fail? "First the blade, then the ear, then the full corn in the ear."

But transcendentalism has not yet done all its work. It is a remarkable commentary on the howl of satisfaction over its decline and fall, in certain quarters, that transcendentalism is to-day the philosophy of the higher orthodoxy everywhere. Thirty and forty years ago, orthodoxy heaped its head with curses black and foul. That was when it was the policy of orthodoxy to affirm the natural imbecility of the human mind, in order that the supernatural revelation might be glorified the more. But now it is the policy of orthodoxy to affirm that man is naturally religious, that Christianity is a republication of natural religion. And so transcendentalism, which is itself a sort of private revelation, comes in for all the cake and kisses; and sensationalism, which was the fortress of orthodoxy forty years ago, comes in for all the kicks and cuffs. Even Dr. McCosh of Princeton, imported from Scotland on purpose to do battle with American infidelity, is one of the doughtiest of transcendentalists. Do I regret or blame this tendency? I do neither. I rejoice in it. It is a tendency; and while it tends to something better, it tends from something not so good. Doubtless the experientialism of the present time is an imperfect system of philosophy. Doubtless it will be superseded by a more perfect, in course of time. When this has come to pass, orthodoxy will be experiential as it is now transcendental. For it has always been the habit of orthodoxy to conform itself to each new system of philosophy in turn, always however waiting till the best thought of the time has made some new advance, and then embracing that from which it is receding.

So much for the failure of transcendentalism. In the past it has inspired a splendid literature, a noble life; it has been illustrated by a host of glorious names; it has prepared the way for a system of phi-

losophy which takes up into itself all that was best in it; and it is still the vivifying, purifying principle of the highest orthodox thinking of the present time. If this is failure, what would be success?

In connection with the charge that transcendentalism is a failure, we have heard the doom and death of individualism much insisted on. Of this, also, Mr. Frothingham has been held up as a terrible example. And in his farewell address there were some words which bigotry and malice have easily construed into a confession of the failure of individualism and his own individualistic position. But, rightly interpreted, these words were no confession of failure, but a song of triumph. The speaker said substantially, Individualism, like transcendentalism, has done its work,—a necessary work, a work of destruction, of disintegration, of separation man from man. But now the time has come for a new integration of which science shall be the controlling principle. Individualism has made "churches of two, churches of one," in Emerson's memorable phrase. But now upon the basis of social science men will come together into new societies, or churches if you will, and work together for their mutual and for the common good. Here certainly was no confession of failure. Here was, if anything, a too confident estimate of the work already done. I wish I could believe with Mr. Frothingham that supernaturalism is as good as dead. But when he comes back to us I fear that he will find his former occupation is not gone; that there is still fighting as well as building to be done, and that, like the rebuilders of Jerusalem's walls, with the trowel in one hand we must hold the spear in the other.

But, quite apart from anything that Mr. Frothingham has done or failed to do, is individualism a failure? Like transcendentalism, it is more than any man. Its failure or success does not depend on the failure or success of any one person, however gifted. Is individualism a failure? Alas, what is individualism? If we could all agree upon a definition, it would be a good deal easier to determine whether it is a failure or not. But as I read the various discourses that have been written on this head, I find that individualism does not mean the same thing to A and B and C. Some writers speak of it as equivalent to transcendentalism; but this is certainly misleading. There is abroad a spurious transcendentalism the presence of which is indicated by an enormous egotism, the victim of which denies the infallibility of the pope only to assert his own. He talks a great deal about his intuitions, and by his intuitions he is very apt to mean his notions, his whims, his idiosyncrasies. He is never so sure of anything as when he can give no reason for it, but simply "thinks it so because he thinks it so." If this is what is meant by individualism, it is undoubtedly a failure. Not that it fails of finding representatives, or is likely to at any early day, but that it fails of producing any good of personal character or social use. Do not waste your time upon people who can only tell you about this and that, that "it seems so to them," or that they "have a kind of feeling" that it is so or so. This sort of individualism will be more and more a failure, as it deserves to be, as we pay it less and less attention.

Another and much higher meaning of individualism, as the word is frequently used, is individuality. By individuality I mean that which differences man from man, which makes you you and me me. Transcendentalism has indeed been the prophet of individuality. It has been this naturally enough. The tendency of institutions has been to dwarf the individual, to make all men alike. The Church and the political party have always been averse to men and women thinking for themselves. But to the transcendentalist, a man's own soul has been his private organ of the Holy Spirit. He has opposed himself to imitation and conformity. Emerson has returned a thousand times to the assault, and not once too often. But the transcendentalist has not monopolized the defence of individuality. John Stuart Mill's book *On Liberty* is one of the most eloquent pleas for individuality that was ever written, and he was as far as possible from being a transcendentalist. He shows that any community which does not encourage individuality of thought and life tends to "fixity of type" and to stagnation. Individuality or China: take your choice.

If individualism were individuality, I should be tempted to say of it as some one said of the failure of Christianity, affirmed by Mr. Abbot, "It has not been tried." We have had plenty of imitation, plenty of conformity; we have not had much individuality. Not many people think and act from themselves—after their own genius. They go with their church, their party, their set. They obey the tyranny of fashion. If this orders that women shall give up a comfortable and healthy style of dress for an uncomfortable and unhealthy style, not one woman in a thousand has the courage to refuse obedience. But when the failure of individualism is spoken of, the failure of individuality is not intended. So far as tried, this has not failed of producing a more excellent society. "The gods divided man into men," the saying is, "that he might be more helpful to himself."

By individualism, as frequently spoken of, is meant a tendency to isolation, to withdrawal from churches and parties, to distrust of institutions and of organizations. When the failure of individualism is spoken of, it is most commonly in the sense which I now indicate. It is not strange that individualism of this sort should be associated with transcendentalism. Mr. Emerson is our great American transcendentalist, and this sort of individualism has been eminently characteristic of his thought and purpose. He has said many hard things of institutions, of parties and churches, in his quiet way. Have they been any too hard? I think not. He has said that society is a conspiracy against the manhood of every one of its members. There is a good deal of truth in that.

One gets tired in the political sphere of choosing the less of two evils. I would choose that which is good. I was told that I must vote for Grant or Greeley. I preferred not voting at all. If God cannot get along without some moral indirection on my part I am sorry for him, but I cannot help him out. But I do not believe he has to fetch the pump with dirty water.

Has individualism in this sense of aloofness, of distrust of institutions, been a failure? It has failed in many individual cases. Not long ago I met in social-wise one of the most tremendous protestants of thirty years ago. And lo, his shirt-front was the most expansive in the company; his manner, that of the most inveterate diner-out. "Can it be possible," I asked my friend, "that that is So-and-So?" "Yes," said he; "that volcano has burned out." And so has many another. Men get tired of protesting. It is easier to go with the crowd than to make head against it. But has this protesting individualism been a failure on the whole? It has built up neither churches nor parties. It has made "churches of two, churches of one." This goes without the saying. But this does not necessarily mean failure. Has not this protesting, isolating individualism brought forth a plentiful crop of noble individual lives, such as have been tonic to the communities which have imbibed their wholesome bitterness? I believe that it has done so.

It does not mean failure, if now the time for this protesting, isolating individualism has gone by. It means that it has done its work, so that men and women can come together into honest fellowship; come together without surrendering their rights of individual thought, their force of individual life; come together without being anything less than their best selves. If we have come to such a pass as this, I am as glad as anybody. But I am not so sure as Mr. Frothingham that we have done so. We have to some extent. But in many a town and village it is still more religious to stay at home on Sunday morning, or even to go a-fishing, than to go to church. You will remember the saying I have often read to you, "To worship in a temple not your own is mere flattery."

But man is a gregarious animal. He does not like to isolate himself. And he need not. The "churches of two, churches of one," will become churches of many, if men will stand on their own ground, and invite others to come and stand with them. Be not a partisan, but use the political party as you use a train, to take you as far as you choose to go. Then leave it for another.

Protesting individualism is not a finality. The unchurched must be churched again. But not in the old churches. Not, at any rate, till they make their entrance doors so high that a man can walk into them erect. Individualism has liberated the atoms. Now for the electric current whose vibrations shall unite them in a new order and leave every man as much a man after the organizing impulse as before.

A selfish individualism—how often do we hear of this! And not without reason. We are members one of another. We belong to each other. But we can sometimes be most helpful by withdrawing from the crowd, by living our own life.

"He that feeds men serves but few;  
He serves all who dares be true."

We have not yet exhausted the meanings of the word individualism. My friend Francis Abbot has for a long time had the reputation of being the most individualistic of men. He has stood almost alone in his position of direct, unqualified antagonism to Christianity as he understands it. But latterly, individualism seems to have taken the place of Christianity in his distrustful and disparaging regards. Week after week he returns to the assault with unabated vigor. But the individualism against which he wages such relentless war has no necessary relation, so far as I can see, with any particular philosophical system. For this individualism is simply antinomianism, the denial of all moral responsibility, the dethronement of conscience, and the setting-up of the God wish-and-whim upon the vacant seat. To be a little more concrete, the individualists whom Mr. Abbot is opposing are the people who would repeal the law prohibiting the sending of indecent matter through the mails, and who are found claiming for themselves the right to marry and unmarried and remarry as often and as many as they please. The existence of such people is offered to us as a proof of the failure of individualism and of transcendentalism. As for the last, it is my personal conviction that so far as this moral gangrene has any special philosophical affinities, they are with materialism rather than with transcendentalism. But I do not believe that any philosophical system can be held responsible for these miserable vagaries, and I believe that it is treating them far too respectfully to allow them any such warrant. The devil can quote Scripture to his purpose, and if a man wants to "have his fling," as a certain noisy pietist said he would if there wasn't any future life, he will find justification in one system of philosophy as well as in another.

The individualism of Mr. Abbot's hatred and contempt is the right of private judgment in morality. But I do not believe that the trouble with Mr. Abbot's antinomians is that they rely too exclusively upon their private judgment and not enough on what he calls the *consensus of the competent*. I believe it is that, instead of asking, "What ought I to do?" they ask, "What may I do?" Or that having, with those first thoughts which in morality are always best, perceived that certain things are right and others wrong, they have begun to argue about them, and have, of course, come to the conclusion that they were at first mistaken. Jesus said, "Why even of yourselves judge ye not what is right?" Let a man endeavor to do this, and I am not afraid



that he will ever go far away from the right path. There is no egotism here. Pure individualism is out of the question. Whether or not conscience is the voice of our Father God, it is certainly, as Prof. Clifford said, the voice of our father Man, the voice of innumerable generations. It is not we that speak, but these that speak in us. Our own inner voice is itself a consensus of the competent. True, in doubtful cases we must correct this inner voice by the best helps that we can get in the community. But seldom, I imagine, will the inner voice be shamed by any from without. Jesus said, "Unless your righteousness exceed that of the Scribes and Pharisees, ye shall in nowise enter the kingdom of heaven." The Scribes and Pharisees were "the competent" of that day and generation. Really exercise your "right of private judgment," really ask, "What ought I to do?" not, "What may I do?" and you will not find the command of your own heart any less exigent than that of the most competent in the community. I do not believe that any sane person ever sent indecent matter through the mails or committed adultery from a sense of duty, from exercising the right of private judgment in morality. Emerson says, "The populace think that your rejection of popular standards is a rejection of all standards, and mere antinomianism; and the bold sensualist will use the name of philosophy to gild his crimes. But the law of consciousness abides. . . . It denies the name of duty to many offices that are called duties. . . . But if any one imagines that this law is lax, let him keep its commandment one day."

I am, then, bound to say that while fully sympathizing with Mr. Abbot in his distrust of those who are disposed to make their whims and lusts the measure of their liberty, I have no sympathy with him in his attempt to fasten the odium of their conduct upon either transcendentalism or individualism. The philosophy of Kant, of Fichte, of Emerson, of Parker, cannot be held responsible for any criminal offence. It may be made the excuse for an ignoble deed, but it has never been the inspiration. I believe not only in the right of private judgment in morality, but in the duty of such private judgment. It may not be the highest judgment possible, but it is the best for you and me. Actions become immoral when they are done for any other reason than because we see them to be right. From every outward testimony, let us appeal to this still small voice, this oracle in the breast. It will not lead astray. It will not be soft with us. Sometimes it will be very stern and rough. It is the clarified result of half a million years of moral energy. Clarify it still further by all present helps, but in the last event obey it absolutely, though you should die for it. If this is moral individualism, it never yet has failed. It never will. Let us invite each other to the uttermost obedience to this inward law.

"O God within, so close to me  
That every thought is plain,  
Be judge, be friend, be father still,  
And in thy heaven reign.  
Thy heaven is mine, my very soul;  
Thy words are sweet and strong;  
They fill my inward silences  
With music and with song.

"They send me challenges to right,  
And loud rebuke my ill;  
They ring my bells of victory,  
They breathe my 'Peace, be still';  
They ever seem to say 'My child,  
Why seek we so all day?  
Now journey inward to thyself,  
And listen by the way.'"

#### WILLIAM LLOYD GARRISON.

SKETCH OF HIS LIFE AND REMARKABLE CAREER.—HIS LONG AND HARD FIGHT AGAINST SLAVERY.—HIS WORK AS AN EDITOR AND AN AGITATOR.—EXCITING TIMES RECALLED.

William Lloyd Garrison was born in Newburyport, Mass., Dec. 12, 1804, in the house, now standing on School Street, next the chapel of the Old South Church. He was of provincial parentage, poor in worldly goods, but possessing ambition and great natural energy of mind. At the age of thirteen years he was apprenticed by Mr. Ezekiel Bartlett, with whom he boarded, to a cabinet maker, Moses Short, in Haverhill; but so thoroughly homesick did he become that his kind-hearted employer allowed him to leave and return to his home in Newburyport. Here he noticed an advertisement for a boy wanted, and entered the office of the *Herald* of that city as an apprentice, graduating therefrom in December, 1825, when he had reached the age of twenty-one years. He then began his editorial career on the *Free Press* of Newburyport, which he endeavored to make true to its name—entirely free and independent in its utterances; but as the paper's constituency was mainly a partisan one, the subscription list rapidly fell off, and Mr. Garrison's first journalistic effort proved a financial failure. He was next connected with *The Philanthropist*, a temperance paper published in Boston, but soon left to engage in the publication and editorship of the *Journal of the Times* in Bennington, Vt. This was in 1828. In assuming the editorial control of the paper, Mr. Garrison in his first issue announced that the paper would be independent in the broadest and stoutest signification of the term; that it should be trammelled by no interest, biased by no sect, awed by no power. He distinctly avowed that he had those objects in view which he should pursue through life, whether in that place or elsewhere. Those three objects were—"the suppression of intemperance and its associate vices, the gradual emancipation of every slave in the republic, and the perpetuity of national peace." He pledged himself that what might be wanting in vigor should be made up in zeal. It was about that time that Mr. Garrison had met in Boston Mr. Benjamin Lundy, of Baltimore, then on his first tour to the Eastern States in

the service of the slave, and had been moved by the cogent reasonings and tender appeals of that tireless and disinterested champion of the oppressed race in a manner that, as Mr. Garrison himself acknowledged, had great influence in early directing his thoughts and energies to the cause of emancipation. The fearless utterances of Mr. Garrison in his paper elicited the warmest commendations from Mr. Lundy, who urged him to go to Baltimore, assuring him that he could wield a wider influence there; and in the latter part of 1829 Mr. Garrison abandoned the *Journal of the Times*, and became associated with Mr. Lundy in the publication of the *Genius of Universal Emancipation* in Baltimore.

In this new field Mr. Garrison was brought into more immediate contact with slavery; and yet his utterances were no less decided and strong, still proclaiming his unrelenting hostility to slavery, intemperance, and war. Although at first he had looked with favor on the colonization scheme as "an auxiliary to abolition" deserving encouragement, yet utterly inadequate alone, a short residence in Baltimore and a fuller acquaintance with the spirit and purposes of its advocates soon led him to discard and denounce it, and from that time onward to become one of its most uncompromising foes. He claimed that slaves were entitled to complete and immediate emancipation. The outrages of the slave system, which Mr. Garrison had the opportunity of witnessing with his own eyes after taking up his residence in Baltimore, doubtless quickened his mind and heart to its wickedness, and his denunciation of it was all the more unequivocal and scathing. The subject, however, which more particularly stirred his soul and fired his indignation, and which called forth his fiercest anathemas, was the inter-state slave trade. In the prosecution of this general traffic, an incident and illustration soon occurred which especially excited his feelings and called forth his sternest rebukes. The captain of a vessel owned by Captain Todd, of his own native town of Newburyport, took, with the owner's consent, a cargo of slaves for the New Orleans market. In consequence of Mr. Garrison's unmeasured words of condemnation of this act, both a civil and a criminal suit were instituted against him. He was tried, convicted, and his sentence embraced both imprisonment and fine. The knowledge of this excited a good deal of feeling among the philanthropists of the time. The munificent and earnest friend of the slave, Mr. Arthur Tappan of New York, at once came to Mr. Garrison's rescue and paid the fine, but Mr. Garrison suffered an incarceration of seven weeks, when he was set free. Thereafter Mr. Garrison became the uncompromising foe, not only to slavery, but to everything that opposed itself between him and the object of his determined hostility. Nothing was too high or too low, nothing too strong or too sacred, to escape his fierce denunciations. Even from the Baltimore jail he sent forth a letter in which he arraigned the law and the arbitrary conduct of the court. "Is it," he asked, "supposed by Judge Brice that his frowns can intimidate me, or his sentence stifle my voice on the subject of oppression? He does not know me. So long as a good Providence gives me strength and intellect, I will not cease to declare that the existence of slavery in this country is a foul reproach to the American name; nor will I hesitate to proclaim the guilt of kidnappers, slavery abettors, or slave owners, wherever they may reside or however high they may be exalted. I am only the alphabet of my task; time shall perfect a useful work. It is my shame that I have done so little for the people of color; yea, before God I feel humbled that my feelings are so cold and my language so weak. A free white victim must be sacrificed to open the eyes of the nation, and to show the tyranny of our laws. I expect and am willing to be persecuted, imprisoned, and bound for advocating the rights of my colored countrymen, and I should deserve to be a slave if I shrank from that danger."

This violent individual demonstration was, however, but significant of the general feeling and policy toward this anti-slavery sheet and its heroic conductors; and the opposition which they met had the effect of drawing from their support many who at first professed themselves their friends. The result was that they had finally to succumb so far to the popular pressure as to dissolve partnership; and the paper was changed from a weekly to a monthly journal. They parted, however, the firmest of friends, though differing in some respects in their opinions. After his liberation from prison, in June, 1830, Mr. Garrison proceeded north, delivering a course of anti-slavery lectures in New York, Philadelphia, New Haven, Hartford, Boston, and other cities and towns in New England. In these lectures he severely arraigned the colonization scheme, which had obtained a strong hold on the confidence and support of the churches and benevolent societies of the North, and appealed to all churches to engage at once in the work of immediate emancipation, as a duty of the people and the right of the slave. These views gained comparatively few sympathizers, and in many cases he was positively refused the use of churches for the delivery of his lectures. In August of the same year, he issued proposals for the publication of a journal to be called *The Liberator*, in the city of Washington; but he afterward decided to publish the paper in Boston, because he believed that a greater revolution in public sentiment was to be effected in the free States, and particularly in New England, than in the South. He says: "I found contempt more bitter, detraction more relentless, prejudice more stubborn, and apathy more frozen [in the North] than among slave-owners themselves." In establishing *The Liberator*, Mr. Garrison announced that he should not array himself as the political partisan of any man, and that in defending the great cause of human rights he

wished "to derive the assistance of all religions and of all parties." Many, however, who had become deeply interested in his efforts deemed his language too severe and vituperative, and some of his most intimate friends often remonstrated with him. But he replied, in his paper: "But is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to speak or write with moderation. I will not equivocate—I will not excuse—I will not retract a single inch—AND I WILL BE HEARD. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead."

Mr. Garrison's partner in the publication of *The Liberator* was Mr. Isaac Knapp, a printer, like himself, and also a native of the same town. The paper was started without a single subscriber. Appealing, as it did, to no party, sect, or interest for recognition or support, it was a marvel that the journal lived at all. Both editor and printer labored hard and fared meagrely. The very audacity and evident earnestness of the young agitator's undertaking, at a time when almost the whole people had come to acquiesce in the triumphs of the slave power, while from his attic he told the nation that he was in earnest and would be heard, aroused attention and caused the paper to sell. The slaveholders of the South, even, were reached by the power of his words, and were stung to madness. Before the close of the first year of the publication of the paper, the Vigilance Association of Columbia, S.C., offered a reward of \$1500 for the conviction of any one detected in selling the paper in that State. The corporation of Georgetown, in the District of Columbia, made it a penal offence for any free person to take the paper from the post-office, the offender, in case of not being able to pay the fine, to be sold into slavery for four months. The legislature of Georgia offered a reward of \$5000 for the arrest and conviction of the publisher. The influence of *The Liberator* in the North, however, continued to grow and spread rapidly. Nine years after its establishment, there were nearly two thousand anti-slavery societies, with a membership of some two hundred thousand. The Garrison party, however, not finding the hearty coöperation and ready acquiescence in their more extreme sentiments and methods, either in Church or in State, soon arrayed themselves in antagonism to the leading influences of both. The result was a final disruption of the National Anti-Slavery Society, Garrison and his small body of followers forming one division. Those who followed Garrison did not comprise more than one-fifth of the anti-slavery societies then existing, and these were confined wholly to New England, and mostly to Eastern Massachusetts. Nor did their numbers increase during the conflicts of the subsequent twenty years; and it is doubtful whether, in 1860, when Mr. Lincoln was elected by a vote of nearly two millions, on a clearly-defined and distinct issue with the slave power, there were more abolitionists of that school than at the time the American Anti-Slavery Society was rent in twain.

In the spring of 1833, the New England Anti-Slavery Society deputed Mr. Garrison to visit England, to disabuse the British mind of the favorable impressions that had been formed of the Colonization Society. Elliot Cresson had already been there three years in the interest of the latter society, and upon Mr. Garrison's arrival he at once challenged Cresson to meet him for public discussion. The colonization champion, however, discreetly declined the challenge. Mr. Garrison delivered several addresses, and succeeded in so turning the current of anti-slavery sentiment there, that, although a Colonization Society was formed there, it existed only in name, and exerted but little influence. Before Mr. Garrison's return, a number of the most eminent English anti-slavery advocates issued a vigorous protest against the aims and methods of the Colonization Society. Mr. Garrison's success in England only intensified the feeling against him and his followers, on the part of the colonizationists here, which included many eminent public men, like Clay, and many sincere opponents of slavery; and the feeling grew so bitter that many lawless deeds were committed as a consequence of the excitement. It was in the heat of this excitement that the now historical scene of mob violence occurred in Boston, when Mr. Garrison was made its victim. The story has been often told, and is familiar to all. The occasion was the announcement that on the 21st of October, 1835, the Boston Female Anti-Slavery Society would hold a meeting at their hall on Washington Street. On the morning of that day, inflammatory handbills were circulated and threats freely uttered. Appeals were made to the city authorities for protection. Instead of that, these women were reminded that they gave the city officials a great deal of trouble. It was announced that George Thompson, the distinguished English abolitionist, would be present, and a plot was formed to seize him and treat him to a suit of tar and feathers. The meeting assembled amidst the howling of the mob outside, and during its progress the mayor entered the room and requested the meeting to dissolve, as he could not otherwise preserve the peace. The meeting was induced to adjourn, and immediately the mob entered the room and fiercely demanded Mr. Garrison. At the earnest solicitation of the mayor, Mr. Garrison attempted to retire quietly by a back passage; but he was discovered, seized, a rope put round him, his hat knocked off and cut to pieces and his clothes torn from his body, dragged through Wilson's Lane into State Street, where he was rescued by the mayor, his posse, and several respectable citizens, and taken to the mayor's room in the Old State House. From this place he was taken to the Leverett Street Jail, to save him from the fury of the mob. Upon the walls of that prison he inscribed these words: "William Lloyd Garrison was put into this cell, October 21,



1835, to save him from the violence of a respectable and influential mob, who sought to destroy him for preaching the abominable and dangerous doctrine that all men are created equal, and that all oppression is odious in the sight of God." He was discharged the next day "as a blameless citizen," and left the city for a few days, at the earnest request of the authorities. From that time onward to the accomplishment of emancipation by the civil war, Mr. Garrison continued to work zealously for the cause, and consistently with the sentiments which he had proclaimed from the first. The logical position of the Garrisonian party in the subsequent party campaigns was that of rejection of the principle of political action, and, adopting the doctrine of "no union with slaveholders" as the fundamental idea, the corner-stone of their policy and plans, the Garrisonians directed their teachings and appeals to the establishment of the necessity, and inculcation of the duty, of disunion. They proclaimed it to be their unalterable purpose to labor for the dissolution of the present Union by all lawful, though bloodless and pacific, means, and for the formation of a new republic, founded on what they considered pure justice and equality.

The history of Mr. Garrison from this time onward is mainly the history of this party, which forms a part of the country's history for the last twenty-five years. The most notable event in which Mr. Garrison figures in the history of the rebellion was in connection with the political convention held at Cleveland, Ohio, May 31, 1864. The call for the convention was directed "To the Radical Men of the Nation," and it was intended to form a union of that portion of the Republican party which was dissatisfied with President Lincoln's administration and his so-called hesitating attitude on the matter of slavery. It was at this time that Wendell Phillips wrote a long and severe letter, in which he charged that Mr. Lincoln's administration had been a "civil and military failure," and severely impugning the President's motives. Later in the canvass, as many well remember, he returned to the charge, and in a notable speech in Boston gave, with even more than his usual felicity and force of language, his reasons why he "dare not trust him with our future." It is important to remember in this connection that Mr. Garrison, in the very paper in which Mr. Phillips' speech was first printed, came out with a vigorous protest against its leading sentiment and point. With the purposes of the Cleveland convention, which nominated General Fremont and General Cochrane for President and Vice-President, Mr. Garrison had no sympathy, and in this protest he closed with the expression of his belief that "there never was a more abortive and ludicrous gathering, politically speaking, than the Cleveland convention."

Since the war, Mr. Garrison has led a comparatively retired life; but he has kept up an unceasing interest in everything that pertains to the welfare of the freedmen, and, indeed, of all that pertains to the maintenance of human rights. On many questions which have arisen and events that have transpired involving sentiments of humanity, Mr. Garrison's voice has been heard, either through the press or from the public platform, advocating with vigor and earnestness the cause of the unfortunate or oppressed. Since the agitation of the woman-suffrage question, he has espoused the cause of the reformers. His position with reference to the Chinese immigration was unequivocally set forth in his ringing letter in reply to Senator Blaine's anti-Chinese speech in Congress. He has naturally had his interest aroused to a high degree by the exodus of the negroes from the South, and wrote a letter of sympathy to the meeting in Faneuil Hall in aid of the movement to aid the immigrants. He was appointed treasurer of the fund, but has since turned the money over to Mr. Henry P. Klidder.

When he regarded his mission accomplished and his work done, Mr. Garrison found himself comparatively poor in this world's goods. This fact being known by some of his warmest admirers, a subscription was started in this city, several years ago, to place him beyond the reach of danger of want for the rest of his days, and something like \$50,000 was presented to him. Thus his declining years have been rendered smooth and free from care.—*Boston Advertiser*, May 26.

#### FREEMAN'S SACRIFICE.

That a hitherto respectable and rational father should murder his own child is sufficiently horrible. But were the rash act the result of a sudden insane impulse, produced no one knew how, the act might be regretted, but it could not be condemned. The father would not have murdered his child, he would have been only the instrument made use of in effecting the slaughter.

The Freeman "sacrifice" is a murder produced by insanity. But Freeman's insanity is not the sudden criminal impulse. It is religious mania, produced by long reflection on obscure religious problems. Freeman appears to have been a Methodist, and probably of an enthusiastic temperament. A couple of years ago he joined the Second Adventists. He thought he had a call to preach, and he exhorted with great uncton. He has been a close reader of the Bible. Being a comparatively uneducated person, he ignored the distinction between figures of speech and statements of fact. Unacquainted with history, he made no allowance for development in religious history. It appeared a heresy to him in his religious narrowness to assert that a course of action might be perfectly proper in the circumstances under which Abraham, David, or Solomon were placed, and entirely wrong under the conditions of modern life in Europe or America. In meditating on "sacrifice," he fell into the same error that the Mormons

have in meditating on marriage, though the results, as might be expected, have been much more horrible in the one case than in the other.

Freeman's mania, from which has flowed his unnatural crime, is, in a sense, self-produced. He concluded some time ago that God had a great work for him to do. Many men have held this opinion, and in consequence have lived upright and blameless, though it may be far from brilliant, lives. Freeman's meditations on this point seem to have unsettled his mental balance. He came to the conclusion—and it is a clear conclusion of crazy logic—that the way to get him and his sect before the people was through the performance of some great sacrifice. What should this sacrifice be? He prays and dreams over it, and finally he receives a "revelation" that he must "offer up" his youngest and best beloved child. This revelation he thinks in his ignorance is from God, when it is but the natural and necessary result of his delusion. He prays that he may be spared the trial. But he is not. And he nerves himself for the performance of the dreadful sacrifice. He endeavors to convert the mother by appeals to her not "to stand in God's way," and unfortunately the poor woman is unable to resist his appeals. She acquiesces in the commission of the terrible deed.

This insane act carries us back to the days of barbarism. Human sacrifices were once common among all races of men. The early Romans sacrificed human victims. So did the early Greeks. The instance of Iphigenia is well known to all readers of the classics. The Carthaginians indulged in human sacrifices in the era of their greatest prosperity. They have always been common in Africa. They exist to-day in Dahomey and among the Caffres and all the inland tribes. The early Asiatics practised it. The Semitic tribes sacrificed human victims. "They made their children to pass through the fire to Moloch." Human sacrifices were practised on a great scale in Mexico, and more or less among the aborigines of this continent. And Freeman's crime demonstrates that criminal insanity, when brought about by what would ordinarily be commendable motives, leads to retrogradation. In hopes of attaining to a higher religious plane, men commit acts that sink them far below the level of the most debased of their contemporaries.

It is worth noting that "revelations" rarely ask their subjects to offer up themselves as sacrifices. Religious mania does not often produce the suicidal impulse. Usually it chooses some one else as a sacrifice. The "revelation" preserves its "medium" for "the great work"; for these insane wretches usually imagine that their existence is necessary to the performance of God's plans in relation to the world.

Freeman's horrible and unnatural crime shows the danger of uncontrolled meditations on religious topics. Freeman had little learning. He was thrown on a book to be interpreted by his "intentions." In his own estimation he needed no guidance but what came from himself. His own impulses—many of them insane—he attributed to divine revelation. He lived in a cold, barren country where man is thrown back on himself. He inherited those abstract dogmas which declare that man must in certain conditions forget all his duties to his family, his church, his State, if he would follow God truly. Fatal and anti-social error! Man cannot better follow God than in discharging all his social duties.—*N. Y. Graphic*, May 5.

#### TRUE INWARDNESS OF PROTESTANTISM.

It has always been the habit of the *Catholic Review* to illustrate and strengthen its own view of the value and tendency of Protestantism by occasional references to similar ones held by intelligent people of other creeds or of no creed. When men like Huxley and Mallock and Matthew Arnold—men like Frothingham and Abbot, who differ among themselves almost as widely as they one and all differ from the Catholic view of the great questions of life—unite, not only in considering Catholicity a real force, to be met and dealt with on its own ground, but in dismissing Protestantism as a thing whose vitality is exhausted and whose intellectual basis is beneath contempt, their unanimity is worthy of notice as betraying the drift of the better non-Catholic thought and cultivation of the day. They indicate, however, an attitude of mind which is as distinctly non-Protestant as non-Catholic, and what they have to say cannot be regarded as damaging admissions of weakness from within the hostile religious camp, but simply as the criticism of those who hold themselves aloof from Christianity, under whatever form. The sincere, devout, and intelligent Protestant, when once his faith in the soundness of his religious creed has been undermined, has generally started on the road which, beginning with a firm belief in God, ends logically in Rome. His criticism finds, most often, its only expression in the fact that he applies for admission into the Catholic Church. His way into that harbor is likely to be long or short in proportion to the depth of his sincerity and the quickness of his intelligence. If, however, he be more devout than clear-headed, and if he live where the reports of trials like that just concluded by the Brooklyn Presbytery do not trouble his conscience and his mental quiet, he may live and die in a state of invincible and inculpable ignorance concerning the implicit truths of Christianity, while yet claiming and rightly claiming the name of Christian. But as ignorance of this sort is necessarily combined with a good deal of ignorance of quite another sort, the opinions which those whose minds are clouded by it hold concerning the worth of Protestantism have no importance and deserve no attention.

As a matter of fact, the self-criticism of Protestantism proper is mostly unconscious. It washes a good deal of dirty linen in full view of the public,

without seeming to know that it has left its own precincts, or recognizing that the contrast between what it holds to be unclean and what it claims to be immaculate is not palpable to the eyes of dispassionate observers. This month of May is not very far gone as yet, but it has already recorded two heavy condemnations of the theory and practice of Protestantism from within its own borders. The weightiest, the most respected and respectable of the Protestant bodies in this country is undoubtedly the Presbyterian community. For forty days that community has been engaged in demonstrating to the general public that it has entirely lost sight of the fact that there either is or should be any essential difference between Christian morality and the ways and manners of the world outside the Church. Upon the floor of its court room, the best-known ministers of the sect have wrangled and fought, called each other opprobrious names, displayed an utter disregard, not only of what they call "Christian charity," but common courtesy, and finally by distinct vote have affirmed that so long as a man is sound on the main question of Orthodoxy, and can attract a paying audience, it matters not whether he is truthful, sober-minded, and upright in his dealings with other men. The Presbyterian religious press has almost uniformly adopted the views expressed by the majority in this trial, and, in so doing, the Brooklyn Presbytery, upheld by the sect throughout the country, has demonstrated the truth of the affirmation that Protestantism as represented by them is intellectually dead and morally dying.

A more shocking, but not a more conclusive, proof of what must be the inevitable end of the "private-judgment" theory, as well in morals as in faith, was given in Massachusetts lately. The shoemaker Freeman, when he stabbed his little daughter to the heart and offered her in sacrifice, in obedience to what he believed to be sound Scriptural doctrine reinforced by a private revelation, was as consistent and logical a man as Luther himself. He broke the laws of God and man because he took it into a weak and crazy head that he was called to be the leader of a new reform. What more or less did Luther do? Far more, indeed, in the consequences which ensued from that revolt of the mind and rebellion of the flesh of which Freeman's crime is only an isolated and barren fruit. But in principle the acts of both are as justifiable as is that of either. St. Peter warns the Christian world that no prophecy of Scripture is made by private interpretation, but against that divinely inspired caution Luther utters a protest which all Protestantism reschoes. It has pinned its faith on the dead letter of a book, and relegated to every soul the obligation of finding out what it teaches, prohibits, and commands. The inward impulse which Luther and his latest priestly imitators followed when they broke their vows in order to gratify their passions was not one whit more respectable in origin, more justifiable in logic, or less criminal in act than that which Freeman obeyed when he recognized in himself a new Abraham and slaughtered his sleeping child. We understate the case in making that assertion. For Luther and his modern imitators who have broken the Catholic ranks have sinned against light, as the leaders of the Protestant revolt to-day are sinning against experience and reason. As for Freeman, he probably came honestly by his mental obliquity, and was only a little later in compassing the death of his offspring in accordance with his private views concerning his rights and duties than the majority of his Massachusetts compatriots. "Individualism," says Mr. Abbot, who understands by that word the prevailing tendency which is leading men to be their own standards of right and wrong, irrespective of what he calls "the common conscience of mankind," is only "Protestantism gone to seed." Freeman's crime is simply one example of the truth of that saying. The action of the Brooklyn Presbytery in practically denying that the Christian name emphatically demands truthfulness, common honesty, and straightforwardness in money matters is another. And both of them are inside testimonies of the worthlessness of Protestantism as an intellectual guide or a moral support which have more practical weight than all that can be said against it by outsiders.—*Brooklyn Catholic Review*, May 18.

TWO HIBERNIANS were passing a stable which had a rooster on it for a weather-vane, when one addressed the other thus: "Pat, what's the reason they didn't put a hin up there, instid of a rooster?" "An' sure," replied Pat, "that's aisy enough. Don't ye see it would be inconvenient to go for the eggs?"

#### CASH RECEIPTS.

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# The Index.

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The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the Sovereignty of the Individual (Individualism, moral irresponsibility, anarchy) and to the Sovereignty of Society (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the Sovereignty of the Individual in his Individual Concerns and the Sovereignty of Society in its Social Concerns, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.  
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.  
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### SPECIAL NOTICE.

The Eighth Annual Meeting of the Stockholders of the Index Association will be held at their office, No. 35 Monroe Street, Toledo, Ohio, on Saturday, June 7, 1879, at 2:30 P.M., for the hearing of the annual reports, the election of Directors for the ensuing year, and the transaction of any other business that may come before the meeting.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

June 3, 1879.

F. E. ABBOT.

### "THROUGH ROME ON."

Mr. N. R. Waters, of Baltimore, has recently given to the world one of the most interesting analyses ever made of the process by which a naturally clear intellect combined with a tenderly sensitive conscience, even though educated in Christianity, inevitably finds its way to thorough-going rationalism, whenever it opens itself ingenuously to the influences of modern knowledge and the modern spirit. We allude to a volume published by Charles P. Somerby, of New York, under the title, *Through Rome On*. By natural consanguinity this book must take its place by the side of Professor Newman's celebrated *Phases of Faith* and Mr. Holyoake's *Trial of Theism*. Its peculiar title was suggested by Rev. J. M. Capes' *To Rome and Back*, published in London in 1873, and tells the story of a most sincere and earnest pursuit of truth from Protestantism through Catholicism to free-thought. It is, as the author describes it on the title-page, a "memoir of Christian and Extra-Christian experience." In his own words:—

"I started with Christian premises at thirteen. Following the traditional element, under the impulse of my religiosity, I was a Roman Catholic at fifteen. Looking back now that I have arrived at middle age, I see that I was right. The Christian premises really lead to the Roman Catholic conclusion. Such an institution as The Church, in the Roman Catholic sense, is necessary to the fulfilment of the idea of an Infallible Oracle on earth to instruct us in religion, and to furnish and apply at all times a supernatural rule to the conscience." [p. 37.]

This position is very ably and logically expounded at length in the subsequent pages, and shown to lead to the final rejection of Catholicism itself. Mr. Waters evinces great clearness of thought in his analysis of the Protestant principle, which, he says [p. 41], "being the dynamic aspect of individualism, extends of course to other spheres besides the sphere of religion," and in fact is reducible to the statement italicized by the author himself [p. 43]: "*Every man is by nature the rightful judge for himself of every subject presented to his mind.*" This is precisely the ground taken explicitly by the consistent Individualists who are now vociferating for "private judgment in morals." The "Luther of morals" certainly deserves the epithet which so pleases him, when he claims that he represents faithfully the logical outcome of Protestantism in its application to morality. But the complete logical development of it only brings out most plainly the essential halfness and one-sidedness of Protestantism itself. The perception that the individual is obliged to accept the decisions of his own private judgment on all subjects as *final for himself*, constitutes the side of Protestantism which is true; but non-perception that the individual's decisions are *only provisional for society*, and not final at all in the settlement of the question—"What shall be raised to the rank of ESTABLISHED TRUTHS OF SCIENCE?" constitutes its weak side. It takes the Consensus of the Competent to answer that question.

We do not discover that Mr. Waters, in the present book, has carried his thought quite so far as this. He very unqualifiedly expresses his dissent from the theory of Transcendental Intuitionism:—

"Nor could I discover in myself the 'intuitions' insisted on by the Liberal Theists. The theory of the latter I saw to be at bottom that of the churches, from which I had recoiled with an immitigable disgust already. . . . So, with all my spiritual sympathy with such men as Theodore Parker and F. W. Newman, I could not anchor my mind at last in their theistic doctrines, embracing an asserted Divine Person, to be invoked by us; the sense of Individual Immortality; and Free Will as I understood them to hold it." [pp. 153, 155.]

"It is right, however, that I should say that the name [atheist] does not seem to me suited to my case. While I cannot join theists, in or out of the churches, in affirming a specific Deity behind Nature, neither can I join atheists in denying the possibility of such a Being; still less do I deny what Parker calls the quality of God. This I find and reverence in Nature, without pretending to know of any source for it beyond," etc. [pp. 188, 189.]

"Let me not be judged by Shibboleths. If by 'God' they mean not a magnified Man, but the Goodness that cheers and hallows life, or the inscrutable Power manifested in us and in all things, then I believe in God as firmly as they. If by 'heaven' they mean not an oriental city, but the blessedness of the pure in heart, I believe with them in that too. Moral obligation is as indefeasible and sacred in my eyes as in theirs. I no more require a supernatural sanction for its validity than for the truth of mathematics. While I am not able by any kind of searching to find out God, in the sense of the religious; while I get no glimpse whatever of any Source of Nature, and refuse to beguile myself or others with any ingannation or pretence on the subject, I have nevertheless as deep and as constraining a faith as

any theist can possibly have, in the holiness and power which are in Nature as solar life is in the air. The sense of Duty and the moral habit of righteousness are dearer to me than words can tell; and I draw nigh in spirit to all who love and cherish them and show them forth in their lives. This principle and this habit make a precious spiritual quality, which is distributed, though in very unequal degrees, among mankind, and is the true light which enlighteneth every man that cometh into the world. I know that many have a much larger measure of the quality than I have, and I worship it in them, and would fain live with such persons, that their shadow might fall upon me every day." [pp. 190, 200.]

That which has charmed us in the above extracts will also charm others; and that this very remarkable (though somewhat desultory) book, if widely known, would be widely and nobly influential, we cannot doubt. Its greatest usefulness, in our judgment, lies in the proof it affords that the most radical religious thought is precisely that which most clearly recognizes, and most earnestly upholds, the supreme authority of moral law over the individual. Liberty and morality are equally dear to this true prophet of the age we live in. There is no subtle moral poison lurking under his radicalism. He is no Individualist, though the fact that Individualism is the treacherous Mephistopheles now tempting liberalism to its ruin had not become manifest when these pages were written. We cannot refrain from making further extracts here (we wish our limits permitted even more) which have excited our own liveliest sympathy and admiration, and which furnish warning and instruction of the wisest kind, loudly called for by the present condition of the liberal cause:—

"There is a high obligation to prefer light to darkness; but it is important to beware of the perils which are incidental to coming out of darkness into light. We should not, after the manner and advice of some, hug darkness because of perils in the change; but we should be on our guard against the perils, and watch ourselves closely, that we fall not, to the injury of ourselves and others and the scandal of a noble cause. . . . Free-thinking is not yet Orthodox; and so the failings and vices of its professed followers furnish a greatly enjoyed triumph to its enemies, who loudly proclaim such things as demonstrating the iniquity of Free-thinking; which cannot in its turn fall back upon the sanctity of a close corporation, and is unprotected by approved maxims of indemnity, like those of the monarchists and Christians. Clearly, this state of affairs imposes an additional and a very special obligation on free-thinkers to lead virtuous and exemplary lives, as happily so many of them do. Let conscientious liberals lay this thought to heart, and extend its influence among their fellows as widely as possible. The best part of Christianity is its continual appeal to conscience. This it was that gave it so great an ultimate advantage in its early struggles with less effective spiritual agencies; and this it is which prolongs its life and sway in spite of its obsolescent dogmas and of its cramping and wounding of conscience itself with the pressure of bonds which never give way till they are broken. . . . That Christianity is to pass away and to be superseded by the higher teachings of science and regenerated natural morality, and that this régime is to constitute the Orthodoxy of the future, is an assurance vouchered for by the earnest that we hold in our hands. . . . Genuine Free-thought is a product of the growth and training of moral and intellectual constitution together. There are, in relation to this highest sense of the term, comparatively few genuine free-thinkers yet in the world; though a vast and continually increasing multitude are in the training-schools of Free-thought. The rejection of religion does not make a genuine free-thinker. He is not free in his thoughts who is in bondage to the idea of opposing religion, or to the misleading impulses of his own coarseness, his ignorance, bigotry, disposition to force his own will and opinions down other people's throats, or to be profane and licentious, in the abandon of his fancied freedom, to show his contempt for religion which condemns profaneness and licentiousness. . . . The free-thinker, who has undertaken to be the keeper of his own conscience, is of all men the most obliged to have a true conscience, to follow its light, and to set a good example. It is one of his special duties to correct the widespread conceit that morality is the property of religion, that an unreligious man must be a bad man; and he falls in this duty signally when he lends himself to immoral courses. He, more than all men besides, should abhor such things. In avoiding and abhorring them, he is not pandering to the false prejudices of believers; to respect and practise morality and decorum is not false prejudice; and we are not to go wrong in our conduct in order to be different from people whose errors of opinion we condemn. To do so is to indulge bad feeling, not to follow truth. It is shameful for such scandal to be brought by any one on the name of liberal." [pp. 173-179.]

Never was such teaching more needed than now. Mr. Waters belongs to the few whose eminent natural fitness for the task of mental and moral illumination is the modern substitute for a "Divine call" to the office of public teacher; and he will certainly be recognized as such by all who read his book. With such an estimate of the man, his worth, and his work, our readers will readily understand with what uncommon pleasure we have recently received from



Mr. Waters (whom we never met but once, and that several years ago) the following letter:—

MY DEAR MR. ABBOT:—

Though I have just now very poor eyesight for either reading or writing, it has been my happy task for some weeks to follow your able and timely efforts in THE INDEX to relieve Liberalism from the false position in which some who call themselves its friends have united with its avowed enemies to place it; and I am moved to hold out my hand to you and heartily wish you goodspeed. There is nothing, it seems to me, on which liberals should be more careful to be right, and to avoid even the appearance of evil, than on the vital question of morality; and there is perhaps no other on which warm imagination and the combative instinct so often mislead well intentioned ones in the formation and utterance of their opinions. As to those persons who are by nature opposed rather to the decencies of church religion than to its actual errors and mischiefs, argument may be expected to have little effect upon them; but the large better class I have mentioned cannot fail to be edified by a free and fit discussion of the subject such as you are pursuing. That they may be so, and that many religionists may by the same means be purged of their conceit that their fables are necessary to sanctify morality and make it firm, is the earnest wish of

Yours truly,

N. R. WATERS.

BALTIMORE, 11 May, 1879.

It is right that such weighty testimony as this should not be withheld from the liberal public; for it cannot fail to show that the present exigency is enlisting more and more the attention of those who are most keenly alive to the highest interests of the liberal cause, and who certainly in the end will create the public opinion that shall prevail. After reading what has been quoted above from Mr. Waters' book, we suspect that no intelligent liberal will question his right to be reckoned among the "competent" whose "consensus" is indispensable to the final settlement of moral issues. If any one doubts his competency, we can only say: "Read his book, for that is his certificate of election."

#### MARRIAGE.

There is evidence convincing to those who have given the most attention to the subject, that the relation of marriage commenced in capture—in force on one side and submission on the other. "The males of gregarious mammals," says Spencer, "usually fight for the possession of the females; and primitive men do not in this respect differ from other gregarious animals." "In the loose groups of men first formed there is no established order of any kind; everything is indefinite, unsettled. As the relations of men to one another are undetermined, so are the relations of men to women. In either case, there are no guides save the passions of the moment, checked only by fears of consequences." Many able writers think that the earliest phase of the sexual state was one of pure hetaerism, and that private ownership of woman was established by the members of one tribe stealing women from other tribes. This is a condition that prevails to-day very extensively among tribes in those low stages through which advanced races must have passed. Mr. McLennan is of the opinion that wife-capture "has been practised at a certain stage by every race of mankind."

From the community, barbarians, according to this view, went out on marauding expeditions. They killed members of other tribes, and captured their women whenever an opportunity offered itself. How natural for the capturer to claim a peculiar right to the female captive! Had he chosen, he could have killed her. Claiming her exclusively for himself involved no clear, direct infringement of the rights of his tribe, like taking for himself alone, one of the women of his own community.

One of the proofs that marriage had such an origin is the fact that marriage by capture, as a stern reality, prevails widely in uncivilized portions of the world, while the symbol of capture can be seen in marriage ceremonies of nearly, if not all, the great nations of ancient and modern times.

Either as a reality or a ceremony, it "prevails," says Sir John Lubbock, "in Australia and among the Malays, in Hindostan, Central Asia, Siberia, and Kamtschatka, among the Esquimaux, the Northern Red-Skins, the Aborigines of Brazil, in Chili and Terra del Fuego, in the Pacific Islands, both among the Polynesians and Fijians, in the Philippines, among the Arabs and Negroes, in Circassia, and until recently throughout a greater part of Europe."

In Babylonia, according to Herodotus, every woman was required to offer herself once in the temple of Venus before she was at liberty to marry. The same custom, according to other ancient writers,

prevailed in Armenia, Cyprus, at Carthage, in several parts of Greece, and in various portions of the ancient world. Among tribes that have advanced beyond this communal system, the same practice substantially prevails to-day. Lubbock, among others who have taken pains to collect facts and who have given much thought to this subject, regards this custom as the clear recognition of preëxistent tribal or "communal" rights. It is not improbable, as Spencer maintains, that, in some localities and under some circumstances, "even in prehistoric times, promiscuity was checked by the establishment of individual connections, prompted by men's likings and maintained against other men by force." The same writer concludes "that monogamy is the natural form of sexual relation for the human race," and that "it is manifest that monogamy has long been growing innate in the civilized man; all the ideas and sentiments that have become associated with marriage having, as their necessary implication, the singleness of the union."

The view that marriage originated in barbarism and even in violent capture furnishes no argument against the institution as it exists to-day, when it is still a sort of capture, though woman is not always the captured party! It is not pleasant to contemplate all the stages through which we have passed from savage to civilized life; but the results of this slow and painful development are none the less valuable. Marriage, it is true, has been evolved through centuries of wrong and brutality to woman, from the effects of which, by reaction, man has suffered hardly less than his companion; but now, in enlightened countries, divested of its essentially barbarous features, giving us the home circle with all its refining and elevating influences, developing and intensifying the affections, and securing to infancy and youth the nurture and care they need, marriage has come to be an institution indispensable to the intellectual and moral culture of the race. True, there are yet evils connected with it; but they are no necessary part of it. They are mere excrescences, which are destined to disappear as others have in the past.

With us to-day, marriage is a civil contract, by which a man and woman agree to live together. Its object is to secure justice to both parties; to prevent promiscuous intercourse between those whose only aim is the gratification of the passions; and the protection, support, and culture of offspring. True marriage presupposes mutual attachment, affection between the parties united, acquaintance and familiarity with each other's prominent traits of character, intellectual, moral, and physical condition, social standing, prospect in life, etc.

Yet in view of the liability of the parties to be deceived, and to practise deception in selecting companions, and to afford means of escape from life long companionship with persons who are found incapable of performing the duties and meeting the obligations of the compact, a provision is made in every State of the Union whereby the aggrieved party can apply for and obtain a divorce. In my opinion all the causes for which applications for divorce should be granted are recognized by but few of the States. This fact, however, instead of furnishing an argument against the institution of marriage, points to the necessity simply of additional (or less) legislation to guard against evils and abuses that are liable to be connected with the marriage contract.

A vast amount of licentiousness and much wrong no doubt coexist with our marriage relation; but are the opponents of marriage prepared to affirm that these evils would cease with the abolition of the institution? It seems to me in the absence of this compact, recognized by the State and secured by the forms of law, men and women would cohabit as passion or immediate convenience should dictate. Many, without doubt, under the guidance of reason and conscientious forethought, would subordinate their passions to the welfare of those with whom they associated, and would be "a law unto themselves"; but multitudes, regardless of the public good, would make everything else secondary to their own lust and selfishness. Women, who would be the greatest sufferers directly, would find themselves without any legal protection, of which now they have none too much. And homes and family circles, paternal obligations, brotherly and sisterly ties, and the ennobling, elevating, and refining influences which spring from the permanent home,—would these be increased by the abolition of all legal enactments pertaining to the relation of the sexes? It is clear to me that the zeal of those who, in their attempts at reform, direct their opposition to marriage, is sadly misdirected.

B. F. U.

#### FREEMAN'S CASE.

ST. PAUL, May 22, 1879.

MY DEAR MR. ABBOT:—

In THE INDEX of the 8th you pointedly put to any "Individualist" the question: "Did not Freeman, on your own principle, have an undoubted right to murder his child in obedience to his own 'private judgment in morals'?"

In asking this question you seem to me to assume that the murder was committed in obedience to his private judgment. To me it seems clear that it was not. I cannot doubt that it was committed against his own private judgment in obedience to the teachings of Paul and the dignitaries of the Christian Church in all ages since, including especially Dwight L. Moody, Joseph Cook, and Dr. Pentecost. They all teach that Abraham's faith in offering to slay his "only begotten son" was a better thing than any works he ever did. They have instigated the murder by imposing upon poor deluded Freeman, his wife and neighbors, the creed that the Bible is from God, and not man; that the Holy Ghost communicates personally and directly with the human mind, miraculously converting the naturally depraved man from sin to holiness. Now if we admit the inspiration of the Bible, in the sense of all the Orthodox Christian creeds, the Adventists are certainly right. They are the only logical or rational sect. And it seems Freeman's act was justified by the whole body of that sect at Pocasset (which was to him a "Consensus of the Competent"), to say nothing of Dr. Tyng and his recent convention of high scholarly Adventists.

It is quite time to recognize that the Bible, besides its commendation of Abraham's faith, contains the bold commandment, "Thou shalt not kill," just as it contains other commandments which appear flatly contradictory to practices which it appears to justify. The truth is, that by exercising his own private judgment a man can pick a great deal of good sound morality out of the Bible, and make its bad morals useful by shunning them. It is by this individualism of judgment that the world has grown better, even in the Church, in spite of the Orthodox creeds. All the competent, each by virtue of his own individual judicial freedom, have discovered these creeds to be simple lies, not for one moment to be regarded otherwise in their own individual conduct. But the incompetent have discovered no such thing. They go on doing one of two things. They either rebel naturally against the horrible God of the creeds, and cast off all self-restraint, hoping for salvation by grace by and by, or they succumb to the evangelists, get modified, accept the inspired Bible as their final guide, and allow it to domineer over their common-sense or private judgment.

If that portion of the Christian priesthood which has come to know that the Christian creeds are simple lies would but openly and manfully confess the fact, such fanaticism as that of Freeman would not last a day. It seldom breaks out in murder, for there is always a natural force of individualism working against it; but it darkens and sickens the lives of millions. The horrid gloom invoked from another unknowable world every Sunday and some week-days in ten thousands of pulpits poisons the innocent joys of this, and makes people believe that really good morals are of no account.

So far as I can understand the case from the newspaper publications I have seen, Freeman's guilt consists in his not following his own private judgment, which was decidedly coincident with the secular law, but in accepting as true the fundamental propositions of corporate Christianity.

Yours truly, ELIZUR WRIGHT.

[Freeman himself, as was shown by last week's INDEX, defends the murder as commanded by his own "conscientious convictions" of duty,—his own private judgment in morals; and his testimony cannot be disputed, if the individual is his own judge. We do not see the consistency of setting aside his testimony as is done above. Our question is not answered, but arbitrarily changed. If private judgment is supreme in all cases, its supremacy covers Freeman's case completely. No individualist can say a word against his act without destroying his own principle. It was not whether Freeman's private judgment dictated the murder, but whether he had not an undoubted right to commit the murder if it did. With the utmost respect, we must point out that this change of the question is the very "evolution" which we deprecated in advance. Our question remains unanswered still.—ED.]



## NOTES AND NEWS.

BY L. K. WASHBURN.

N. B.—Information in regard to matters pertaining to Liberalism would be gladly received for this department. Address L. K. Washburn, 231 Washington Street, Boston.

There is talk of a Prohibition party next fall.

The Hoosac tunnel promises to be a great bore to the State.

A letter is "dead" that lies a month in an office uncalled for.

In London the ritualists advertise a "three hours' Agony Service."

Rev. Joseph Cook has been lecturing to large audiences in the West.

A Sunday-school in Brooklyn numbers sixteen hundred and seventy.

The papers all unite in lamenting the departed glory of Anniversary Week.

The average salary of Methodist ministers in this country is about \$500 per annum.

There were six hundred gallons of petroleum produced in the United States last year.

Michigan University has more students than Harvard, but not half as many instructors.

A monument to Abraham Lincoln is to be erected in the park at Allegheny, Pa., at a cost of \$9000.

There were thirty-four snow-storms last season, and a total fall of five feet three and a half inches.

Practical materialism, whatever that may be, is said to be the prevailing religion in the State of California.

The recent graduating class in oratory from Boston University numbered forty, of which thirty-two were women.

The Presbyterian Board find it easier to secure ten young women than one young man for the African mission.

Trinity Church (Episcopal), San Francisco, has a Chinaman by the name of Ah Ching for one of its deacons.

It is calculated that the webs of seven hundred thousand spiders would be required for about forty yards of silk.

Clum Ling, a Chinese member of the graduating class at Yale, will deliver an oration on "The Chinese in America."

Young ladies in Paris are learning to read, and the amusement is more popular just now than learning to play on the piano.

The bath-room in Persia is the temple, the news-room, the drawing-room, the concert-room, and the smoking-room all in one.

Germany has the "hard times" as well as America. She claims about three hundred and fifty thousand workmen out of employment.

The Catholics are to be invited to pay up the three million dollars that Archbishop Purcell lost. Such an invitation will doubtless be declined.

Under the Ohio Sunday law, ferry-men, emigrants, toll-gate keepers, Seventh Day Baptists, and Jews are exempted from the observance of the Christian Sabbath.

The place of public executioner in Paris being vacant, no less than five hundred and sixty-eight applications have been made for it. Among this number were eighty-seven doctors.

Dr. Döllinger strenuously denies that he has returned to the Roman Catholic Church. He writes that he would sooner cut off his hand than put his name to the Vatican decrees.

The most popular newspaper in the City of Mexico, a city with a population of two hundred thousand, has a daily circulation of only two thousand copies. The Mexicans evidently do not care for news.

It has been suggested that the recent wars in Europe, which have cheapened the value of human life and familiarized men with stories of bloodshed, have had an influence in causing recent assassinations and attempts at assassination.

Massachusetts Christians are trying to have a Sunday on the New Mexico plan. The week there, so far as business, pleasure, and social intercourse are concerned, ends Saturday night, and has no commencement again until Monday morning.

The exhortation of the Christian Church to live a life of sacrifice is not to be heeded. Men have sacrificed too much. What man has been giving to the Church he should use for his own improvement. The world has been robbed in the name of sacrifice.

When men say the realm of morals is a private

domain, and write over their actions, "All persons are forbidden to trespass upon these premises," they must beware that within that domain no deed is done that will not bear the eye of justice to look through it.

The British House of Commons has recently passed a resolution, by the rather astonishing vote of 103 to 65, abolishing the action for breach of promise of marriage, except in cases where actual pecuniary loss has been incurred by reason of the promise.

Christianity makes pain a sacrament and suffering the door of heaven. It paints the angels happiest when men weep. It offers a crown of thorns to human ambition. It holds up a cross for the world to work for. All this is contrary to the natural longings of the heart, and is false.

The Russian Nihilists say in so many words, through their accredited organ: "Our task is to work the most horror,—causing destruction, pitiless and complete. To centralize this present world into an insuperable, all-destroying power,—that is the aim of our organization, our sworn task."

In a temple in Bangkok, Siam, there is a heathen idol in human form one hundred and seventy-seven feet high, covered with gold from his crown to his toes, each of which is three feet long. There are hundreds of other temples in the city with costly images of enormous size. Even Heathenism costs money.

There was a largely attended meeting in Wesleyan Hall, Monday afternoon, May 28, "to devise a plan for the better observance of the Sabbath." The meeting was really for the purpose of devising some way to prevent people from enjoying themselves on Sunday. It was an Orthodox Christian attempt to foist its religion upon the world.

William Lloyd Garrison was born on the 10th of December, 1805, at Newburyport, in this State. He had a long and full life. Mr. Garrison belonged to no party and no sect. He held no office. He served mankind, and was of the highest type of philanthropists. He was a radical in politics and religion. His name will be written with those of Sumner, Parker, and Lincoln.

Portsmouth, N.H., has a would-be Freeman. His name is Charles Goodwin, and he is a victim of a recent revival held in that place. He insists that the Lord has commanded him to kill his children, and begged that they might be taken away from him before he committed the deed. Goodwin is the second person who has been sent to an Insane Asylum through religious excitement brought on at the late revival.

America may well be proud of her inventors, when she is credited with the cotton gin, the planing machine, the grass mower and grain reaper, the rotary printing-press, navigation by steam, the hot air or calorific engine, the sewing machine, the India-rubber industry, the machine manufacture of horse shoes, the sand blast for carving, the gauge lathe, the grain elevator, artificial ice-manufacture on a large scale, the electro-magnet and its practical application, and the composing machine for printers.

Talmage says: "All heaven will stop to listen to Jesus when he tells the story of his crucifixion, and every harp will be put down, and every lip closed, and all eyes fixed upon the Divine narrator until the story is done; and then, at the tap of the baton, the eternal orchestra will rise up, finger on string of harp and lips to the mouth of trumpet, and there shall roll forth the oratorio of the Messiah—'Worthy is the Lamb that was slain to receive blessing, and riches, and honor, and glory, and power, world without end.'" This eclipses the rural correspondent's description of "Pinafore" at the Boston Theatre.

It is a mistake to think that the good and beautiful are not at home on earth; that we are to entertain them as gods. No person ever walked the earth or lived in the homes of men who was too fair or too noble for his place. Goodness is not out of its element in this world. It is the very persons that we say are too good for the world that we need to make the world better. There was never yet kindness too kind for humanity, never goodness too good for mortals, never man or woman too high and pure for earth. Let us learn to say, "He is good enough to live." The world is for those who make it better.

Rev. Julius H. Ward, who gives Sunday afternoon lectures at Union Hall, took for the subject of his talk on Sunday, May 25, "Our Personal Knowledge of the Holy Ghost." In the course of his remarks he informed the world that "the Holy Ghost is a person, but he is a spiritual person. There are three ages of God's development. The first is the age of divine knowledge and worship; the second is the age of Immanuel—God among men; the third is the period of the Holy Ghost. The moment when the third age began was when the Holy Ghost descended on the great day of Pentecost. This third age crowns, but in no respect supersedes, the other two. God the Father is still the Creator, the object of all true worship, the Father of Christians, the Giver of the Holy Ghost. The Son is still our Redeemer, our Lord, our God. But now the most immediate, characteristic, and peculiar presence of God among us is His presence in the Holy Spirit."

The public conscience to-day is more ready to forgive departure from rectitude than to exact moral

integrity from men and women. There is a feeling which runs both high and low, that anything is right that is not found out. We have taken a great deal of risk in morals lately. There is defiance of the old maxims of conduct, and a letting down of private ethics. There must be no longer this looking at things obliquely,—this defying the moral law and trusting to the doctrine of atonement for righting matters. We must learn that there is wrong in a wrong act, no matter what the consequences of the act; and not only learn this truth, but enforce it in our lives. There has been a great deal of moral luck in human actions, and far too much confidence placed in this good fortune. "All's well that ends well" is a very good motto, but it is best to proceed upon the ground that only what is right will end right. Some one has said that "Nature hates a fool." There is no greater fool than the person who imagines that Nature will change her laws or suspend their operation because he repents his folly. The truth that needs to be planted in the breast of this generation is that no magic or miracle will make up for man's neglect to do right, or repair his disobedience.

## Communications.

## "EMERSON'S SUNDAY."

The Twenty-eighth Congregational Sunday-school devoted part of its Sunday's session of May 25 to the consideration of portions of Ralph Waldo Emerson's writings, calling the occasion "Emerson Sunday." The day was Mr. Emerson's seventy-sixth birthday, although that fact was unknown to the school when the meeting was planned. A short sketch of the great man's life was given by the superintendent of the school, and some of the members delivered quotations from his works. After each of the latter was read, the members were free to express their opinion,—an opportunity which was improved, the comments showing acceptance of the views of the author. The following were the quotations presented:—

"The world is young: the former great men call to us affectionately. We, too, must write Bibles to unite again the heavens and the earthly world. The secret of genius is to suffer no fiction to exist for us; to realize all that we know, in the high refinement of modern life, in arts, in sciences, in books, in men; to exact good faith, reality, and a purpose; and first, last, midst, and without end, to honor every truth by use."

"The household is the home of the man, as well as of the child. The events that occur therein are more near and affecting to us than those which are sought in senates and academies. Domestic events are certainly our affair. What are called public events may or may not be ours. If a man wishes to acquaint himself with the real history of the world, with the spirit of the age, he must not first go to the State House or the court room. The subtle spirit of life must be sought in facts nearer. It is what is done and suffered in the house, in the constitution, in the temperament, in the personal history, that has the profoundest interest for us."

"Palestine is ever the more valuable as a chapter in universal history, and ever the less an available element in education. The genius of Swedenborg, largest of all modern souls in this department of thought, wasted itself in the endeavor to reanimate and conserve what had already arrived at its natural term, and, in the great secular Providence, was retiring from its prominence before western modes of thought and expression. Swedenborg and Behmen both failed by attaching themselves to the Christian symbol, instead of to the moral sentiment, which carries innumerable Christianities, humanities, divinities, in its bosom."

"O Iole! how did you know that Hercules was a god?" "Because," answered Iole, "I was content the moment my eyes fell on him. When I beheld Theseus, I desired that I might see him offer battle, or at least guide his horses in the chariot race; but Hercules did not wait for a contest; he conquered whether he stood, or walked, or sat, or whatever thing he did."

"We have no pleasure in thinking of a benevolence that is only measured by its works."

"To give money to a sufferer is only a come-off. It is only a postponement of the real payment, a bribe paid for silence,—a credit system in which a paper promise to pay answers for the time instead of liquidation. We owe to man higher succors than food and fire. We owe man to man. If he is sick, is unable, is mean-spirited and odious, it is because there is so much of his nature which is unlawfully withheld from him. He should be visited in this his prison with rebuke to the evil demons, with manly encouragement, with no mean-spirited offer of condolence because you have not money or mean offer of money as the utmost benefit, but by your heroism, your purity, and your faith. You are to bring with you that spirit which is understanding, health, and self-help. To offer him money in lieu of these, is to do him the same wrong as when the bridegroom offers his betrothed virgin a sum of money to release him from his engagements."

"Truth is our element of life; yet if a man fasten his attention on a single aspect of truth, and apply himself to that alone for a long time, the truth becomes distorted and not itself, but falsehood: herein resembling the air, which is our natural element, and the breath of our nostrils; but if a stream of the same be directed on the body for a time, it causes cold, fever, and even death."

"Very few of our race can be said to be yet finished men. We still carry sticking to us some remains of the preceding inferior quadruped organization. We call these millions men; but they are not yet men."



Half engaged in the soil, pawing to get free, man needs all the music that can be brought to disengage him. If love, red love with tears and joy; if want with his scourge; if war with his cannonade; if Christianity with its charity; if trade with its money; if art with its portfolios; if science with her telegraphs through the deeps of space and time, can set his dull nerves throbbing, and, by loud taps on the tough chrysalis, can break its walls and let the new creature emerge erect and free,—make way and sing psalm! The age of the quadruped is to go out,—the age of the brain and the heart is to come in. The time will come when, the evil forms we have known can no more be organized. Man's culture can spare nothing; wants all the material. He is to convert all impediments into instruments, all enemies into power."

"We are thrown back on rectitude forever and ever, only rectitude—to mend one; that is all we can do."

"Saying, What is excellent,  
As God lives, is permanent;  
Hearts are dust; hearts' loves remain:  
Hearts' love shall meet thee again."

"Men talk of 'mere morality,'—which is much as if one should say, 'Poor God, with nobody to help him.'"

"The religion which is to guide and fulfil the present and coming ages, whatever else it be, must be intellectual. The scientific mind must have a faith which is science. 'There are two things,' said Mahomet, 'which I abhor, the learned in his infidelities and the fool in his devotions.' Our times are impatient of both, and specially of the last. There is surely enough for the heart and imagination in the religion itself. Let us not be pestered with assertions and half-truths, with emotions and snuffles."

"How a man's truth comes to mind long after we have forgotten all his words! How it comes to us in silent hours, that truth is our only armor in all passages of life and death! Wit is cheap, and anger is cheap; but if you cannot argue or explain yourself to the other party, cleave to the truth against me, against thee, and you gain a station from which you cannot be dislodged. The other party will forget the words that you spoke, but the part you took continues to plead for you."

#### MORALITY A WILL-O'-THE-WISP.

MR. ABBOT:—

An editorial article entitled "Three Schools of Ethics," in THE INDEX of Jan. 9, suggests to me the remark that what seems a capital error of all the "schools" whose theories regarding the test of right and wrong you there outline is the assumption that there is some ultimate test of right and wrong.

The act of Gen. Washington in writing a falsehood ostensibly to one of his subordinates in command, but designed to be intercepted and read by the British commander, for the purpose of misleading him respecting contemplated movements of Washington's army, was right.

But right for what? Right for obtaining American independence, and right for many other more or less remote results. But certainly not right for everything; therefore, not absolutely right. For equally true would it be to say that such act was wrong. But then, again, wrong for what? Why, wrong, of course, for perpetuating the rule of the Brunswick dynasty over the thirteen colonies.

Miss Taylor would very likely say—and perhaps correctly—that it was also wrong (by its example) for promoting candor; though, if it was, it was at the same time right for the opposite result—that of promoting the practice of deception.

But, except for the causing of some given result, such act was neither right nor wrong. To say that an action is absolutely right or absolutely wrong, is to say in effect that such action is right or wrong for producing some ultimate result; which involves the idea that there will be an ultimate result, or last effect, i.e., an effect which will not itself in turn be the cause of anything whatsoever; whereas, that there will be such an effect is not only not proved, but is inconceivable. Therefore, morality in the long run, no less than morality per se, is a will-o'-the-wisp.

Original and ingenious as your definition of right and wrong is, there is nevertheless, I conceive, a hiatus between it and the real bottom of the question. "Right is such a relation," you say, "between two or more intelligent and sensitive beings, or between two or more sensitive beings of whom one at least is intelligent, that each shall be secure in the fullest activity of its natural powers which is compatible with the equal activity of the other or others; and wrong is such a relation as partly or wholly destroys this natural equilibrium."

Therefore you would, of course, conversely say that "such a relation, etc., etc., is right." But right for what, and why right? The only reply I can imagine is: It is right (in the estimation of those who consider it right) simply because those who consider it right desire the existence of "such a relation, etc."

While to those who believe, as for instance the slave-owners of the South did, that "such a relation, etc., etc.," conduces not to the happiness of any, but to the unhappiness of all concerned, and who therefore (or for any other reason) do not desire "such a relation, etc., etc.," such relation is not right, but is wrong.

You further say: "Those actions, therefore, are right which conform to the natural conditions of this equilibrium; those actions are wrong which do not conform to them."

If this be true, then the refusal of a sick urchin, despite the highest medical authority and the persuasions of his parents, to swallow a dose of salts is right, and the holding of his nose and compelling him to swallow it is an altogether wrong action:

which it will scarcely be admitted (*outside of urchin-dom*) is the case.

Your definition of right (in its restricted sense) is a good one for those whose desire in general is that every sensitive being shall be secure in the fullest activity of all its natural powers which is compatible with the equal activity of every other sensitive being. But it is not a correct definition for others. That is to say, it does not express what others mean when they use the word right.

And now permit me to venture on the "perilous undertaking" of indicating what constitutes an action right—when it is right, and wrong when it is wrong.

An action is right in one or more communities, when it is of a kind which such community or communities generally desire to have performed, and it is wrong when it is of a kind which it or they generally desire to have left unperformed.

Doubtless most people would think I should have said: "An action is called right when it is, etc." But all who think so are closely allied in their mental constitution with the honest Teuton who, at the Paris Exposition, observed to a compatriot: "What strange beings these Frenchmen are! They call *brod*, PAIN!" and who, when the other rejoined: "Well, and we call *pain*, *brod*," exclaimed: "Oh, yes! but then it is *brod*, you know."

It requires an effort, at first, to realize that our vernacular is not THE vernacular, and a still greater effort to realize that our morality is not THE morality.

If it be said that my definition fails, also, of going to the bottom of the question, inasmuch as it takes no account of the WHY a community does desire one kind of actions to be performed and another kind left unperformed, I acknowledge this; but I maintain that it goes as near the bottom as any general statement can, because the reasons of our desires, being multifarious, complex, and variable, are incapable of being expressed in any general statement.

Granting that the formula of the greatest good to the greatest number is reducible to that of the greatest attainable good (in the long run) of number one, still there are some moral actions which seem unrelated to any considerations either of public policy or self-interest.

For instance, it is right for parents to nurture their deformed and idiotic children. And yet it would perhaps accord best with the interests, not only of the parents and of society, but of such children themselves, that the latter should (say in pursuance of a judicial sentence) be promptly chloroformed to death. Then why would a law requiring or permitting such children to be deprived of existence be immoral? A full and satisfying answer to this question would require a detailed explanation of how in the long past all such members of the human race as failed of inheriting and transmitting an immoderate love of offspring failed of permanently perpetuating their kind, except in climates so mild as to enable infants to survive a considerable degree of parental neglect; and that, therefore, elsewhere the love for one's offspring has become by natural selection so immoderate that infanticide under any circumstances is abhorrent to popular sentiment and therefore immoral. And equally detailed explanations would be required to show why obscenity, incest, suicide, etc., are respectively deprecated by society, and therefore immoral.

But I have said enough to indicate the nature, if not to establish the validity, of the excuse I would offer for the lack of exhaustive inclusiveness on the part of my formula of the distinction between right and wrong. Truly yours, S. J. MATTHEWS.

MONTICELLO, Ark.

#### THE CHRISTIAN FAITH.

There is something deeply affecting even to an unbeliever in the earnestness of the Orthodox faith. Some time ago I attended a Baptist "meeting" at which one of the old preachers of this denomination spoke with unusual enthusiasm on the comforts of the Christian religion. With this aged man, grown gray in "the service of the Lord," the religion of Christ was no lifeless form as it has become in many eloquent and fashionable pulpits of the city. He was preaching to sincere believers who like himself had often found the Christian hope a source of spiritual strength and comfort in life's severest trials. Well known and warmly loved by all his hearers, he had every claim on their sympathy that he could have desired. He had been their constant friend through all of the vicissitudes of many years. During the dark days of the late rebellion, which in Southwest Missouri was marked by the most barbarous atrocities, his benevolent heart had never grown harsh and vindictive, and many old friendships were preserved through those perilous times by his assiduous labors as peacemaker. He was now in the presence of a congregation whose life history he knew thoroughly. He had rejoiced with his audience at the marriage festival and wept with them at the grave; and now probably for the last time, on account of the feebleness of age, was speaking to them on the old theme of "salvation." He told in the modest yet earnest manner of a generous and pure heart what his faith had been to him during the many years of his "Christian warfare." The pleasures of health and action had now failed him; his earthly career was about to close; but one comfort had survived the devastation of time, and that was the Christian's hope. After closing his fervent blessing on the faithful brethren who had fought with him "the good fight," and were soon to be called home to enjoy the happiness of "the Church Triumphant," he walked down the aisle to speak one more word of warning to the "unregenerate." That he regarded with loving pity every "sinner" in the audience, and felt the worth of the soul to be inestimable, could not be doubted.

When the faith of our fathers is thus seen in its simplicity and beauty, the sternest scepticism is softened and humbled. The heart longs to worship where the reason will not permit. The shrine of Christianity is holy, though superstition has made it so. What other faith has so fully met the wants of the human heart! What other religion has inspired such benevolent enthusiasm for the eternal welfare of man! What other name has so swayed the hearts of the common millions as the name of Jesus! When will any system of rationalism afford the comfort and strength to the thousands of our race who toil and suffer from the cradle to the grave that the "religion of the Cross" has given! When will any purely intellectual ideal, without the soul of "faith," receive the loyal homage that Christianity has commanded! With what creed of reason will mankind learn to associate such noble sentiments of duty and practical goodness! Under the influence of what new philosophy will the ever-present ills of life be borne with the cheerful resignation that the religion of Jesus has inspired! The common lot of man is not much reward of itself. It has not the material for much philosophical dignity. The average human being has but little to boast of when he comes to sum up the achievements of his life. He has hoped for much, but accomplished almost nothing. Into such a life the hopes of religion enter graciously, smoothing its rough places, and imparting to it a sense of worth that the philosophy of materialism could not give. Outside of religion, the common man is of very little importance individually. That insignificant immortality that he may obtain through the survival of his life's force is not to be thought of. What is one little life deprived of its conscious existence and dissipated throughout the universe of being! Such an immortality will never seem so attractive to the humble thousands as the real future of the Christian faith. This is one of the crowning features of Christianity, the individual excellence with which it invests every human soul. The humblest believer in this faith forgets his obscurity, his relative littleness in this world, and feels for a time at least that he is a member of a great spiritual democracy in which there is no caste founded on accidental conditions. No wonder the Christian religion has always been dear to the common people, who have found but little glory in this world. It was in its primitive simplicity the religion of the poor. H. CLAY NEVILLE.

#### THE BRAHMO SOMAJ.

Of the rise and growth of this broad and free religious movement among the educated Hindus, the New York Independent gives an idea, as follows:—

The *Brahmo Public Opinion*, of India, has a review of the history of the Brahmo Somaj, the theistic church of India, from its beginning, forty-nine years ago. This history it divides into three epochs—the *Vedantic*, the *Puranic*, and the *Eclectic*. In the first period, which closed with the death of Ram Mohun Roy, there were "strong and earnest protests against idolatry, along with evident indications of a belief in the infallibility of the Vedas. In the hymns and songs, there were symptoms of a belief in the transmigration of souls, along with traces of a corresponding faith in the Vedantic doctrine of unification with the Divine essence." When the Vedas were given up, Babu Debendranath Tagore came forward with the great truth "that religion is based on the intuitions of the soul." He also "directed his attention to the construction of a new form of church service and a new and unidolatrous code of ceremonies. In doing this, he did not depart from the Hindu Shastras." He collected his texts from them alone, and published that remarkable book known as the *Brahma Dharma*. This is called the *Puranic* period, because the development of the Puranic idea of separate entity of the Godhead from the human soul, and also the development of the Puranic practice of worshipping that Godhead took place in it. "We are all debtors," says the *Opinion*, "to the venerable chief of the Adi Brahmo Somaj for the purity and sweetness of theistic worship that still characterize our church."

While Tagore was preaching his doctrines, another leader was growing up—Babu Keshub Chunder Sen. Mr. Sen and his friends "fretted, as it were, under the conventional barriers of the Shastras, and longed to proclaim a broader and more catholic faith to the world, and to inaugurate an era of nobler self-sacrifice. This growing spirit finally caused a split between the old and the new school. They separated, and from the day of the separation dates an unusual expansion of our church. From that day, Brahmoism has been presented to the world as a perfectly broad and catholic faith, eclectic in its principles and universal in its character. This we consider," adds the *Opinion*, "to be the greatest service that Babu Keshub Chunder Sen has done to our church." As to the present condition of the church, there has been in the past year "an unprecedented rival in every direction. . . . A separate and powerful organization has been formed [the Sadharan Brahmo Somaj, a schism caused by the early marriage of Mr. Sen's daughter]; one weekly English and a number of Bengali papers have come into existence; as many as six marriages according to theistic rites have taken place; two new houses of prayer have been consecrated and subscriptions opened for four or five more; and, above all, active and friendly correspondence has been opened with mofussil Somajes." Besides this, the Somaj "has sent its missionaries to the Punjab and to the remotest corners of Eastern Bengal. Its executive committee have regularly held meetings every week; have raised and expended money; have issued two journals; have secured a press; have purchased a piece of ground, for the purpose of building a house of prayer of their own."



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FRANCIS ELLINGWOOD ABBOT.

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BOSTON, MASS., THURSDAY, JUNE 12, 1879.

WHOLE NO. 494.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.
- N.B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

PROF. C. D. B. MILLS, of Syracuse, will address a meeting of Liberalists at Oneida, Central N.Y., on Sunday next June 15, 1879.

B. F. UNDERWOOD will lecture at Pittsburgh, Pa., June 15; Alliance, O., June 18 and 19; Salem, O., June 20, 21, and 22; River Falls, Wis., June 25 to 29; Arcadia, Wis., July 1, 2, and 3; St. Charles, Minn., July 5 and 6.

HERE is a man who will never be counted in taking the opinion of the "competent": "The world will never fully know how much it owes to science. A 'scientific' man who has been investigating the coal-oil regions of Pennsylvania has come out with the alarming theory that the oil comes from the gearing of the earth's axis, and that the earth will cease to turn when the lubrication ceases. Therefore he holds the opinion that the government ought to interfere at once and put a stop to this pumping and boring for this gudgeon-grease of the universe."

THE LONDON *Secular Review* says: "THE INDEX describes the Sunday-school of the Free Religious Society of Providence in terms of deserved laudation. The school is divided into 'groups,' each of which has its special study,—among others, botany, mineralogy, and design. 'The busy hum of the room showed how much interest was taken in all these various studies, and the school was evidently prosperous, useful, and well-sustained. . . . The experiment of organization made by this excellent society in 1874 seems to have resulted in a success as assured as it is well-deserved; and the example thus set ought to encourage similar experiments elsewhere.' We sincerely trust that such schools will soon become numerous throughout the Union."

SIR JOHN HERSCHEL, in the Introduction to his *Outlines of Astronomy*, makes these admirable remarks on the purification of the intellect and the need of mental discipline: "In entering upon any scientific pursuit, one of the student's first endeavors ought to be to prepare his mind for the reception of truth by dismissing, or at least loosening his hold on, all such crude and hastily adopted notions respecting the objects and relations he is about to examine as may tend to embarrass or mislead him, and to strengthen himself, by something of an effort and a resolve, for the unprejudiced admission of any conclusion which shall appear to be supported by careful observation and logical argument,—even should it prove adverse to notions he may have previously formed for himself or taken up without examination on the credit of others. Such an effort is, in fact, a commencement of that intellectual discipline which forms one of the most important ends of all science. It is the first movement of approach towards that state of mental purity which alone can fit us for a full and steady perception of moral beauty as well as physical adaptation. It is the 'euphrasy and rue' with which we must purge our sight before we can receive and contemplate as they are the lineaments of truth and Nature."

THE *Christian Register* moralizes thus: "What does it mean? One cannot use some of the commonest words of the English language to-day without getting a response which often sounds like the crackling of thorns under a pot. Poe's 'Raven' has suddenly been transferred to comic literature. 'Never' used to be a terrible word; but there is no word which now excites such smiling incredulity. A Sunday-school superintendent who lately gave out a hymn which repeatedly contained the word, found that it had anything but a serious effect. If a minister sees the deacon's daughter lean over and whisper to the young gentleman in the next pew, accompanied by a general smirking and turning of heads throughout the congregation, he at once knows what is the matter. He has unfortunately said, 'Never,'

and the tacit response of the whole congregation is, 'What, never!' If a man happens to refer to his 'sisters, and his cousins, and his aunts,' everybody begins to giggle as if he were at a comic theatre. When the nervous old lady is frightened at snappish noises, and asks, 'What was that?' the small boy promptly responds, 'It was the cat,' and somebody is very likely to add, 'Yes, I know, that is so'; or 'He himself hath said it, and it's greatly to his credit.' Will not some one tell us what it all means? And is there nobody who can stop this prevailing and contagious insanity?"

IN A REVIEW of Hückel's reply to Virchow, the *Nation* makes these observations, which have a direct bearing upon the Consensus of the Competent: "The human mind knows no such thing as absolute truth. Even mathematical axioms, as Helmholtz correctly maintains, have only an infinite degree of probability for us. All knowledge, all science, is a matter of greater or less probability, and we must accept and teach that which to the best informed appears to be most probable. Provisionally we must adopt those theories which are most in harmony with facts. It is for this reason that our chemists teach the atomic theory, our physicists the undulatory theory of light, our astronomers the nebular hypothesis, although they are fully aware that the very existence of atoms and of an ethereal medium is as yet [experimentally] unproved. . . . What we do insist on is that as soon as natural science is taught, it must be taught on the basis which is now accepted by the best authorities. But it must always be taught, not as absolute truth, but, as in the case of the atoms and the ether, as the nearest approximation to the truth. Nothing is more injurious to the development and growth of the human brain than the overloading of it at an early age with dogmas, be they scientific or religious." "We must accept and teach that which to the best informed appears to be most probable." That principle is impregnable. Superficiality and charlatanry will alone dispute it. But it is the death-warrant of Individualism.

THERE is one sad heretic somewhere in the office of the *Boston Herald*; or it may be there is more than one of him there, for he is growing numerous in these days: "The Pocasset tragedy shows that the world has made some progress since the days of Abraham. As we read the story in the Bible, it is a valuable lesson of fidelity to a Divine command, which is the highest sense of duty at which we have arrived through our reason and intelligence. But when we are suddenly called to observe a real Abraham, willing to sacrifice a real Isaac, our moral sense revolts. We say at once: No, Abraham was deluded: he received no such command. Such a story told to-day, and located in Pocasset, would be denounced by the street boys as 'too thin.' This tragedy also shows us how much people have advanced beyond the limits of their creeds. In the last century the witchcraft delusion was not confined to a few ignorant fanatics, but was shared by the learned and the prudent of the community. This sharp presentation of a concrete illustration enables us to use our reason about the stories which have been believed because they were distant in time and space. All scientific investigation, enlarging the sphere of human knowledge, and explaining what was not before understood, constantly diminishes the domain of supernaturalism in the government of the world, and accumulates evidence to prove that it is a government of law,—permanent and regular,—never needing any interference on the part of the Creator. If we cannot trace all the operations of the Supreme law, it is simply because our knowledge is limited. If we admit that natural laws can be suspended, and are suspended, we see no reason why we should praise an Abraham and condemn a Freeman, unless it be that Abraham exhibited more reason."



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Resolved, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

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THOS. DUGAN, Albany, N.Y.	JOHN PEST, Albany, N.Y.
JAMES B. PIKE, Rochester, N.Y.	O. D. B. MILLS, Syracuse, N.Y.
DAVID H. OLARK, Florence, R. P. HALLOWELL, Boston, Mass.	

## Garrison's Funeral.

AN ELOQUENT TRIBUTE TO GARRISON'S CHARACTER BY WENDELL PHILLIPS.—A POEM BY JOHN O. WHITTIER.—ADDRESSES BY THE REV. SAMUEL MAY, SAMUEL JOHNSON, THEODORE D. WELD, AND LUCY STONE.—THE SINGING BY A COLORED QUARTETTE.

It was a sad company which yesterday afternoon filled the old church at Eliot Square in Roxbury, on the occasion of the funeral services of William Lloyd Garrison. The church was crowded to its utmost, and very few were there who were drawn merely from motives of curiosity. It was an assemblage of friends met to do the last earthly offices to one dearly beloved who had gone from their midst. One felt the affection and good-fellowship which had brought them together, and over all rested a calm that was like a benediction from the one departed. On all sides were seen the old familiar faces that have been known since the anti-slavery days, and side by side with these older men and women the younger ones who have come into the reformatory movements in these latter days. There were John G. Whittier, Bronson Alcott, Henry B. Blackwell, Samuel E. Sewall, Mrs. Sewall, Ednah D. Cheney, Mrs. Maria Chapman Weston, Miss Abbie W. May, the Hon. James N. Buffum, Colonel T. W. Higginson, ex-Governor Claflin, J. B. Smith, Robert Morris, the Rev. S. B. Bush, Mark Trafton, the Hon. H. B. Pierce, Mrs. Elizabeth Chase, Mrs. Armenia S. White, Frederick A. Hinckley, and the Hon. Thomas Russell. The remains were inclosed in a rosewood casket, the upper part of which was left open so that all might look once more upon the face which so soon would be but a memory. It had scarcely changed at all from the habitual serene expression which it wore in life, and there was no trace of the physical pains which have so tortured him during the last years of his life. The flowers were most exquisite, and were arranged with rare taste. On the foot of the casket was a wreath of lilies of the valley, and in the centre was a stand of beautiful white and lavender blossoms in a solid vase of panicles; back of the casket at the foot of the pulpit was a pillar heavy with flowers; on the front of the pulpit was a star and a solid circle of white and purple flowers, and on either side was a crescent made of purple pansies against a background of ferns.

It was a little after two o'clock when the funeral cortege entered the church, attended by the following gentlemen as pall-bearers: Wendell Phillips, Samuel Johnson, Charles L. Mitchell, Robert E. Wolcott, Samuel May, Theodore Weld, Samuel E. Sewall, and Lewis Hayden. The services, which were of the simplest, were opened by the Lord's Prayer, repeated by the Rev. Samuel May, followed by the singing of Haydn's "Christmas" by a colored choir, composed of Mrs. Nellie D. Mitchell, soprano; Miss Fanny A. Washington, contralto; Mr. W.

Walker, tenor; and Mr. L. Fisher, bass. Mr. John Howard presided at the organ. The Rev. Mr. May read portions of Scriptures, then paid a brief tribute to Mr. Garrison, who, he said, still lived, and would live, by his memory and his influence, for ages to come. Mrs. Lucy Stone then spoke for the women of America, glorifying the work he had done for the sex. The choir then sang the old hymn Amsterdam, which was a great favorite of Mr. Garrison's, and which was sung at his bedside the last night in which he was conscious. Samuel Johnson was the next speaker, and he spoke of him as a friend and a domestic man, apart from his public life, and called the occasion one of rejoicing rather than grief, and ended by reading a poem written for the occasion by John G. Whittier. Theodore D. Weld spoke briefly, but most feelingly, and ended abruptly, entirely overcome by his emotions. Mr. Phillips then reviewed his life and its chief incidents, and drew from it its lesson for the young men of the present day. He paid the most glowing tribute to his character, his singleness of purpose, his honesty, his scorn of all that was wrong or unworthy. He called him the noblest man of the age, the one who stood the longest in the history of the time. His farewell words were spoken amidst the profoundest hush. Another simple hymn was sung by the choir, and the services were ended. The chief characteristic was the absence of gloom. While it was sad, it was not sombre; there was nothing funeral about it: it was like a gathering of friends, met to give good-speed to one of their number who was about to go out from their midst on a journey, but there was no sense of loss. It was as one of the speakers said: he might be absent in the body, but he had left his spirit behind him. A large number of friends followed the body to its final home at Forest Hills; and just as the setting sun shot its rays across the open grave, all that remained of William Lloyd Garrison was lowered into the grave. There were no words spoken; the choir sang the hymn "God is love," and the services were over.

## The Address of Wendell Phillips.

It has been well said and repeated, that we are not here to weep; and neither are we here to praise. No life closes without sadness. Death, after all, no matter what hope or usefulness surrounds it, is one terrible mystery. We never part hands that have been clasped life-long in loving tenderness that the hour is not sad; but we do not come here to weep. In other moments, under other roofs, we can clasp in tender and loving sympathy the hands whose roof-tree is so sadly bereaved. But in their wish, in the spirit of the great life which we contemplate, this hour is for the utterance of a lesson; this hour is given to contemplate a grand example, a rich inheritance, a noble life worthily ended. That is the reason that you come together, not to pay tribute, loving tribute merely, to the friend you have lost, whose features you will miss from daily life, but to remember the grand lesson of that career, to speak to each other, and to emphasize what that life teaches; to tell it in the hearing of those whose immature youth did not witness that untiring effort; in their hearing to construe the meaning of the great name which is borne world-wide, and tell them why, on both sides of the ocean, the news of his death is a matter of interest to every lover of his race. As my friend said, we have no right to be silent. Those of us who stood near him, even during a portion of his life, who witnessed the secret springs of his action, the consistent inward and outward essence of his life, have no right to be silent. The largest contribution that will ever be made by a single man's life to the knowledge of the working of our institutions will be the picture of his career. He sounded the depths of their weakness; he proved the ultimate strength of republican institutions; he gave us to know the perils that confronted us; he taught us to rally the strength that lies hid.

To my mind there are three peculiarly remarkable elements in this career: One is singular among great men. Out of his own unaided moral existence came the motive which consecrated himself to a great idea. It confronted him in very youth. We marvel at the words that my friend has quoted. Where were they uttered? By mature lips, on the Senate floor, by a man to whom the nation listened? Uttered by a stripling, twenty-three or twenty-four years old, in the very bloom of his youth! Other men ripen gradually. The youngest of the great names that will be compared with his was between thirty and forty when his first anti-slavery word was uttered. This man was in jail for his opinions when he was just twenty-three. He had confronted a nation in the very bloom of his youth. It could be said of him more than of any other American in our day, and more than of any other great leader that I chance now to remember in any epoch, that he did not need circumstances, outside influence, some great pregnant event, to press him into service, to provoke him into thought, to kindle him into enthusiasm. His moral nature is as marvellous as the intellect of Pascal. It seemed to be born fully equipped. When I think of the mere dates, when I think that at some twenty-five years old, while Christianity and statesmanship, the experience, the genius, of the land were wandering in the desert agitated, amazed, and confounded over a great evil, this boy sounded, found, invented the tallman, "Immediate, unconditional emancipation on the soil." You may say he borrowed it—true enough—from the lips of a woman on the other side of the Atlantic; but he was the only American, just on the edge of life, whose nature seemed so perfectly open to the truth that it answered to the far-off bugle note, and wrote it instantly as a guide to the people.

Young men, you have no conception of the miracle of the insight, for it is not given to you to remember with any vividness the blackness of the darkness of ignorance and indifference that brooded over what



was called the moral element of the American people. When I think of him, as Melancthon said of Luther, "day by day grows the wonder fresh" at the largeness of the moral and intellectual life that God gave him at the very opening. Then you hear that boy's lips announcing the statesmanlike solution, written in words of light that absolutely blinded the people,—the great God-given solution of what had confounded the people, blinded the churches, and made statesmen dumb. With equal single-hearted devotion, in words that have been so often quoted, a few years afterward, with those dungeon doors behind him, he entered on his career. I marvel again at the instinctive sagacity. Archimedes said: "Give me something, and I will move the world." O'Connell leaned back on three millions of Irishmen, all aflame with sympathy. Cobden's hands were held up by the whole manufacturing interest of Great Britain; his hands were full of the wealth of the middle classes of the country, and behind him, in fair proportions, stood the religious convictions of England. Marvellous as was their agitation, as you gaze upon it in its successive stages and analyze it, you are astonished at what they invented for tools. And yet this boy stood alone, utterly alone, at first. There was no sympathy anywhere; his hands were empty. No matter if he starved on bread and water, he could command the use of types; that was all. Trade endeavored to crush him; the intellectual life of America disowned him.

My friend Weld has said the Church was one thick cloud looming over him in the darkness. Out of it thundered and lightened a malignity that could not find words to express its hate. At that moment, a boy, with neither training nor experience! Whence came that instinctive knowledge? Where did he get that sound common-sense? Whence did he summon that almost unerring sagacity which started agitation on an unknown field,—never committing an error, provoking year by year additional enthusiasm, gathering as he advanced helper after helper to his side? I marvel at the miraculous boy. You must remember that all these years it was an immature youth, who never had had training, any administrative experience, never had anything but ambition to launch him into the columns of the press. He had no means. Where he got, whence he summoned, how he created, the elements which changed 1824 into 1835, that even made America mob him in every great city, is a marvel which none but older men than I can adequately analyze and explain. He said to a friend who remonstrated with him on the energy of his utterances, "Look! I am surrounded and overwhelmed with icebergs. What language can I choose sufficiently hot to melt a single soul into sympathy?" Well, that dungeon of 1824, that universal apathy, that deadness of soul, that contempt of intellect, in ten years he changed into the whole country aflame. He made every single home, press, pulpit, and senate chamber a debating society, with his right and wrong for his subject. Fastened on that daily life was a malignant attention and criticism, such as no American has ever endured. I will not call it a criticism of hate; that is not strong enough. Malignity searched him with candles from the moment that he uttered that God-given solution of the problem to the moment when he took the hand of the nation and wrote out the statute that made it law. Malignity searched those forty years with candles, and yet it is on record that even that never lapsed a suspicion, much less a charge,—never lapsed a suspicion of anything mean, dishonorable, dishonest. No man, however mad with hate, however impetuous in assault, ever dared to hint that there could be a touch on his escutcheon, unutterably bright without a stain.

Now, if you will contemplate this boy entering the arena, confronting a nation and all its forces, utterly poor, with no sympathy from any quarter, conducting a wide-spread and profound agitation for ten, twenty, thirty years, amid the hate of everything strong in American life and the contempt otherwise of everything influential, and no stain, not the slightest shadow of one, rests on his escutcheon! Summon me the public men, the men who have put their hands to the helm of the vessel of State since 1789, and of whom can that be said, although love and admiration, that almost culminated in worship, attended the steps of some of them? Then look at the work he did. My friends have spoken of his influence. What American ever held his hand so long and so powerfully on the helm of social, intellectual, and moral America? There have been giants in our day. Great men God has granted in widely different spheres; earnest men, men whom public admiration lifted early into glad power. I shall venture to name some of them. Perhaps you will say it is not usual on an occasion like this; but long-waiting truth needs to be uttered in an hour when this great example is still absolutely indispensable to inspire the effort, to guide the motive, to cheer the hope of the nation not yet in the promised land. I want to show you the vast breadth and depth that this man's name signifies. We have had Webster in the Senate; we have had Lyman Beecher in the pulpit; we have had Calhoun at the head of a section; we have had a great philosopher at Concord, with his inspiration that penetrated the young mind of the Northern States. They are the four men that history perhaps will mention somewhere near the great force whose closing in this scene we commemorate to-day. And yet, if any one remembers, not the inadequate means merely at this man's control, not the bitter hate simply that he confronted, not the vast work that he must be allowed to have done, measured by the opposition he encountered and the strength he held in his hands, but dismissing all those considerations, measuring nothing but the breadth and depth of his hold, his grasp on American character, social change, general progress, what man's signet has been set so deep, planted so forever on the thoughts of his epoch? Trace home

intelligently, trace home to their sources, the changes that have come over us in fifty years, social, political, intellectual, and religious, and you will find close at the sources of the Mississippi this boy with his proclamation!

The great party that put on record the statute of freedom was made up of the men whose conscience he quickened and whose intellect he inspired, and they stood so long the tools of a public opinion that he manufactured. The grandest name beside his in American history is that of John Brown. Brown stood on the platform that Garrison had built; and Mrs. Stowe herself charmed the audience that he gathered for her with words which he inspired, with a heart that he kindled. Sitting at his feet are the leaders born of the *Liberator*, who are the guides of public sentiment. I know whereof I affirm. It was a boast of Charles Sumner that he read the *Liberator* four years before I did; and, among the great men that followed his lead and held up his hands in Massachusetts, where is the intellect, where is the heart, that does not trace to this printer boy the first pulse that bid him serve the slave?

Well, he is only another instance, only one, added to the great roll of the Washingtons and the Hampdens, whose root is not ability, but character; that influence which, like the great Master's of Judea, spreading through the centuries, exhibits the great truth that the world suffers its grandest changes, not by genius, but by the more potent control of character. It was an earnestness that would take no denial, that consumed opposition in the intensity of its convictions, that knew nothing but right. As friend after friend gathered slowly, one by one, to his side, in that very meeting of a dozen it was his compelling hand, his utter unwillingness to temper or qualify the utterance that finally dedicated the first organized movement, the Massachusetts Anti-Slavery Society, to the doctrine of immediate emancipation. He seems to have understood,—that boy without experience,—he seems to have understood by instinct that righteousness is the only thing that will finally compel submission; that one is always a majority with God. He seems to have known it at the very outset, taught of God, the herald and champion, God-endowed and God-sent to arouse a nation.

And then look at the unquailing courage with which he faced the successive obstacles that confronted him! Modest, believing at the outset that America could not be as corrupt as she seemed to exhibit herself, he waits at the door of the churches, kneels to leading clergymen, beseeches a voice from the sanctuary, a consecrated protest from the pulpit. To his utter amazement, confounded, he learns, by probing it, that the Church can give him no help, but, on the contrary, surges into the movement in opposition. Serene, this boy in his youth and conviction, astounded, perhaps, by the unexpected revelation, simply turns his footsteps, and announces, "A Church, a Christianity, that keeps peace with the oppressor is no Christianity," and goes on his way to supplement the religious element which the Church had gotten into an alliance with sin by a deeper religious faith, by a grander Christian education. Sets himself to work, that solitary evangelist, to make Christians of fifteen millions of people!

I am not exaggerating. You know, older men, who can go back to that period, I know, that when one, kindred to a voice that you have heard to-day, whose pathway Garrison's bloody feet had made easier for his treading, in the few years that preceded his coalition, when he uttered in a pulpit in Boston a few strong words, injected in the course of a sermon, his venerable father, between seventy and eighty years, was met the next morning and his hand shaken by a sympathizing friend. "Colonel, you have my sympathy. I cannot tell you how much I pity you." "What," said the brusque old man, "what is your pity?" "Well, I hear your son went crazy at King's Chapel yesterday." Such was the utter indifference. Bloody steps had then smoothed the pathway for years for other men to tread; but insanity was the only kind-hearted excuse that partial friends could find for sympathy with such a madman!

Well, if anything strikes one more prominently than another in this career, to your astonishment, younger men, you may say, it is the plain, sober, un-mixed common-sense, the robust English element which underlies Cromwell, which explains Hampden, which gives the color that distinguishes 1640 in England from 1790 in France,—plain, robust, well-balanced common-sense. No erratic mistake; no enthusiasm that got beyond the feeling of earth, rising unsupported in the air; no mistake of method; no miscalculation of time; no unmeasured confidence in forces; no miscalculation of opposition. Whoever mistook, Garrison seldom mistook. Fewer mistakes in that long agitation of fifty years can be charged to his account than to any American. Erratic as men supposed him, intemperate in utterance, mad in judgment, an enthusiast gone crazy,—the moment you sat down at his side, patient in explanation, clear in statement, sound in judgment, measuring carefully every step, calculating every assault, measuring the force to meet it, never anticipating events, always patient, waiting until the time ripened. Fit for a great leader. Cull, if you please, from the statesmen who obeyed him, whom he either whipped into submission or summoned into existence,—cull from among them the man whose career, fairly examined, exhibits fewer miscalculations and fewer mistakes than that career which is just ended!

I know what I claim. As Mr. Weld has said, I am speaking to-day to men that judge by their ears, by the reports heard, by the rumors that they have gathered. History, fifty years hence, dispelling your prejudices, will do justice to the grand sweep of the orbit which, as my friend said, to-day we are hardly in a condition to measure. As Coleridge avers: "The true haters of to-morrow will give the right

name to the true haters of to-day, for even such men the stream of time bears onward." I do not fear that if my words are remembered by the next generation they will be thought unsupported or extravagant. When history touches the sources of New England character and Northern life, when men begin to open up and examine the hidden springs that make the foundation and have effected the changes in American life within the last half-century, they will remember Parker, that Jupiter of the pulpit; they will remember the grand, potent, unmeasured influence that came to us from the seclusion of Concord; they will do justice to the mastery statesmanship which presided for a part of his life over the effort of Webster; but they will recognize that there was only one man north of Mason and Dixon's line who met squarely, with an absolute logic, the impregnable position of John C. Calhoun, only one brave, far-sighted, keen, logical intellect that discerned that there were two moral tools in the universe, right and wrong; that when one was asserted, intellectual subterfuge and evasion would be sure to confront nothing but defeat.

Here lie the brain and the heart; here lies the godly-gifted, statesmanlike intellect, logical as Jonathan Edwards, brave as Luther, who confronted the logic of South Carolina with an assertion direct and broad enough to make an issue and necessitate a conflict of two civilizations. It is true, as New Orleans complains to-day in her journals, that that man brought upon America everything that can be called the disaster of the last twenty years; and it is equally true that if you seek through the hidden causes and unheeded events for the hand that wrote EMANCIPATION on the statute book and on the flag, it lies still there to-day.

I dare not enter that home. There is only one other marked, and, as it seems to me, unprecedented, element in this catalogue of qualities. His was the happiest life that I ever witnessed. No need for pity. There need no tear fall over his life. No man gathered into his bosom a fuller sheaf of blessing, delight, and joy. In his seventy years, there were not arrows enough in the whole quiver of the Church or State to wound him. As Guizot said once from the heights of the tribune, "Gentlemen, you cannot get high enough to reach the level of my content," so Garrison, from the serene level of his daily life, from the faith that never faltered, was able to say to American hate, "You cannot reach up to the level that can affect my home mood, my daily existence." I have seen him intimately for a score of years, when raining on his head was the hate of the community, when in every possible form of expression malignity let him know that it wished him all sorts of harm. I never saw him unhappy; I never saw the hour that gloom poisoned his existence; I never saw the moment that serene, overflowing, abounding faith in the rectitude of his motive, in the certainty of his success, did not lift him above all possibility of being reached by any of the clamor about him. I stand here to affirm what I think every friend of his intimate life will say, This is the happiest life that God has granted in our day to any American standing in the foremost rank of men of influence and effort. He had a perpetual flow of genial sympathy that could hold up the weak, champion the most dismal of causes, cover with its regard the helpless, the wrecked by intemperance, the hunted whose heart trembled at every lift of the latch, and you could have his heart melt and be poured out like water with sympathy for such a victim; and yet there was enough left over for the serene gratitude to God for a life that no opposition could darken, for a treasure of strength and sympathy so inexhaustible that although it never shut the door, nor refused the lifting of the hand, nor failed to empty out, more lavishly than prudence would dictate, the means, never reached the point where he himself in his daily mood was cloudy. God held over him in full sight unclouded the sunlight of his countenance.

Serene, brave, all-accomplished, marvellous man! I sit down to contemplate the make-up of his qualities. I remember he was mortal; and yet where shall we find one among those waging earnest, unceasing effort to quell sin, to reform error, to enlighten darkness, to bind up broken hearts, his equal?

Farewell for a very little while, noblest of Christian men! Leader, brave, tireless, unselfish! The ear that heard thee, it blessed thee; the eye that saw thee gave witness to thee. More truly than it could be uttered since the great patriarch wrote it, the blessing of Him that was ready to perish was thine eternal great reward.

Though the clouds rest for a moment to-day on the great work you set your heart to accomplish, you knew, God in his love let you see, without a mistake, that your work was done; that through clouds and darkness one thing, by the favor under God of thy efforts, is fixed beyond the possibility, as men would say, of change. While that eye was open, while that ear could listen, God gave what has been so rarely given to man, the plaudits and prayers of five millions of victims, thanking him for emancipation; and through the clouds of to-day, no matter how dark nor how heavy, his heart, as it ceased to beat, felt certain, certain, that whether one flag or two rules this continent in time to come, one thing is settled,—it never henceforth can be trodden by a slave!

Address of Mrs. Lucy Stone.

This day brings us together to aid in the last rites which devolve on those who bury their dead. One looking from the outside might say:—

"The sequel of to-day unsolders all  
The goodliest fellowship of famous knights,  
Whereof this world holds record. Such a sleep  
They sleep,—the men I loved. I think that we  
Shall never more at any future time  
Delight our souls with talk of knightly deeds."

But the personal sorrow and sense of loss which



the close of this illustrious life carries to a circle large on both sides of the ocean almost pass out of sight in the presence of its long record of noblest living. Instinctively a shout of joy leaps to our lips as we remember how loyally he stood at his post threescore years and ten, and how straight his footsteps always followed the clear line of duty. How in circumstances of trial, such as rarely fell to mortal lot, his courage never faltered, and his faith never wavered. With a sublime trust that what is right has the eternal forces behind it and must succeed, he bent every power, without a doubt and without a fear, to uproot the greatest crime of the age, unmoved by mobs, or by threats, or by entreaties; and he lived to see the triumph of his life-work. In the thickest of the fight he had always a hand and a word for any other cause that he believed was true,—peace, temperance, woman's rights. For this last he stood a tower of strength to its small beginning. To its few solitary workers he said: "You have nothing to fear. No beginning was ever so small and feeble as that of anti-slavery. Behold how the whole nation is stirred on account of it!"

Mrs. Stone then referred to Mr. Garrison's faithfulness to his convictions, when, in 1840, he refused to sit as a delegate to the world's convention at London because Lucretia Mott, who had been sent as a delegate, was refused a seat on the floor because of her sex. "It seems to me," said Mrs. Stone, "that instead of sorrow we ought to rejoice that this example is left to us, and that in the full possession of his powers he has laid down his body, which had become one of pain and suffering to him, and gone on."

#### Address of Rev. Samuel Johnson.

The silence of this crowded presence is too full of meaning to be interpreted in words. A voice for half a century the inspiration of a nation's struggle for existence is forever stilled. This great career has shown the power of personality, that one is greater than a multitude, the soul master of the State, and in this fact is our strongest assurance of immortality. Here is one whose conscience was a landmark to his country, summoning it in its degenerate days to a self-reformation deemed impossible, a task more noble than the struggle for independence; a conscience whose logic kept its place against the fallacies these fifty years have bred, and made the emancipation of the slaves one with the emancipation of culture and conscience; a conscience taking its rise in love, love nourishing his conscience and his conscience illuminating his love. The burden of his prophecy was pity for the oppressed and the logic of retribution against men and nations that sow iniquity.

To how very few has it been given in the past to enshrine their obsequies in the blessings of an emancipated race! From beyond the seas, from cottage and court, are the witnesses of this man's heroism. From the race for whom he spent his life, who are still in the wilderness, whose hearts yet quake in view of new perils resulting from our half-policies, there is yet to come the tribute that only a portion can render now to the man who is more worthy of their homage than any later parties, statesmen, or proclamations, when justice was extorted from an unwilling people by forces they could not resist. I cannot grant that our friend's departure closes an epoch of national history. Not so suddenly shall we escape unfinished tasks, nor dismiss the much-needed ideas or the men who represented them. We are not to expect fresh inspiration before we have learned to honor what is already given. A nation's growth is by stages, but principles hold fast till they have shaped it to their law.

We are here also to speak to private hearts, to a sense of personal bereavement, and we can do naught but bring full sheaves of sympathy to those that mourn. We recall his simple faith and unfaltering trust that suffered him not to weaken in the darkest hour. Our fairest households must be scattered, but to know and be known by participation in that which outlives lifetimes, policies, and institutions, and holds men responsible to their best, is what has always been believed to have conquered death.

#### A Poetical Tribute of Mr. Whittier.

The poetical tribute of Mr. John G. Whittier to his departed friend was as follows:—

The storm and peril overpast,  
The bounding hatred shamed and still,  
Go, Soul of Freedom! take at last  
The place which thou alone canst fill.  
Go up and on! thy day well done,  
Thy morning promise well fulfilled;  
Arise to triumph yet unwon,  
To holier tasks that God has willed.  
Go leave behind thee all that mars  
The work below of man for man;  
With the white legions of the stars  
Do service such as angels can.  
Wherever wrong shall right deny,  
Or suffering spirits urge their plea,  
Be thine a voice to smite the lie,  
A hand to set the captive free.

—Boston Advertiser, May 29.

#### DEATH OF GARRISON.

DEATH OF THE PHILANTHROPIST.—PEACEFUL END OF A PAINFUL SICKNESS.—A DEATH-BED SURROUNDED BY SONS AND DAUGHTER.

William Lloyd Garrison died at the Westmoreland House a little before 11 o'clock on Saturday night, after twenty-four hours of total unconsciousness. He was surrounded during his last hours by his five children and a daughter-in-law, the wife of William Lloyd Garrison, Jr., all of whom had been with him since Wednesday morning. Mr. Garrison had been suffering greatly for the past year from disease of the kidneys, which a few months ago caused great nervous depression; and on April 28 he came to this city,

urged by his daughter, Mrs. Henry Villard, who hoped he could be permanently benefited by Dr. Leonard Weber. For a few days after his arrival he seemed improved in health; but about a week ago he became prostrated and suffered great pain. His sufferings were soon relieved, but he did not rally, and on Wednesday all hopes of his recovery were abandoned. He remained conscious for two days longer, and was able to talk, though his words were faint and indistinct.

The absent members of his family had been sent for, and all were with him except Mr. Villard, who is in Oregon; and he seemed greatly to enjoy their presence. He said to one of his sons that he was happy at the prospect of a speedy release from his sufferings. During the last few days of his life, many old friends called upon him, and some were admitted to his bedside. Among the last who called upon him during his hours of consciousness were Thurlow Weed, Oliver Johnson, President Barnard, and Kenyon Cox, who saw him on Friday. On that evening he seemed rapidly growing weaker, and it was evident that the end was not far distant. Soon after 8 o'clock his children stood about his bed, singing some of the old hymns which had been familiar to him in his youthful days, and which he and their mother had sung to them when children,—“Amsterdam,” “Hebron,” and others. The dying man had then lost the power of speech; but he smiled happily, as he heard the familiar notes and words, and beat time feebly with his hands, at the same time moving his feet. He seemed specially pleased when the words of “Amsterdam” were sung: “Arise my soul and spread thy wings, thy better portion trace.” Gradually his motions became fainter and fainter, and he sank into a stupor from which it was not apparent that he awoke for a moment before he passed away.—N. Y. Tribune, May 28.

#### Oliver Johnson's Letter.

A LETTER FROM OLIVER JOHNSON.—THE EARLY DAYS IN BOSTON.—MAKING FIRST CONVERTS.—THE LONG STRUGGLE AGAINST SLAVERY, AND THE SORT OF MAN GARRISON WAS.

TO THE EDITOR OF THE TRIBUNE:

Sir,—This is not the same world to me to-day that it was yesterday, nor can it ever be the same again. The death of my beloved and revered friend, William Lloyd Garrison, makes a void in my heart that cannot be filled until we meet in the life beyond the veil. I have seen few happier days than that which first brought me face to face with my hero, and I found in him the complete fulfilment of my anticipations and hopes. That was in Boston, in the autumn of 1830, shortly after his release from imprisonment in Baltimore, and just before he began the publication of the *Liberator*. He was then twenty-five years of age, his face full of manly beauty, his heart all aflame for liberty, his manner dignified and most impressive. Upon his knees, in all the fervor of ingenuous youth, with his Bible open before him, he had solemnly consecrated himself to the task of delivering the slaves from their bondage, and his country from her greatest crime and curse. The consciousness of a purpose so high, undertaken in humble dependence upon God and from an intense sympathy with an oppressed and outlawed race, gave him something of the majesty of a prophet, which men of a kindred spirit were quick to discern and could never forget.

He cherished the deepest reverence for the clergy and the churches, and looked confidently to them to take the lead in the work of emancipation. He visited the leading ministers of Boston and vicinity, explained to them his plans, and besought their aid. Almost without exception he was coldly received, in some instances rudely repulsed. Dr. Beecher, then in the height of his popularity, ridiculed the idea of emancipation unaccompanied by the colonization of the blacks. “Young man,” he said, “I commend your zeal, and if you will go with us [the clergy] for sending the negroes to Africa, we will make you the Wilberforce of America. But if you go on advocating the mad idea of immediate emancipation you will come to naught.”

#### Garrison's Lectures in 1830.

Mr. Garrison was bitterly disappointed by this repulse in the quarter whence he had confidently expected sympathy and aid; but it only served to strengthen his determination to obtain a public hearing in Boston. The churches having refused to open their doors to him, he accepted from the infidels of the city the use of Julien Hall for the delivery of a course of lectures on slavery and African colonization. His audiences were small, but they embraced some men of influence and note. How well do I remember those lectures, and the appearance of the speaker as he stood before his audience with his eyes fixed upon his manuscript, his voice tremulous with emotion! He awed and thrilled me by his earnestness, and my heart was drawn to him in closest sympathy. The late Rev. Samuel J. May was so moved that he turned to those around him at the close of the lectures and said: “That is a Providential man; he is our prophet; he will shake our nation to its centre, but he will shake slavery out of it.” He won to his cause then, not only Mr. May, but others who, like him, were ever faithful to the cause. Among these were A. Bronson Alcott (the Concord philosopher and sage), Samuel E. Sewall, and the late Ellis Gray Loring.

I was in almost daily intercourse with Mr. Garrison from the fall of 1830 to the spring of 1833, when he went to England for the first time, and I assumed the editorship of the *Liberator* during his absence. The memory of his privations, of his courage in time of danger, of his cheerfulness in the midst of discouragement, of his patience under misrepresentation, of his willingness to suffer the loss of all things for the sake of his cause, and of his assured conviction of the ultimate success of his efforts, can never be obliterated,

but will grow brighter with the lapse of time. For at least a year and a half he and his partner (Mr. Isaac Knapp) were compelled by poverty to make their bed at night on the floor in the printing office which Harrison Gray Otis, Mayor of Boston, in a letter to the Mayor of Savannah (I believe), called “an obscure hole,” and to subsist on bread and milk, cakes, fruit, etc., obtained from a neighboring baker's shop. But they murmured not, nor were they for one moment discouraged. Many a time in visiting their office did I find them partaking of their humble repast, which they seasoned with laughter, song, and cheerful talk. A friendly cat cheered their loneliness and protected them from the depredations of mice. Mr. Garrison was fond of his feline companion, and I remember seeing her more than once mounted upon his writing-table and caressing his bald forehead in the most affectionate way, while he was spinning editorial yarn. Many times, too, did I see Mr. Garrison and his partner busy at type-setting or in working off their paper on a hand-press, “their only visible auxiliary a negro boy.”

#### Violent Threats from the South.

In those days Mr. Garrison was in the constant receipt of anonymous letters from the South (postage unpaid, but kindly remitted by the Democratic postmaster of Boston), threatening him with a violent death if he did not at once cease the publication of his paper. Many of these letters, some of them filled with profanity and illustrated by pictures of coffins, or of men dangling from a gallows with ropes about their necks, were submitted to my inspection; but though they filled me with terrible apprehensions of the danger he incurred, he was himself apparently unmoved by them. His friends often besought him, especially while lodging every night in a printing-office distant from any dwelling, and easily accessible to men of violence, to arm himself for his own protection; but he held himself bound by the precepts as well as the example of Christ to forego the use of carnal weapons. If he could have spoken to the slaves, he would have admonished them to commit no violence, but to wait patiently for their deliverance by—

“The mild arms of Truth and Love,  
Made mighty through the living God.”

If these weapons in his hands were not always as mild as they might have been, and as many thought they should be, they at least carried no poisoned barbs. Though he saw with marvellous clearness the sin of making merchandise of men, and described it in fitting terms for exactly what it was, he was always charitable toward individual transgressors, and willing to make every reasonable allowance for extenuating circumstances and the stress of temptation. Contemplating slavery as a system, his mind and heart were deeply stirred by a remembrance of its horrors, and he poured upon it unmeasured denunciation; but if he met an individual slaveholder he was sparing of invective, though weighty and convincing in argument. On one occasion, when returning from an anti-slavery convention in Philadelphia, he fell into conversation on board the steamer with a slaveholder. The whole subject of slavery was discussed between them, Mr. Garrison keeping perfectly cool, but plying the stranger with convincing logic and strong appeals to conscience. Mr. Garrison retired at length, and a by-stander of less discretion, resuming the argument on the anti-slavery side, waxed hot and denunciatory; when the slaveholder said: “Why do you not talk coolly and candidly as that other gentleman did? It is a pleasure to discuss the question with a reasonable man like him, but you are as fierce and unreasonable as Garrison himself.” “Did you ever see Garrison?” inquired the interlocutor of the slaveholder. “No, but I have read his paper and know him to be a wild fanatic.” “Let me tell you, then, that it was William Lloyd Garrison with whom we were talking just now, and who, you say, was so candid and sweet-tempered.” The slaveholder would not believe it till he was convinced of the truth by the captain of the steamer, who assured him that he had indeed been conversing with the fanatical editor of the *Liberator*, and had commended him for his “sweet reasonableness” in discussion.

#### His Power as a Speaker.

And this leads me to say that the personal presence of Mr. Garrison always disarmed prejudice, however violent, and he never failed to win the respect and admiration of all who looked into his face and heard him plead his cause. His intense but calm earnestness, his constant identification of himself, in thought, principle, and feeling, with “those in bonds as bound with them,” the clear moral insight that enabled him to comprehend principles and penetrate every disguise of sophistry and false pretence, and his strong appeals to reason and conscience, gave him great power over men, both in public speech and private intercourse. If he used strong epithets, they were never stronger than the argument warranted, and he made everybody feel that he spoke, not from passion, but from deep conviction.

During the first few years of his career he could hardly be persuaded to trust himself to make an extemporaneous speech; every word must be written, every comma in its place. He wearied at length of all this labor, and, finding much to say, resolved no longer to be a slave to his pen. This act of self-emancipation added much to his power, and he became, as is well-known, a most effective extemporaneous speaker, the peer of any other man on the anti-slavery platform, where, as Emerson used to say, eloquence was dog-cheap. If he lacked the resources which a classical culture alone can furnish, he possessed others of the very highest importance, and which such a culture often fails to supply. If he did not please the imagination or tickle the fancy of his hearers, he did what was better: he enlightened their minds, stirred their consciences, and swayed their judgments. The cause in his hands



was never put to shame by any hasty or ill-considered word. In dealing with opponents, his tact and skill were unerring. Thoughtful people especially heard him with delight, and the largest audiences felt the power of his logic and the magnetism of his voice and presence.

There was about him no taint of self-seeking, no assumption of the honors of leadership. In all my intercourse with him, extending over a period of more than forty years, I never heard him utter a word implying a consciousness that he was a leader in the cause, or that he had done or achieved anything worthy of praise. He was unfeignedly modest, with not a touch of affected humility. He had the highest appreciation of the services of others, and loved to do them honor, whether they worked by his methods or not. He held that the Constitution of the United States, by virtue of its compromises with the slave system, was an unholy compact, from which the North was morally bound to release herself; but he had the highest respect for men who differed from him on this subject, and was always glad to give them credit for anti-slavery work. With such men as Wilson, Sumner, Parker, and others like them, who found a way to reconcile their consciences to the support of the Constitution, he was on terms of the closest intimacy, commending them constantly for their vigorous assaults upon the slave power. And on their part they had the utmost respect for his scruples, and often confessed that he was doing a grand work in exposing the guilt of those who made the Constitution the bulwark of slavery. His estimate, moreover, of the debasing character of the compromises of the Constitution was vindicated in the fact that the people were compelled to purge the instrument of this foul taint as the condition of a restored Union. The old Union with slaveholders, which Mr. Garrison denounced, was superseded by a new Union, in which there is neither a master nor a slave.

#### Self-Abnegation—Religion.

In matters pertaining to the anti-slavery cause Mr. Garrison never mistook a molehill for a mountain, never fought a battle save upon a vital issue. If he wrote a document for which others as well as himself were to be responsible, he would allow them to criticize, and even to pick it all to pieces if they chose, content if no principle was dishonored. If his tone was sometimes imperious, it was not from any assumption of superiority in himself, still less from any desire to win a personal victory, but solely from the depth and earnestness of his moral convictions, which were ever overmastering. He thought little of himself, everything of the cause. Few abolitionists believed so completely as he did in the perfect humanity of the negro. He was absolutely free from what is known as the prejudice of color. He would have contended no more earnestly for emancipation if every slave in the land had been as white as himself. The negro in his presence was pained by no assumption of superiority, no sense of being patronized as an inferior. "A man's a man for a' that" expressed his inmost conviction and feeling. When he was in England in 1833, he called upon Sir Thomas Fowell Buxton. As that gentleman advanced to greet him, he lifted up his arms and exclaimed, "Why, Mr. Garrison! are you a white man? I thought from your writings you must be a negro. No other white man ever advocated the negro's cause as you do." Mr. Garrison used to say that of all the compliments he ever received this pleased him most.

In the beginning, Mr. Garrison was strictly Orthodox in his religious faith. His mother, a Baptist, was a woman of exalted worth and devoted piety, and from her he probably inherited those moral qualities which fitted him for his work. His love and reverence for her were such that he could never speak of her without deep emotion. It was not long after the organization of the anti-slavery movement that his religious views began to change. This was probably the effect, in part, of his intercourse with Quakers and others, who won his admiration by their devotion to the anti-slavery cause. His loss of confidence in the churches on account of their attitude upon the slavery question doubtless made it all the easier for him to discard systems of theology which he had accepted by inheritance rather than conviction. But no change ever disturbed his faith in God or his reverence for Christ, or made him less responsive to the will of God, as he understood it. Though he discarded the doctrine of verbal inspiration, the Bible was to him the grandest and best of books. It was his vade-mecum at all times. No minister ever studied it more carefully, or was more familiar with its parts, or able to quote it more appositely. The great moral and spiritual truths that glow upon its pages, which are the natural and necessary food of the soul, and that authenticate themselves to the mind and conscience of man, he accepted with all his heart. He was preeminently a religious man, judging every question by the highest and purest ethical standards. Jesus was to him the Prince of Emancipation as well as the Prince of Peace. He always insisted that the clerical apologists and defenders of slavery were false to the principles and spirit of Christianity, and for this they called him an infidel.

#### Private Life and Last Hours.

Of Mr. Garrison's private, domestic, and social life I hardly dare trust myself to speak. A man of more spotless moral excellence in every relation of life I have never known. As a husband, father, and friend he was indeed a model, and his home was ever the abode of love and peace. His wife, the youngest daughter of the late Mr. George Benson, of Brooklyn, Conn., was a noble woman and a true helpmate. Mr. Garrison's devotion, as a husband and father, was one of his most beautiful characteristics. He never made his public relations an excuse for neg-

lecting his family. Did one of the children cry in the night, it was in his arms that it was caressed and comforted. In every possible way, in the care of the children and in all household matters, he sought to lighten the cares of his wife, taking upon himself burdens which most husbands and fathers shun. In short, he made his home a heaven, into which it was a delight to enter. He was never so happy as when surrounded by his wife and children and a few favored guests. Under such circumstances he was at his best,—happy as a bird, genial, witty, and full of a generous hospitality. His reverence for woman was strong, and no one ever heard from his lips a word or a sentiment that could bring a blush to her cheek. He had a tender regard for the feelings of others, and was always thoughtful for their comfort and convenience. He was kind even to the bores that haunted his office and house, consuming his precious time by their idle discourse. To the poor and the unfortunate his heart and his purse were ever open. As a guest in other homes, he was a great favorite. Children were drawn to him by an irresistible attraction. His conversation, though generally serious, often sparkled with wit and fun. In how many families will his name be spoken to-day with a tender, tearful reverence, while the memory of his gracious presence as a guest will be fondly cherished and proudly transmitted to their descendants!

Mr. Garrison's wife died several years ago. Two of his children—a son and a daughter—died in infancy. The others, five in number, four sons and one daughter, were all permitted to minister to his latest wants. He recognized them all, and was greatly comforted by their presence. One evening while he was yet conscious, though unable to speak, they gathered around his bed and sang his favorite hymns and tunes.

The voices of his children, as they sang these and others of his favorite pieces, evidently gave him great delight. He was himself too weak to sing, but showed his appreciation by beating time with his hands and feet in a spirited manner. He became unconscious immediately after this, though he lived several hours longer. He was not afraid to die, having no doubt whatever that another and a better life awaited him beyond the grave.

The names of Mr. Garrison's children, in the order of their birth, are as follows: George Thompson, William Lloyd, Wendell Phillips, Fanny (wife of Mr. Henry Villard, at whose house the father died), and Francis Jackson. It is to be hoped that one of the sons will write the life of his father, for which the materials must be abundant. Massachusetts will some day honor herself by erecting a monument to his memory. But the best of all mementoes of his noble life are the broken fetters of four millions of slaves!

OLIVER JOHNSON.

No. 128 EAST TWELFTH STREET,  
NEW YORK, May 25, 1879.

#### GARRISON'S FLIGHT FOR LIFE.

AN EXCITING EPISODE RECALLED.—HIS ESCAPE ON THE NIGHT OF THE PENNSYLVANIA HALL RIOT IN PHILADELPHIA IN 1838.—A MIDNIGHT RIDE TO JERSEY SOIL.—HIS PERSONAL BRAVERY.

Perhaps the most exciting experience Mr. Garrison ever had in this city, says the Philadelphia Times, was that attendant to his escape on the night of the Pennsylvania Hall riot (1838). Shortly before that time, the Legislature of the State of Georgia had enacted a law authorizing the payment of \$5000 for the head of Mr. Garrison, the object being understood to be to incite some one to take his life. By the way, it may be mentioned that the law is still on the statute-books of the State, and never has been repealed. Whether any sordid feelings animated the riot or not, it is impossible, of course, to say; but there is scarcely any doubt that some of the people engaged in it had that \$5000 in their mind, and there is no doubt whatever that Mr. Garrison was the principal object of the attack.

Fortunately he was not recognized at the hall. He stood face to face with a man who breathed threats and profanity against the abolitionist, smiled at him, and called him a foolish enthusiast. Had there been an identification, Mr. Garrison would have swung from a lamp-post as certain as fate. His friends were much frightened for his safety, and under the pilotage of a little negro-boy he was led by back streets and obscure alleys to Twelfth and Race, and, subsequently, by Broad Street to Lombard, and thence to Forten's house. When once he was in, the streets were guarded in different directions, in order that if the mob got on to the trail he could escape. Then preparations were made for a hasty midnight ride. Railroads were not of those days, and stage-coaches were used for travelling. But stages were not for Mr. Garrison. He was a marked man. Everybody's hand seemed to be against him, even as his was against slavery. He dare not travel by stage, for it would have been putting his life in the hands of people who wanted it very much indeed. Hastily James Forten ordered his horse hitched up, and calling to him his son, Robert Forten, and Robert Purvis, who afterwards became his son-in-law, he said: "You have four hours to drive Mr. Garrison to Trenton. Start at once." It was in vain that the great abolitionist protested that he would not steal away so like a thief. His friends had measured the depth of hatred that was entertained for him, and knew better than he that the danger was imminent. It was only by threats that he was finally induced to step into the carriage. Robert Forten seized the reins, a hasty "God bless you, good-bye," and the carriage disappeared around the corner, turning northward. Ten minutes later Mr. Garrison, leaning out to look at a crowd on the corner, heard a man abuse him with oaths and appellatives the reverse of complimentary.

He leaned out further and called the man to him. "Do you know Mr. Garrison?" he asked. "No, I never saw the —." "Well," said the abolitionist, courting danger by making himself prominent on the street, "are you not ashamed to abuse so much a man you don't know?"

The carriage drove on. Mr. Garrison looked at the faces of his colored escort, and broke out in loud laughter. They were so much affected that the pallor of fear came on to the black faces, and could be seen there. Half an hour more the city was behind, and the sturdy little horse was throwing the dust behind and moving at a four-minute gait, dragging the buggy with the three men it contained. Before they left the city, Mr. Forten called Robert aside and admonished him to push on for dear life and reach Trenton as early as possible. The lad obeyed the instructions to the letter. They heard the midnight bell striking as they dashed through Bristol, leaving behind the echoes of the horse's hoofs and the rolling of the carriage-wheels. The night-coach to New York was caught up with and passed so fast that the guard is understood to have always afterward believed in ghosts. The clock struck one as the editor of the *Liberator* set his foot on Jersey soil, in the streets of Trenton; the sturdy little horse had made the distance, thirty miles, and drawn three persons, in three hours. It was not until the next day that the howling mob found it had been cheated of its prey; and they took characteristic revenge, making the negroes the object of their wrath.

#### THE COLORED MEN'S TRIBUTE TO GARRISON.

A LARGE MEETING OF COLORED CITIZENS.—RESOLUTIONS PASSED ON THE DEATH OF THE GREAT ABOLITIONIST.

A meeting of the colored people was held last night in the Baptist Church on Phillips Street to pass resolutions on the death of William Lloyd Garrison. Mr. Lewis Hayden was chosen Chairman, and Messrs. J. H. Wolf and E. G. Biddle Secretaries, of the meeting. After a short prefatory address by the Chairman, the following resolutions were offered and accepted:—

WHEREAS, we are called upon to-night to consider the mercy and goodness of the Almighty God who has permitted one so long our beloved leader in the cause of humanity to view the promised land, and to enter and dwell therein before calling him to his reward above; in this our affliction we bow reverently to the will of God, who placed him among us; a man closely wrought in his image, and who knew instinctively what was wrong, and who fought it with all the weapons at his command, never flinching in the thickest of the fight, nor halting when deserted by weaker hearts; a man who from his nature early espoused the cause of human liberty, seeing in that cause the highest good, and so working and directing all his energies toward that goal where lay the utter destruction of the pernicious and dreadful system of human slavery, whose roots were so deeply intertwined with those of the national life that the breaking of one almost brought about the destruction of the other; one who by his fearlessness and sincerity of purpose caused himself to be hated by all, not even excepting the clergy, but who still stood up in all the grandeur of true manhood and uttered those noble words: "I am in earnest. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." One whose life, for purity of motives, for integrity of purpose, for boldness in the execution of plans, is not surpassed by that of any other American, and will stand forever as the model for great and good men.

Resolved, That we shall never forget, and will teach our children gratefully to remember, the sagacity, whole-souled devotion, courage, tireless perseverance, the energy and unflinching zeal, to which, under God, the black man owes his liberty.

Resolved, That we respectfully offer to the family of our great apostle and champion our tenderest sympathy, and assure them that no American can cherish with more profound gratitude than we do the illustrious name which is their great inheritance.

Resolved, That we rejoice with proud satisfaction in the memory that his last words were uttered in our defence, and his last thoughts given to the great uprising South, which shows at once the colored man's fitness for citizenship, and "his first emphatic use of that liberty which Garrison achieved for them."

After the resolutions were passed, speeches paying high tribute to the memory of Mr. Garrison were made by Dr. W. Wells Brown, Mr. George L. Ruffin, Mr. Robert Morris and others.—*Advertiser*, May 27.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

#### FOR THE WEEK ENDING JUNE 7.

Miss A. Seeger, \$1.60; D. T. Herriott, \$6; Rev. George Batchelor, \$3.20; Wiley Britton, \$1; Jos. S. Hill, \$5; E. W. Selgman, \$3.20; W. A. Smith, 10 cents; Mrs. L. Butler, \$4; Ellen J. Barker, \$3.54; Mrs. Jane Sisson, \$1.50; Dr. A. A. Bell, \$5; Charles Haskell, \$3.20; Mrs. F. W. Titus, \$3; W. H. Wells, 10 cents; W. W. Wilcox, 10 cents; Dr. L. P. Babb, 25 cents; Charles Goodspeed, \$2.50; F. C. Leavitt, \$2.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N.B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.

N.B.—Orders for Tracts or single numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.

N.B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.



# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHENEY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CARY STANTON, J. L. STODDARD, ELIUR WRIGHT, C. D. B. MILLS, W. D. LE SURUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the Sovereignty of the Individual (Individualism, moral irresponsibility, anarchy) and to the Sovereignty of Society (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the Sovereignty of the Individual in his Individual Concerns and the Sovereignty of Society in its Social Concerns, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.  
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.  
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 3, 1879.

[The following editorial article was originally published in THE INDEX of March 25, 1875. As the duty of attending the Annual Meeting of the Index Association calls us to Toledo for about a week, we improve the opportunity to republish this paper here; and we venture to solicit for it special attention at this time, showing as it does that the views it expresses were carefully matured more than four years ago and are by no means the result of later events.—ED.]

### PRIVATE JUDGMENT AND UNIVERSAL REASON.

"Justification by faith" and the "right of private judgment" were the two great principles of the Protestant Reformation. "Justification by faith" was derived from Christianity, and (in the famous formula of Chillingworth) made "the Bible, and the Bible only, the religion of Protestants"; while the "right of private judgment" was derived from the self-assertion of human intellect, but was restricted in its exercise to the mere interpretation of the Bible. These two principles were in reality incongruous, and capable only of an historical, not a logical, combination, since the restriction of private judgment to Bible-interpretation was arbitrary and irrational. Protestantism, therefore, being a mere transition from Christianity in its completeness to Free Religion in its completeness, and uniting as it did the conflicting characteristics of each, has been necessarily at war with itself from the start; it was only a half-protest, which must either be suppressed or extended. As might have been expected, with this internal inconsistency it has developed two opposing tendencies, one forward towards rationalism pure and simple, the other backward through ritualism and kindred reactions towards Rome. The endless schisms and sub-schisms which have marked its history from the time of Luther to the present day were only the natural and necessary expression of this inherent logical weakness. The spirit of protest burst the arbitrary bonds of bibliolatry, while the spirit of Christianity shrank back aghast at the havoc that was made. But the general current of the great Protestant movement has been sweeping the modern mind farther and farther from its old Christian moorings; the powerful influences of science and commerce, of industry and democracy, have not only reinforced the predominant tendencies of Protestantism, but also operated upon Catholic Christianity to sap the very foundations of its dominion even over its own adherents. In spite of the most desperate resistance, Free Religion is winning the battle, and its victory is only a question of time. We are living in a period which is pregnant with infinitely profounder changes than the age of Constantine. Christianity is dying to-day as Paganism was dying then; and the world will inherit a blessing far more precious than that which it has lauded so long.

Now the prepotent rationalistic tendency of Protestantism which grew out of its "right of private judgment" has its logical ultimate in absolute Individualism, though nothing absolute ever gets expressed historically in any absolute form. It is perfectly fair to judge a principle by its remote consequences, though this course does not seem fair to those who would limit its proper extent by the actual extent to which they themselves carry it. To what does the "right of private judgment" conduct us, when emancipated from the confinement to mere Bible-interpretation by which it was originally restricted? Simply to this conclusion: that the individual thinker has no criterion of truth outside the action of his own individual mind—that he has no objective standard by which to correct the errors arising out of his own mental idiosyncrasies, his deficiencies of knowledge, his biases of prejudice, his inequalities of general development, his peculiarities in point of circumstance, situation, or education. From such disturbing causes as these no man is wholly free. They enter more or less into all his mental action, and more or less deflect his thought from absolute fidelity to truth. They require that a "personal equation" should be made in the case of every individual, in order to eliminate the inevitable mistakes of his "private judgment." So long as he is satisfied with mere subjective certainty, and when he has formed his beliefs as conscientiously as he can by the exercise of his own individual faculties alone, conceives himself to have reached the certainty of objective truth, just so long will he be exposed to the peril of great and grievous error. Only the concept of a practical personal infallibility would explain undoubting confidence in general conclusions thus reached, to the neglect of all objective tests.

Herein consists the unsatisfactory character of

Protestantism, when developed on its rationalistic side into pure Individualism. The "right of private judgment," exercised without regard to the necessity of correcting it by universal experience, makes a barren "yea, yea," "nay, nay," the last word of all dialogue or discussion, the baffling issue of all earnest mutual search for truth. The "right of private judgment" has its good side, undoubtedly, as well as its bad side. It thoroughly emancipates the individual from the domineering, overbearing authority which has been usurped by ecclesiastical conclaves or pontiffs or attributed to infallible scriptures. This emancipation is the negative but immense benefit conferred by the Protestant Reformation upon Christendom; at the present day, it constitutes the net result of this Reformation; it marks the limit of the progress actually attained by the fashionable religious radicalism, which is still in the stage of Individualism. But the other side of the "right of private judgment" is not good. The pendulum-swing from the Catholic extreme to the Individualist extreme has caused forgetfulness [of the fact that general advancement in the knowledge of truth is the result of general activities, not of individual achievements, that it is due to the combined experiments, observations, and reasonings of the whole race, not to the accumulated insights of any single individual. The coöperating intellects of innumerable discoverers, working in innumerable fields of investigation, have given to the world a vast body of ESTABLISHED TRUTHS, which the individual is not free to accept or reject at pleasure, but is bound to accept on peril of impeaching his own sanity. No truth, of course, can ever be established in the sense that it must not be called in question; if any one can overthrow it, he is at perfect liberty to do so. But very many truths are established in the sense that whoever questions them simply proclaims himself an ignoramus. Established truths of this order may be found in the propositions that the square root of two is a surd,—that the blood circulates in the human body,—that the earth is more than six thousand years old,—that contradictory propositions cannot both be true at the same time,—that cruelty, injustice, and untruthfulness are morally wrong. These are established truths of mathematics, physiology, geology, logic, ethics; and every science will furnish multitudes of similar instances. They are so completely established that to doubt them is simply to remove oneself from the category of intelligent and educated human beings. No "private judgment" in the world can venture to dispute them without branding itself as idiosyncrasy.

Now who or what has established these truths on a basis so impregnable? The "private judgment" of anybody? Not at all. No individual has established them, though some individual first discovered each of them. It is a matter of absolute indifference, now that they have been discovered, whether the individual assents or dissents; they stand just as securely as before in either case. He may knock his head against the rock; but he will not hurt the rock, at least. Nay, more than this. Not only has the individual not established these truths of science for others,—he has not even established any large part of them for himself. How many of our readers are able even to state, much less to prove, the grounds on which these scientific truths really rest? Is it not evident that most of us accept them on some other authority than that of our own "private judgment"? A very small portion of the established truths of science, if we have become proficient in the special branch to which they belong, we may be competent to establish for ourselves by obeying the ascertained laws of scientific proof. But the residue we simply "learn"—that is, accept as truths established for us by some other authority than our "private judgment"; and not to do this, instead of arguing in us superior discernment or independence, would simply convict us of the grossest folly. Now what is this other authority? UNIVERSAL REASON. And what do we mean by that?

In the first place, we do not mean a mere "vote of the majority." The consensus of very many minds is always entitled to respect, on any matter which has really called them into vigorous and earnest activity; but not, of course, if it is merely their indolent or indifferent assent to the usurpation of some self-constituted leader. As a general rule, most minds reason well enough, if their passions or interests are not unduly excited. They usually draw correct conclusions from such facts or premises as are fairly before their notice; they chiefly err when their premises are insufficient. Nevertheless, votes should be weighed, not counted, when the question is what to believe. The well-instructed individual possesses



a more legitimate influence upon belief than an ill-instructed multitude, as an exponent of the universal reason; in him it has a far better chance to act than it has through them. Again and again, in the history of science and philosophy and religion, the individual has been right as against the world; and by-and-by the world has acknowledged it. Not for a moment should we be supposed to counsel intellectual submission to ignoramus simply because they happen to be in force, when we maintain the supreme authority of universal reason. Its behests may be transmitted through the unanimity of all minds, the agreement of a few minds, or the solitary insight of one mind; they are not to be learned by the easy process of counting noses. On this point we wish to be well understood. The authority of universal reason is not that of universal suffrage—much less that of mob-law. The "vote of the majority" may be entitled to the profoundest respect, or to none whatever; this depends on their intelligence, their means of knowledge, their freedom from all bias of passion, prejudice, or interest. To determine the amount of weight that should attach to public opinion, public opinion must be itself tested by universal reason, which is by no means a necessary synonyme of it. While public opinion tends more and more to become a fit representative of universal reason through the gradual diffusion of the light of knowledge, it is yet true that there is no infallible oracle of universal reason, whether individual thought or public opinion; and it is only by the assumption that truth wins its own way with the world, that the opinion of a million individuals has any more weight than that of one.

This may be taken as a brief definition: *Universal Reason is Reason in harmony with the Universe.* It is universal, not necessarily in the sense of being actually expressed at any particular time by public opinion, but in the sense of being conformed to the universal laws of thought and the universal facts of existence. The first test of it is *logic*; the second is *verification*. If thought is inconsistent with itself, there is no use in trying to verify it; it is proved false by its own contradictoriness. But it may be perfectly self-consistent, and yet fail to be in harmony with facts; hence the necessity of verifying it before it is accepted as truth.

Here is a simple illustration. What is the product of eight by nine? "Seventy-six," says X. "Seventy-four," says Y. They disagree. Each insists that his own "private interpretation" is correct, and stands on the right of "private judgment." So they carry on an interminable and profitless discussion, until Z steps up with the Multiplication Table in his hand, and proves them to be both in the wrong. This illustrates precisely what we mean by the "appeal to facts." The Multiplication Table is not the mere "vote of the majority," though the majority certainly believe in it. Neither is it the decree of any infallible Pope or Sir Oracle. But it is an authority which the individual must acknowledge, or, like Dogberry, "write himself down an ass"; an authoritative tribunal by which the arithmetical disputes of individuals can be finally settled.

Now there is a great body of Established Truths which are just as authoritative over "private judgment" as the Multiplication Table. They represent the net results of human experience down to the present day. This experience has been built up by the contributions of individuals, of course; yet it speaks in the name of no one individual and in the name of no number of individuals, but simply in the name of the universal reason of the race. It leaves free scope for the exercise of individual liberty, which it never restricts; any individual may set himself up in opposition to it, and, if he can prove by logic and verification that he is right and the supposed universal reason wrong, he simply establishes a correction of the general experience, and vindicates himself thereby. But he can only do this by logic and verification; he cannot plead his "private judgment," or "private interpretation," or "private intuition." All these things go for nothing as respects mankind at large; they will do for the individual, but not for the race; they are useless in discussion, unless they can be backed up by logic and verification. The laws of thought and of knowledge which have been discovered and confirmed by the experience of millions and millions of truth-seekers, and proved to be valid by the existence of that vast body of accumulated truths known as Science, cannot be set aside by any one without making himself ridiculous. They are binding upon the individual; he may dispute them if he pleases, but he does this at his own peril; and if he fails to prove that he knows

more than all who have gone before him, he loses his case and must suffer the natural penalty.

There is nothing whatever in all this to discourage independence or originality of thought; for whoever knows that he has got hold of hitherto unsuspected truth will also know that in due time he will be upheld and vindicated by the universal reason itself. All he has to do is to stand by his thought, and make the necessary sacrifices in order to secure recognition for it. But in this case he is simply appealing from the universal reason as represented by his contemporaries to the universal reason as represented by posterity; he still recognizes the tribunal by which all individual thought must be ultimately, as it will be justly, judged. So long as man is finite, the universal reason of the human race can only approximate more and more to the universal reason of Nature; and, although this increasing approximation is always secured by the exercise of individual thought which penetrates deeper than the average thought of the age, nevertheless individual thought must in all cases hold its ground by means of logic and verification alone. Personal affirmation goes for nothing in the long run; it is the universal laws of intelligence that govern in the end. And the universal reason we defend, as against the confused claims of merely "private judgment," has attained its highest expression not in Christianity, Catholic or Protestant, but in Science.

#### THE SACRIFICE OF EDITH FREEMAN.

The world has some reason to thank every man who has "the courage of his opinions," however erroneous or bad those opinions may be; and we are mistaken if it will not be acknowledged before long that a most important service has been rendered to the cause of freethought by the creed-crazed father who lately took the life of his little daughter in obedience to a supposed call from heaven. That innocent child has, in a very real sense, yielded up her life for humanity. She has caused thousands of parents to recognize, as they never did before, the horrible character of the stories with which they have been poisoning the minds of their own children. Such parents know now what a faith like Abraham's means when reduced to practice; and they may well wonder, considering how the patriarch's faith has been extolled, that he has not had a greater number of imitators. They may thank the instincts of humanity and the influence of scepticism, not the teachings of the pulpit or the Sunday-school, that religious fanaticism has been kept in check to the extent to which it has been. But what are they to say to this man Freeman? What ground can any Orthodox believer have for blaming him or even expostulating with him? He said he had a message from heaven, a message of precisely similar character to one that we read of in the Bible: who is going to prove to him that he had not? Will the position be squarely taken up that heaven no longer undertakes to guide men's actions, and that everybody ought to know as much? How could such a position be maintained? The New Testament, far from hinting at any withdrawal of miraculous phenomena after Christ's departure, plainly foreshadows their extension. In the latter days, which so many consider these to be, young men are to see visions and old men to dream dreams. Will it be said that Freeman should have tested his vision in every possible way, in order to be satisfied of its divine origin and authority? Did the holy men of old do this? The word of the Lord used to come to them in dreams, and we never read that they had their doubts or suspicions. They were "obedient to the heavenly vision," and their faith was in every case counted to them for righteousness. There would be no room for faith if demonstration were required. The word of the Lord is its own evidence to the devout and attentive mind; to ask for a sign is the mark of an evil and adulterous generation.

But this man was mistaken, it may be urged, inasmuch as the resurrection of his child, which he was led to expect, did not happen. But is not a day with the Lord as a thousand years, and a thousand years as one day? Waiving that point, however, how is Freeman to blame, from an Orthodox point of view, for acting on the vision or revelation he believed he had? These are not things, as has already been remarked, that can be tested by vulgar methods; and if a man occasionally errs in obeying what he mistakenly holds to be a revelation, is it not better so than that all faith in revelations—distinct intimations of the will of heaven—should cease? What would become of Mr. Moody's theology and Fulton Street Prayer-Meeting theology, if belief in direct

divine action and influence should cease? The only difference between Freeman and thousands of others lies, not in the distinctness and speciality of the intimation which he believed he received, but in the sanguinary nature, in his case, of the divine behest. But surely that should not, in view of Scripture precedents, have caused him to hesitate. The foundation pillars of the whole Christian system of belief are sprinkled, or, rather we may say, drenched, with blood. God commanded Abraham to slay Isaac, and he afterwards gave up his own son to death in order to appease his own wrath. "Without the shedding of blood, there is no remission of sins"; and why should not Freeman have believed, on the authority of a revelation, that the blood of his innocent daughter would secure some great good to the world? He did believe this; and yet Christians, who have been talking blood all their lives, who read with approval and edification Mr. Moody's celebrated sermon on "The Blood," call the poor misguided father a fanatic and a murderer!

Our hope is strong that much good will come of this wretched affair. Many persons, we believe, will be led to see that the first thing to do in this world is to act upon the highest principles of human and social morality, and make these the stepping-stones to something higher, if anything higher there be. To plant ourselves in the kingdom of heaven before we have done half-justice to the kingdom of earth, and therefore before we can form any worthy conception of a higher state, is only to involve ourselves in the most serious and dangerous moral confusion. The last thing the present writer would wish would be to proclaim a materialistic finality to human hopes or aims; but this he feels very strongly: that, if there be a heaven, we must climb to it from earth, not swoop down to earth from celestial heights before we yet know what the world is or what its duties are. The foundations of a true religion, it might almost be said, are yet to be laid. We can only hope to rear the structure after we have learnt to do justice to all human relations, and found to what height human nature, following out its own best instincts, is adapted to rise.

W. D. L. S.

#### THE F. R. A. MEETING OF 1879.

The Annual Meeting of the Free Religious Association, held on the 29th and 30th of May, was one of the best of the whole dozen of annual meetings which the Association has had since it began its existence. In the qualities of enthusiasm, hopefulness, and courage, it reminded many of the old-time members, of some of the earliest conventions of the Association, when its ideas and methods were novel, and zeal was still fresh. And yet the year just closed had been one showing less active work on the part of the society than any preceding year. It was not anything in the past that gave this revived buoyancy of feeling: it was rather a new outlook for the future. It was the feeling shared and expressed by so many, that the time had come for the Association to enter on a new phase of enterprise for the spread and establishment of its principles. From this point of view it was a noted meeting, and will mark, perhaps, a new era in the history of the Free Religious movement. Time may prove it to have been what the Germans would call an *epoch making* convention.

Yet there was nothing forced in this new aspect of things. It was but the natural consequence of a spontaneous tendency that is evident in the liberal thought of the times towards more constructive work. This tendency was illustrated in Mr. Frothingham's address to the convention last year,—his closing words as President of the Association. It would be well if members would now re-read them in the light of this year's meeting. The tendency was further shown in Mr. Frothingham's greatly misinterpreted farewell discourse recently to his society in New York. Close observers of the liberal sentiment of the country who are in a position to feel its pulse report something of the same tendency, though often working as yet but vaguely. It appears also in THE INDEX; and the correspondence of the Secretary of the Association might be drawn upon for evidence of a growing desire for some more effective and united activity. It was Mr. Frothingham's hope and belief that the era of constructiveness was at hand, which led him earnestly to advocate the selection of Mr. Adler as his successor as President of the Association,—Mr. Adler, in his society in New York, having proved not only his belief in the principles of Free Religion, but his ability as a leader in putting them to work in institutions. Following this bent of liberal thought, the Report of the Executive Committee made the question of insti-



tuting some more effective modes of activity a special topic, and thus brought the matter directly before the Association for discussion.

There was not, however, so much consideration of this question at the business meeting as it was hoped there might be. Too much time was frittered away in minor criticism. Yet an excellent committee was appointed, consisting of Mr. C. D. B. Mills, of Syracuse, N.Y., and Mr. D. H. Clark, now of Boston, and Mr. Seth Hunt, of Florence, Mass., to mature some plan for the increased efficiency of the Association, and present it to the Executive Committee.

On Friday, the 30th, there were two very interesting and successful sessions in Parker Memorial Hall. Seldom have we had a convention when the speaking was so uniformly good. Considering that it was Decoration Day, and that, for the first time, from inability to secure a hall elsewhere, the meetings had to be held quite one side from the centre of the city, the audiences were unexpectedly large. At the opening, President Adler, in his half hour's introductory speech, made a very good impression, though reserving his main strength for his afternoon address. Mr. Chadwick followed with an hour's essay on "Theological and Rational Ethics." It was a vigorous and bright plea for utilitarianism as a moral philosophy. But the word *utility* was used in a large sense, to indicate, not that which may seem most expedient to the individual, but that which has been proved useful to the welfare of the greatest number in the evolution and education of the human race. In the after discussion, Mr. Savage touched very effectively on the inconsistency of expecting a sound morality on the old theological basis, since some of the doctrines of the old theology are positively immoral. Mr. Tiffany spoke of the great power of sympathy, in the presence of the actual concrete experiences of life, for setting in operation the right kind of practical moral motives. And Mr. Potter tried to show how the modern scientific view of human society, in respect, for instance, to the law of heredity, and the sanitary relations of human beings, and the necessary mutual dependence of the various social and industrial classes, would furnish new and powerful grounds of appeal to the moral sense.

But the great effort of the convention was Mr. Adler's address at the opening of the afternoon session. He took for his topic the Practical Needs of Free Religion; and for an hour and twenty minutes, without a scrap of paper or a note of any kind before him, he held the closest attention of the large audience, not by any vague rhetorical generalities about freedom, but by a discourse as elaborately thought out in all its points, and as cleanly finished in diction, as if it all had been spoken from a manuscript. His hearers at once felt the power of a trained thinker and speaker of exceptional strength, and, as they were carried along with him, could not help but catch something of his own enthusiastic conviction that Free Religion does not mean merely the holding of a convention for free discussion of religious problems, but has a large practical mission for human welfare which it is only just beginning to unfold. The President was fittingly followed by Messrs. Abbot, Hinckley, and Mills, each of whom, in the same direction, emphasized some point or points of the work needed to be done. In the evening the festival, happily presided over by Col. Higginson, gave an opportunity for the members and friends of the Association to come together in social intercourse, to cement bonds of friendship, and to congratulate one another over the good day's work.

This is but a hint of a specially good meeting. The usual printed pamphlet will appear in due time to tell the full story. That there will come some increased activity, some extension of practical enterprise, as the fruit of the meeting, many members certainly believe and hope. Others, perhaps, fear it as a change of base. There is, indeed, occasion for wisdom and caution, and for a candid consideration of obstacles. But there is room enough within the strict limits of the constitution for much enlargement of operations. Concerning the fundamental principles of the Association, there is no question. The only question is, How shall the Association proceed in applying them?

W. J. P.

A GOOD colored man once said, in a class-meeting: "Brethren, when I was a boy, I took a hatchet and went into de woods. When I found a tree dat was straight, big, and solid, I didn't touch dat tree; but when I found one leaning a little and hollow inside, I soon had him down. So when de debblil goes after Christians, he don't touch dem dat stand straight and true; but dem dat lean a little and are hollow inside."

## Communications.

### RATIONALISTIC AFFIRMATIONS.

DEAR INDEX:—

It is the common reproach of rationalism that it makes no affirmations of belief, but consists wholly of negations. This accusation is made and rests mainly upon the fact that it has no formulated consensus. It is, perhaps, quite natural that it should not have. When men break away from the moorings of supernaturalism and sail out upon the broad ocean of rational thought, in search of the undiscovered haven of absolute truth, it is not strange that they should pursue independent tracks and make independent discoveries. Such being the fact, it has often occurred to me that it would promote the spread of rationalism, if a considerable number of these explorers should report their respective discoveries and observations, so that they might be collated for the guidance of less experienced voyagers. Among the readers of THE INDEX, there must be many of the former class whose experiences, if briefly formulated, would be of great value in the construction of such a chart as I have hinted at. Of course, I am aware that among freethinkers there is much diversity of opinion; but still I am inclined to think that, upon comparing notes, there would be found a more general agreement upon fundamental questions than is commonly supposed. With a view, therefore, to ascertain the various points of divergence and agreement among liberals, I take the liberty to suggest that as many as feel inclined be requested to formulate their respective beliefs, and forward them to THE INDEX for publication. It seems to me that in this way much mutual benefit might be derived, and much valuable information diffused. In making the suggestion, I take it for granted that no liberal will dogmatize, but simply present, for the consideration of others, such points of belief as he or she may deem well grounded, subject to such modifications as subsequent investigation and reflection may suggest.

In a recent discourse delivered by Professor Adler before the Society for Ethical Culture in New York, that distinguished champion of freethought made a confession of faith to which, however much might be added, no reasonable man will object. In making his statement of belief, he set an example which I hope to see followed by other pulpit teachers of rationalism, and as many laymen as may feel disposed to contribute towards the general fund of rational religion.

Disclaiming all pretension to be classed with Professor Adler, or, indeed, any of the bright lights in the firmament of rationalism, but acting upon the adage that "a cat may look at a king," I will venture to state as briefly as possible some of the more prominent points of my belief. I am not so presumptuous, however, as to think them original, or that they possess any special value; but give them because, from whatever sources derived, they express my present convictions; and I only claim for them that candid consideration to which all sincerely conceived and honestly expressed sentiments are fairly entitled. However incongruous they may seem to those whose mental and moral organisms are essentially different from my own, or however inharmoniously they may fall upon ears attuned to more speculative melodies, I can only say that they are very comforting to me; that they enable me to bear the ills of life with composure; that they strip the grave of its terrors; that they permit me to contemplate death as a boon; and, finally, that they fill my soul with a joy which, if not ecstatic, is, at least, serene. I may be laboring under a strange hallucination, but, if I am, it is a delusion fraught with so much happiness, and is so essential to my peace of mind, that I do not desire to be awakened from it this side the grave.

1. I believe in an all-pervading, infinite power, co-existent and co-eternal with the universe, that I can neither define nor comprehend, but call God, without implying personality.

2. I believe in the immutability of the laws which govern the universe, in the orderly sequence of events; and that no event has occurred, or can occur, not in harmony with those laws.

3. I believe that man is a finite being, adapted to a finite state, and that his noblest vocation is to discover the secrets of Nature, and perfect himself in the knowledge of those things which are within the scope of finite comprehension.

4. I believe in the supreme authority of the book of Nature, which, scientifically interpreted, signifies law, progress, wisdom, beneficence.

5. I believe in the revelations of science, because they are verifiable, and are revelations to all mankind.

6. I believe that what are regarded as the ills and blessings of life proceed from the same beneficent source, and that he only has attained spiritual excellence who accepts the one or the other in the same serene and thankful spirit.

7. I neither affirm nor deny the immortality of the soul, but, entertaining an affirmative hope, rest content in the belief that if we are to have a spiritual existence after death, that condition will be subject to spiritual laws operating similarly to those laws of evolution which we everywhere observe in the material world; that as in this world all is not happiness, neither all despair, so in that we need not expect to find a state either of perfect bliss or unmitigated woe.

8. I believe in that religion which has for its objective the happiness of man in his earthly estate; that seeks the attainment of that end by earnest efforts to uplift him to higher and still higher planes

of virtue and intelligence; by the amelioration of the hard conditions which are his inheritance; by the establishment of governments based upon the equality of man and universal justice; by breaking asunder the chains of error and superstition which bind him to false conceptions of his origin and the purposes of his being; by the cultivation of his aesthetic and moral faculties, and the substitution of honest action for hypocritical pretence, of truth for falsehood, of realities for shams, of rational thought for metaphysical speculations, and of the facts of science for apocalyptic visions.

9. Finally, I believe in *death* as a precious boon to man; that beyond it we know nothing and need fear nothing, since that beneficence which attends all mundane things may confidently be expected to wait upon the events of the celestial kingdom, into whose secrets, for wise though inscrutable purposes, we are not permitted to penetrate.

DANIEL CONY.

WOBURN, Mass., May, 1879.

### ANALYSIS OF GOETHE'S "ELECTIVE AFFINITIES."

The central idea of the *Elective Affinities* is the sanctity of the marriage relation. "What God or Fate hath joined together, let no man put asunder"—is the lesson to be learned in this most moral of moral tales. With a skillful hand Goethe has laid bare the inmost recesses of the human heart, held up to view its loves, its passions, and its weakness, and shown too its superhuman strength, its firmness, and its nobility. He brings before us a couple, happy in their relation to each other as husband and wife. No strong, passionate sentiment binds them together; their tastes are similar, their friendship sincere; and this friendship and similarity of tastes they mistake for conjugal love. Meanwhile Charlotte, the prudent, discreet wife, all unconsciously finds herself in love with and beloved by her husband's friend, the Captain; and quite as unconsciously Edward, the impetuous husband, falls in love with and is loved by his wife's niece Otilie. Under these circumstances it becomes a serious question whether the present legal condition of affairs ought not to give place to a higher law,—whether the marriage ought not to be one of heart to heart and not a mere outward form.

Before the question is fairly decided, a new obstacle presents itself,—a child comes, having claims on the united love of father and mother. The mother, keen-sighted and rigidly loyal to duty, gladly accepts this solution of the problem as sufficient; but the father, blind to everything except his own impulsive wishes, recognizes this obstacle as really no obstacle. To be sure, he is the flesh and blood parent of his child, as is also Charlotte; but in his heart he had embraced Otilie, and his wife in her heart had embraced the Captain. Edward declares such a union to be a moral adultery, and the offspring illegitimate in the highest sense.

Otilie will take no decisive steps. Here is one of those deep, magnetic natures, passive rather than active,—one whose mysterious attraction is wondrously felt, and yet never to be explained. With Edward we too find her irresistible. We cannot blame him for loving what is so lovely. He has great regard and respect for his wife, but Otilie stirs the depths of his heart. With his wife his cup of happiness seemed full, but with Otilie his cup ran over; and this excess was almost essential to the impulsive, intemperate Edward. The Captain is a staid, reasonable man, always with an eye to the eternal fitness of things; and if, in a moment of passion, he went so far as to kiss Charlotte's hand, he recovers himself immediately and begs her forgiveness. Throughout the story he is ready to act as propriety demands, and it is not strange that Charlotte, with her great love of order and her rare domestic accomplishments, should have an affinity for so proper a man as the Captain.

There is a spirit of fate brooding over this novel that reminds us of the fate in the old Greek dramas. Neither party dares to take active responsibility. Even Edward, who is precipitately active, is willing that fate should decide for him. He enters the army, is always in the foremost ranks, always rushes upon the enemy as if he knew Otilie were beyond. He has continually in mind the thought of the glass bearing his initial and Otilie's which did not break when it was tossed recklessly in the air, and he believes the same fate will be quite as careful over their united destinies, let him risk what dangers he may. Otilie patiently waits her fate to be decided so soon as Charlotte and Edward shall have separated. Full of intense yearning and longing, of love which beareth all things and hopeth all things, every thought, every act, is for Edward. In the plants, the trees, she sees only Edward's plants, Edward's trees. She tends the child because it is Edward's child. Love for Edward becomes her existence. As Otilie represents love, Charlotte represents a wise, judicious understanding. Deliberately she weighs the *pros* and *cons*, leaving her own heart entirely out of the balance. She waits, hoping that time and the thought of his boy will cool Edward's passion; that employment and perhaps a new lover will divert Otilie. As for the Captain, he can always wait for the fit time and place.

The fate which Edward trusted so implicitly does not desert him. Safe from the untold dangers of the war, he believes that fate has decided for him. He meets the Captain, tells him of his decision, overcomes the Captain's scruples as to public opinion, and, having arranged suitably for the maintenance of the Captain and Charlotte, starts the Captain for the execution of his plans. Here again fate steps in. Otilie with the child had gone to the farther shore of the pond; the boy asleep on the grass, Otilie sits beside him reading; Edward suddenly appears. With all her surprise and emotion, Otilie will make no



promise to Edward until she hears the result of the Captain's interview with Charlotte. Full of agitation, she leaves Edward, goes to the boat; but alas! in her confusion she loses her foothold just as she was stepping into the boat. The child falls into the water and is drowned.

Fate seems now to have answered the question. So Charlotte thinks, so the Captain, as well as Edward. Then it is that Ottilie with superhuman courage and fortitude declares that she will never marry Edward. Clearly she sees the sin into which she was entangled, and in the depths of her heart she will forgive herself only under condition of fullest renunciation. And Ottilie remains inflexibly firm in her purpose. With this state of affairs, nothing remains for her but death. Love is her existence; deny her that and she must die. The poet could not do otherwise than follow the course of Nature. To Edward life is nothing without Ottilie. Only death is desirable, for death alone restores Ottilie to him. A gracious fate grants his desire.

Such is the phase in which Goethe has viewed one of the most vital questions of the present time. He has chosen no random characters for his dramatic personæ. All who are needed to discuss or weigh the important subject are brought together. Cool, calm, deliberate reason we see in the person of Charlotte. Passion is represented by Edward. Ottilie is love, and the Captain public opinion. For in discussing this question of the marriage relation, all of these have a voice in the matter. Passion is loud and demonstrative. It knows only its own desires. It will overthrow everything between itself and its object. Its own might makes it right, and it acknowledges no law but its blind instincts. Reason too, as well as passion, has an interest in discussing this question. Nature has made the parents the guardians of the child, and reason doubts whether it may be right to leave the child to the protection of others, however suitable they may be; but on the other hand, reason sees that where two are unequally yoked together there is discord which cannot have other than ill effects on the child. In this dilemma reason cannot decide, but appeals to a higher tribunal—to love; for love alone can solve the question,—a love which is true to the highest and noblest, a love free from passion; and this love promptly decides upon self-renunciation. So when reason and passion and public opinion would err, love in the person of Ottilie reveals the highest truth. She decides all. She alone is capable of seeing the truth,—feeling it, perhaps we should say; for it is the heart, not the head, which makes the decision.

Whoever calls this novel of Goethe's immoral, and lax in its principles, must needs be more spotless than sanctity itself. With rigid sacrifice and renunciation, Goethe demands not only the sacredness of the marriage relation in outward form, but also that its inmost spirit should be inviolate. He requires that marriage should be no mere friendship brought about by propinquity or a harmony of tastes; he demands that the highest love, the utmost fidelity, the closest union, should be the bonds of marriage. If marriage has been established on any other basis, he gives to the unfortunate pair no alternative but the strictest loyalty to each other. If diversion is to be found, it is in useful employment and not in the arms or caresses of another.

It has been said of Shakespeare's plays that each is an organic whole, that every subordinate part has its peculiar fitness and adaptation to the entire play, as the leaf, the twig, and the roots do to the tree. So of this novel of Goethe's. Not simply by its fruits, as seen in the *dénouement*, do we know it, but every minute part reveals the nature and character of the whole.

Almost at the outset the chemical affinities of metals and fluids become the subject of conversation. No better figure or illustration could be found to show the wonderful, secret workings of heart to heart and soul to soul than this affinity of matter for its own. Hence, magnetism and the mysteries of love play an important part throughout the book. The influence of Ottilie is magnetic. She attracts, not by her brilliant intellect or rare abilities, but by her magnetism; therefore it is those of the opposite sex who are drawn to her. The Superior, Luciana, and Charlotte know nothing of those hidden qualities of Ottilie's which attract the Assistant and the Architect as well as Edward. Edward on one occasion thinks Ottilie's conversation wonderful, and Charlotte coolly reminded him that Ottilie had not said a word.

Not only does magnetic force play an important part in the book, but also that force which comes from human law and social organization. We find much said here in relation to order, harmony of arrangement, and taste. Landscape gardening is introduced, as also architecture; this, too, with no slight or indirect bearing on the whole. As the gardener in subdividing and compelling Nature to his own ends and purposes must first consult her original tendencies, and govern all his plans by that; and as the architect cannot build according to his own wilfulness or caprice, but must subject himself to the eternal laws of beauty and order, so must man in his social relations look not merely to his own passions and desires, however lawful in and of themselves. He must conform to the social laws of Nature, must do no violence to the spirit of the times, but, on the contrary, come into a sacred harmony with it.

Like Shakespeare, Dante, and Homer, Goethe gives a portrait of his characters with a single stroke of the pen. Ottilie's beautiful eyes, Charlotte's foot, Edward's deep, rich voice, are as significant as Homer's "white-armed Juno," or Shakespeare's "gentle Desdemona." It was absolutely essential that Ottilie should have beautiful eyes. Reticent as she is, it was necessary that "the windows of the soul" should reveal the inner life. Love does not express itself in words. It has no voice. Passion is deep, intense,

expressive. Hence, Edward's voice is deep and rich. Goethe was right in giving fate so active a part in this novel; for outside the human will, beyond human forethought, there seems at times a destiny, perverse or otherwise, that stands at the helm of affairs and gives direction, if not decision; and in no affairs does a destiny or blind fate seem to take more control than in matters of the heart.

Goethe is no cruel scientist dissecting human weakness merely to gratify his own or a public idle curiosity. He is a healing physician. Coolly and calmly he makes a diagnosis of the case, then prescribes, however severe, the needful remedy; and, as already hinted, the remedy in the case before us is useful activity. The old legend relating to the fall of man makes God pronounce labor as a curse upon the guilty pair. Goethe changes this curse into the greatest blessing, making it the healing balm for sick souls. Thus renunciation, that sacrifice of self for the highest good of others, becomes that losing of life which shall find itself again; not a narrow, individual life, but a life which opens out into the broadest personality, a life which has become one with God.

MRS. C. K. SHERMAN.

CHICAGO, May, 1879.

[We cannot forbear expressing our admiration of this beautiful and noble paper, for which we heartily thank the writer.—ED.]

#### SUNDAY-SCHOOLS.

In conversing on the subject of education a few days ago with a mother (a noble woman, belonging to the school of freethought, who is noted for originality and for breadth of views in all directions), I was led to see in a clearer light than ever before how much the progress of society depends upon directing mental tendencies in the young into right channels, in opening up to them a safety-valve through which the accumulated errors and superstitions of centuries may have an opportunity to escape, and in entering ourselves more intensely into the embryo thought of the rising generation.

If those who are in the decline of life would forecast the future, and see, as in a mirror, what society will be twenty or thirty years hence, they can do so more effectually by bringing themselves into sympathy with the views and feelings of the young than they can by any sharp contrast with years gone by. Reform moves in a geometric ratio.

Those how in their teens are soon to lead in legislative and ecclesiastical bodies,—in schools of art and science, in the kingdom of literature, and in all the activities of life. A score of years hence, society will be shaped into the image of what these young people believe to be right to-day, and so on indefinitely.

Those who would lead the race to grander revelations of truth and to greater consecration to duty, who, as parent or teacher, would help to reorganize society on a purer basis, must dig up as fast as propagated the seeds of bigotry to prevent their becoming so mixed with the delightful associations and precious memories of youth as to make it a labor requiring almost superhuman strength to eradicate that which in process of years is plainly seen to be an egregious error.

Would that every free religious association in the land could be supplemented by a lyceum for children, where independence of thought would be encouraged, and where teaching should be, not in the letter which killeth, but in the spirit that maketh alive.

The lady to whom I have above alluded has a family of children who have been brought up to think for themselves, and who, in consequence, are exceptionally independent.

One of them, a thoughtful girl of eight years, came home one day from the Unitarian Sunday-school and said: "Mother, I thought Unitarians believed that all men are the sons of God. Why do they always give us lessons about Jesus, and never about other great and good men?"

A large proportion of the Unitarian Sunday-schools are far in the rear even of Unitarian churches in their teaching. They remain in the old ruts. It is exceptional when they illustrate their instruction with other periods of the world's history than those of the Old and New Testaments.

Mothers are often pained to perceive that their own careful training is being counteracted by the indelible impressions which a biased, one-sided view makes on the young mind.

However, in after years, reason may assert the fact that there are older Bibles containing truth, and other great religious leaders than those recorded in the Hebrew Scriptures, it will be scarcely possible for them to realize it, and to lift their eyes above the horizon of their childhood's theological environment.

It is a serious question for radicals to consider how their children are to develop and to perpetuate the cardinal virtues, love of truth and devotion to duty. To this end they should be encouraged and stimulated in every pursuit tending to cultivate the higher attributes of their being,—reverence, imagination, the love of the beautiful, the sentiments of wonder and awe.

Let them read biographical sketches calculated to kindle admiration for deeds of heroism, of noble self-sacrifice, and of moral grandeur. The contagion of such companionship will continually incite the reader to nobler pursuits and to higher aims in life. There is a natural impulse in the child's mind to piety, seeking after God—the absolute Good. The tender religious sentiments of children should never be repressed. They should meet with the most profound response and the warmest sympathy from parents, guardians, and teachers. Should children and young people fail to find among liberals a response to their emotional natures, they will be in

imminent danger of becoming lured into those periodical gatherings (so demoralizing in their tendency) denominated revival meetings, in which they would be likely to look upon mistaken zeal, vehement exhortation, and vociferous prayer as genuine earnestness and piety. Brought under the magnetism with which all assemblies swayed by a common purpose (whatever that purpose may be) are more or less surcharged, they will be coerced by the bugbear, "miserable sinner, trembling under the wrath of God," and will naturally fall into the spirit of the occasion, uniting with unction in Moody's revival song:—

"Till unto Jesus' cross you cling,  
Doing is a deadly thing."

Thus putting faith and belief in dogma before a true life and a pure heart.

In accordance with the universal custom of convening young people on Sunday for the purpose of indoctrinating them into denominational tenets or imparting what is called religious instruction, liberal thinkers should institute some means of interesting their children on the same day as an offset, and in self-defence; for if no innocent recreations united with healthful mental stimulants are provided for the children of radicals, they will naturally fall into line with their companions for whom there is assiduous painstaking (if they chance to belong to Sunday-schools of an Orthodox type) in the way of picnics, entertainments, etc.

Many are the mothers who are anxiously waiting to avail themselves of some school or lyceum where their children can have desirable associations with others, thereby helping to develop symmetrically their social natures, and at the same time to protect them from the harmful training, the pseudo-religion, to which their susceptible natures would surely be subjected, were they to attend any Sunday-school accessible to them, in most of which eternal damnation and other sectarian dogmas calculated to poison the springs of life are systematically and indelibly impressed.

Goethe said, "Nothing that can happen to a mortal body can harm an immortal soul." Let us teach the young that the love and not the fear of God is the beginning of wisdom; let us teach them to fear nothing but *wrong-doing*; above all things to be true to themselves, implicitly to follow the dictates of conscience to whatever stake it may lead,—a conscience guided by reason and aided by the light which can be obtained from any and all sources.

ANNA GARDNER.

#### WHY THE MODIFIERS ARE RIGHT.

BOSTON, May 30.

MR. ABBOT:

Dear Sir,—Most of the Liberal Leaguers who desire the repeal of the United States postal law give as a reason for such desire, that, as the Constitution of the Nation declares that the "freedom of the press" shall not be abridged, therefore the utmost licentiousness as to mailable matter must be permitted. Cannot these people see that there is a vast difference between *liberty* and *licentiousness*, and that, while the former is a great benefit to mankind, the latter is a great injury?

A large majority of these same Liberal Leaguers confess, however, that the States may rightfully make laws against really obscene literature, pictures, etc., totally forgetting that the Constitutions of the States, equally with that of the Federal government, declare that the liberty of the press shall not be abridged; and, consequently, if there is no difference between freedom and licentiousness, then no State can suppress such matter.

Again, if liberty and licentiousness are inseparable, how then can any State rightfully make laws forbidding indecency in persons? Do not State Constitutions declare for liberty of persons, as well as of the press? There certainly is a difference, as wide as the divergence between right and wrong, that separates glorious and invaluable liberty from base and unnecessary licentiousness. For my part, Mr. Editor, I hold that a United States postal and other laws—and State laws, besides—against such debasing, dangerous, and wholly unnecessary works are morally and constitutionally righteous, wise, and needed; but they must be so framed and guarded that no person can be made to suffer in the least under them for writing, publishing, or selling works of *fact* or of *opinion*, when expressed in ordinarily decent language or design, or even when expressed in any language or design which the author may find essential to his or her full thought.

Full expression of thought concerning all facts and all opinions being the very essence of freedom—in fact, the "right preservative of rights," and, consequently, sacred anywhere and everywhere—must not be hindered; but thought must be clothed in as decent words or designs as possible, under penalty of the law.

GEORGE NATHAN HILL.

THE *Christian at Work* thinks Ruskin never said a truer thing than this: "If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it." Toil is the law. Pleasure comes through toil, and not by self-indulgence and idleness. When one gets to love work, his life is a happy one. Said a poor man in Brooklyn, the other day, with a family of eleven to provide for: "If I were worth a million dollars, I should not wish to do much different than I do now every day, working hour after hour. I love it a thousand times better than to rest." He has for nearly half a century been surrounded by workers, and has caught the spirit of industry. He loves his work better than food or sleep. He is happy who has conquered laziness, once and forever.



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WM. J. POTTER, Sec. F. R. A.

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To foster a nobler spirit and quicken a higher purpose, both in society and in the individual:

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

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2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.  
3. UNIVERSAL EDUCATION: THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.  
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SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and feasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

GOODBY for a season, kind friends. This is our last number of THE INDEX for three months. We bespeak your cordial and staunch support of our temporary successor, Mr. Clark—a good man and true, who has toiled faithfully and sacrificed much in our common cause.

"HE WHO lives a hundred years, vicious and unrestrained,—a life of one day is better, if a man is virtuous and reflecting." So taught Buddha in the *Dhammapada*.

WHAT CONFUCIUS thought of contempt for the Consensus of the Competent is pithily expressed as follows, in the *Doctrine of the Mean*, chapter xxviii.:

"Let a man who is ignorant be fond of using his own judgment,—let a man without rank be fond of assuming a directing power to himself,—let a man who is living in the present age go back to the ways of antiquity: on the persons of all who act thus calamities will be sure to come."

MR. GLADSTONE says that he long since learned that no scheme of religion supplies a safe or invariable measure of religious character and conduct; and he adds: "I do not mean that belief and conduct are disconnected; but I take personal belief to be only one among a variety of influences which govern life." Some "liberals" have the habit of considering all church-members hypocrites and all liberals heroes and saints. Observation shows that both sides of this opinion are prejudices.

THE CHICAGO *Jewish Advance* quotes from Professor Hommel's *Literature of the Law* (Leipzig, 1761) this beautifully just description of Spinoza: "*Homo negus Judæus, negus Christianus, sed philosophus ex Cartesii schola, quo vix Socrates aut Epictetus purior vixit,—atheus, ut ita dicam, religiosissimus.*" [A man neither Jewish nor Christian, but a philosopher of the Cartesian school, than whom scarcely Socrates or Epictetus lived more purely,—an atheist, so to speak, in the highest degree religious.]

WIT, like beauty, is "its own excuse for being." William H. Smith, the First Lord of the Admiralty, who has been satirized in "Pinafore" as *Sir Joseph Porter, K. C. B.*, is accredited with the following witicism at the expense of J. Norman Lockyer, the English scientist and editor of *Nature*. Mr. Lockyer had made some assertion not remarkable for reserve or a lack of self-confidence, whereupon the Lord of the Admiralty remarked: "The only trouble with Lockyer is that he doesn't comprehend the difference between the 'author' and the 'editor' of *Nature*."

THE TOTAL NUMBER of persons in Holy Orders in the Russian Empire is about 100,000. There are 420 cathedrals, 38,302 churches, and 12,408 chapels. Of late years 423 new churches have been built every year. In 1877 about 11,300 persons entered the Orthodox Church, including 653 Protestants and 1,339 Roman Catholics. In the monastic institutions there are 10,500 monks and 16,000 nuns. The translation of the Bible into Russian was begun in 1856 and not completed until 1877. The first edition, which consisted of 24,000 copies, has been exhausted, and a second is in press.

SEVERAL YEARS ago, an essay of ours on "Love and Justice" which contained thoughts similar to the following called out a decided protest from a distinguished liberal; but now they are published in the *Christian Register*, and quoted without dissent by *Unity*: "E. P. Powell, in an article in the *Christian Register*, says 'the very soul of human want' is 'common honesty.' 'Love has been talked about and prayed about so much in the churches, that it has degenerated into a sickly sentiment, with a thoroughly upas atmosphere.' 'The maudlin effort to create a tenderness between the soul and the Infinite effervesces in conceit, in self-deception, in lies. The

principle of square dealing between man and man, and between the soul and God, is safe and sure.'"

REV. DR. PEABODY, of Harvard College, is one of the best men in the world. Yet, in his baccalaureate sermon last Sunday, he could make such a statement as this, notwithstanding the fact that nearly every great defaulter and embezzler for years has been noted for "loyalty to Christ": "So far as there has been among educated men a decline of loyalty to Christ and his gospel, there has been a decline in those qualities which claim confidence and honor, which ensure unblemished reputation, which minister to social well-being, and to the integrity and purity of public life. A non-Christian culture has utterly failed to justify itself in its nurslings." The absolute opposite of this statement would be the truth. Compare with it the wiser statements above quoted from Hommel and Gladstone.

THE RAISING by Leo XIII. of the Lieutenant of the Sovereign Order of St. John of Jerusalem to the dignity of Grand Master brings into notice an institution whose very existence was for a long time almost ignored. It was founded in the Holy Land in the year 1048, and lost its last Grand Master in 1898, since which year its affairs have been administered by a bailiff holding the title of Lieutenant. With the outbreak of the Franco-German war, the Order acquired renown in Europe—though renown of a different kind from that gained by their predecessors in the early ages—by good services among the sick and wounded on the field of battle. Its seat at present is at Rome, where it possesses a magnificent home in the midst of a large garden on the eastern slopes of the Aventine Hill. The institution is also known as the Order of Malta.

THE ARTICLES explaining the philosophical position of the late Professor William Kingdon Clifford, of University College, London, are thus enumerated by the *Scientific American*: "The position taken up by Professor Clifford in philosophy was never comprehensively defined by himself, but must be collected from his numerous papers and lectures of the last few years. In pure metaphysics may be specified articles on 'Body and Mind' (*Fortnightly Review*, 1875) and the 'Nature of Things-in-Themselves' (*Mind*, 1878); in ethics, 'The Scientific Basis of Morals' (*Contemporary Review*, 1875), 'Right and Wrong' (*Fortnightly Review*, 1876); and in the application of ethical theory to social and religious questions, 'The Ethics of Belief' (*Contemporary Review*, 1876), 'The Bearing of Morals on Religion' (*Fortnightly Review*, 1877), and an article on Virchow's address on the freedom of science (*Nineteenth Century*, 1878)."

THE LONDON *Lancet* says that, in the report on "Sanitary Measures in India," which has just been presented to Parliament, it appears that last year 21,682 fatal cases from attacks of wild animals had occurred in ten provinces, the largest number being in Bengal,—namely, 10,062. The deaths from snake-bites alone in the Punjab last year were 828, against 979 in the preceding year. As showing the rapidly fatal effects from the bite of the cobra, the commonest and most deadly of Indian poisonous snakes, Surgeon A. J. Wall states that one night, about half-past twelve o'clock, a Hindu punka-cooly, aged forty, while sleeping in the veranda of the doctor's house was bitten on the shoulder by a snake about three feet long. The noise and confusion soon awoke Mr. Wall, who at once hastened to the assistance of his servant, and after waiting for a short time for some ammonia, he proceeded to inject it, as recommended by Sir Joseph Fayrer and Professor Halford, previously giving the patient plenty of brandy, walking him rapidly about, etc.; yet, notwithstanding all attention, the man died in sixty-five minutes after the attack. Mr. Wall adds that the remedy had as little effect on the symptoms as it had on the result.



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Chartered by the National Liberal League of America.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown.  
 Issued to the President and Secretary on behalf of the Florence Liberal League.  
 SYRACUSE, N.Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.  
 ALBANY, N.Y.—President, Thomas J. Hennessy; Secretary, Thomas Dugan.  
 Issued to the President and Secretary on behalf of the Albany Liberal Association.  
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 Issued to the President and Secretary on behalf of the Passaic City Liberal League.  
 JACKSONVILLE, ILL.—President, David Prince; Secretary, Miss J. M. Meek.  
 Issued to the President and Secretary on behalf of the Jacksonville Liberal League.  
 ROCHESTER, N.Y.—President, Anson C. Allen; Secretary, Hume H. Cale.  
 Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.  
 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.  
 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MORIS HAYS, Rochester, N.Y.  
 FRAVELIN GOODYEAR, Cort-S. E. URSINO, West Newton, Ind., N.Y.  
 Z. T. WATKINS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.  
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 T. C. GAGE, Fayetteville, N.Y. D. G. CRANDON, Chelsea, Mass.  
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 JOHN NILL, Watertown, N.Y. JOSEPH McDONOUGH, Albany, N.Y.  
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 JAMES B. FIER, Rochester, N.Y. C. D. B. MILLS, Syracuse, N.Y.  
 DAVID H. CLARK, Florence, Mass. P. HALLOWELL, Boston, Mass.

## The Commands of the Lord: Where Do we Find Them?

A SERMON PREACHED IN THE UNITARIAN CHURCH, NEW BEDFORD, ON SUNDAY, MAY 11.

BY WM. J. POTTER.

At the close of my discourse last Sunday, I referred to that dreadful tragedy of human sacrifice which has recently occurred in a neighboring town, and which has so shocked the intelligence and humanity of all civilized communities. I simply referred to it as showing the survival in this enlightened century of a cruel superstition belonging to a barbarous age. And this is the most obvious thought elicited on first reading the tale of the incredible deed,—the utter incongruity of such a faith and act with the surrounding civilization of the community. It has been commonly claimed that nowhere in the world would you find a State with a population more generally enlightened, orderly, and humane than in Massachusetts; that nowhere else has civilization lifted a whole people to so high a grade of intelligence, comfort, self-control, and good government. Yet it is in Massachusetts that this monstrous deed has been committed. It is in Massachusetts that a company of people have been found, who, on hearing of the deed, were ready to defend it on the ground of their religious faith. It is in Massachusetts, whose common schools have been the first and foremost in our country, that this act of barbarous and bloody superstition has appeared. Massachusetts has had deeds of black wickedness, deeds of atrocious cruelty and crime; but never, I think, in all its history, including even its era of the witchcraft mania and the persecution of the Quakers, has it had a deed quite parallel to this in cold, deliberative, unnatural horror. Here was no rash act of frenzied excitement, no ebullition of passion, no raving of an uncontrolled maniac, no criminal motive of self-interest; but it was an act premeditated, yet without malice,—an act which the doer talked over with his wife, prayed over to his God, committed at last in obedience to what he believed to be a Divine command.

It would be a relief to be able to say with clear consciousness that it was an act of insanity. But if insanity there was, it is a kind of insanity for which it must be seriously questioned whether we can safely proclaim irresponsibility. The man was certainly sane on all other points, and (though this is no evidence perhaps) himself disclaimed eagerly any such plea in his behalf. That his reason on this point must have been clouded, his conscience and heart warped from their natural courses, by his religious faith, may be readily admitted. But this does not necessarily prove him insane; it only shows that his act was the result of an ignorant and superstitious faith. But it may have been no more insane than is

any ignorant and irrational religious conviction sincerely held and acted upon. If he was insane, the others who listened to his recital of the act and were ready to excuse and shield him for it must have been insane also. This question, however, of insanity will doubtless be discussed in due time before the courts, as well as some other legal aspects of this strange case. It may be more wise as well as more humane to treat such a case as insanity, even if it be not clear that it is insanity, since no criminal motive is shown; but that persons liable to commit such deeds are to be allowed personal freedom, on the ground of the rights of private conscience, is a position that no civilized government can take for a moment. Private conscience has its rights. Religious faith has its rights. But they have no rights to take the lives of innocent children. They have no rights to import the practices of Dahomey into this country of enlightenment and civil order. They have no rights to re-establish the worship of Melch in this nineteenth century. Here are questions, therefore, that concern the pulpit, that concern religion. This horror has its lessons for the religious, church-going people of America, which must be considered in all seriousness and candor. It brings up the question, How far does the right of private judgment extend? Is it an absolute right, or does it have its limitations? It brings up, behind this, the deeper and the more distinctly religious question, How is the divine will made known to mankind? How do we know what are the Lord's commands?

That the perpetrator of this horror was sincere in his profession of religious faith, there can be no question. The deed itself attests his sincerity. His success in silencing the pleadings of his heart; his persistence in going on to the consummation of the act when the expected supernatural staying of his arm by Almighty interposition did not come; his faith that on the third day there would be a resurrection to life, and when this did not happen, that God would yet vindicate him in some way not revealed; his calm insistence still that he has done only what was right,—these all bear witness to the man's terrible sincerity in his convictions. He was sincere where others of the same faith are only half sincere. He believed fully and absolutely that he was obeying a command of God. There can be no doubt about that. He took a strong and vivid impression that was made in some way upon his mind as a direct voice from heaven. Perhaps, as has often been the case with religious enthusiasts, he imagined that he actually heard an articulate voice. However this may be, he had no question that it was the Lord who spoke to him and required this deed at his hands.

Now how is it possible that a man at this era of enlightenment could come to such a belief as this? Where shall we find the genesis of such a faith? I answer, and with deliberate judgment as to the full meaning of my words, that this belief and action are only an extreme yet entirely legitimate result of the popular faith in supernaturalism as the only true and fundamental basis of religion. This is the Orthodox belief throughout Christendom,—the belief that is inculcated in the vast majority of Christian pulpits and theological books, and that is commonly reckoned as the only sound and saving faith. To deny it is to be counted a heretic. The common Christian teaching is that it is by miracle rather than by the natural processes of law and life that the Almighty reveals himself. And though it be held, as most Protestants hold, that the days of miracles are past, none the less it is believed and urged that originally, and during the whole era when the true religion was being revealed to mankind, the process was a miraculous one. The natural mind of man, it is claimed, was utterly incapable of originating any true religious ideas. The natural reason of man was only foolishness before God, and could not be depended upon as a guide. The natural heart of man was desperately corrupt, and could only lead to wickedness and perdition. The natural world itself was under a curse. Therefore, it was argued, only by supernatural process, only by miracle, only by special interposition of the Almighty, could the divine standard of truth and the law of duty be made known to mankind. God could only make known his will by annulling natural law so as first to display his power; by appearing personally, as to Moses on Mt. Sinai; by orally dictating his commandments and directing that they be engraved on tables of stone; by talking audibly or sending messengers to certain chosen men, as to Adam in Eden, and to Abraham and Joshua and others of the patriarchs and prophets; by incarnating himself in certain chosen and exceptional human forms, as in Jesus of Nazareth; by inspiring certain prophets and apostles to write down what was to be believed as truth and right in books to be saved for all time. In all this, the natural origin and growth and development of religious ideas and institutions is utterly discarded. The whole process is a supernatural, miraculous one. And religion is therefore represented as something that is alien to man's natural life and experiences; as something to which man's natural faculties and sentiments are hostile; as something which they cannot produce and which may require their sacrifice. With respect to the origin and establishment of religion, this I think must be accepted as a fair statement by the majority of Christian believers, Catholic and Protestant.

And now I affirm that, when people have been taught from their youth up that religion has been introduced and maintained among mankind in this way, it is nothing incredible, but on the contrary an event to be naturally expected, if some of them should come to believe that these same processes of religious revelation are continued to-day, and that they themselves are the personal subjects and instruments of them. Nay, some of the largest and most powerful Protestant sects have directly taught that God does communicate with individual souls by



direct personal voice to-day,—by something that is not conscience nor reason nor the voice of the human heart, but something above and apart from them and different from them,—and that personal religion, when vital, is always a supernatural experience, dependent on the mysterious coming of the Holy Spirit to break down and subdue the natural man, and to bring the whole human nature into subjection to this foreign power, which the human heart naturally resists and rejects. I say, therefore, that the Pocasset tragedy is but a literal and logical carrying out of this theory of religion, as it might be carried out by any person of narrow mind, whose chief reading is the Bible and certain partisan commentaries upon it, and who has a devout and earnest and practical faith that this book literally contains the whole truth and nothing but the truth. When such a person comes with his claim that he has received a divine command to sacrifice his child, and cites the Old Testament command to Abraham to slay Isaac, and the New Testament belief in the resurrection of a slain body to support him in his claim, how on this theory of religion is he to be consistently met and answered? Will you venture the puerile answer I have somewhere seen offered, that the Lord appeared in bodily form to Abraham and the other heroes of the Old Testament, so that Abraham actually saw him with his outward eyes and heard him with his outward ears, and that he did not so appear to this modern imitator of Abraham? But the record with regard to Abraham does not bear out the answer. It is not said that Jehovah was seen by the patriarch, and the voice that is said to have spoken was the voice of an angel in heaven. But even if the record did bear out the answer, it would hardly be accepted by any Biblical scholars of authority to-day. It is the crudity of an era of Biblical interpretation that is past. The answer attempted more likely would be that those things took place under a dispensation that is past, and are no criterion for present guidance. But how, on this theory of religion, will you prove that those things are past, against a claim that they are still present, without bringing in as witnesses and advocates those very faculties of the human mind—the natural reason, the natural conscience, the natural affections of the heart—whose competence the theory has denied?

The Roman Catholic has a practical advantage over the Protestant in this matter, inasmuch as, though professing to believe in the continued exercise of miraculous power in the Church, he maintains that this power is held under the keeping and authority of the Church itself, and is not subject to the claim of any private individual. And the administration of the Church is in the hands of the Pope and his cardinals and bishops,—a body of learned and sagacious men, who know just how far the credulity of ignorant and superstitious people can be permitted to be deluded by the miraculous without exciting public indignation, but who have the means most summarily to suppress, when expedient, any individual claimant to miraculous powers or to supernatural knowledge of the divine will. The Church is the alleged interpreter of revelation, and holds all supernatural powers in its hands. But Protestantism has abdicated this authority vested in the Church. It has declared for the right of private judgment as against the authority of the Church, and has staked its fortune and fate on that issue. Moreover, and still worse for it, Protestant Christianity, in its dominant ecclesiastical organizations, has limited the right of private judgment in religious matters to the domain of the Bible. In the Hebrew and Christian Scriptures, it has said, is the whole of our religion. It is all there, given by direct supernatural inspiration from God,—the all of spiritual and theological truth, the whole duty of man. All that man has to do is to read and understand and obey this book. And he is to read and interpret it for himself. There is no power in any church that can come between that book and his own private judgment. What his own mind finds there between those covers, that for him is the saving truth and knowledge of God,—and the whole of it. That is his creed, his code of duty,—and, whatever it may be, there is no church in Christendom that can say him nay. This is the position of Protestant Christianity.

Now when some earnest enthusiastic fanatic comes and says: I read this and that in the Bible; I find there a prophecy of the imminent conflagration of the world, and the calculations show that it is coming this year, and I shall make no further provision for my family here; I find there a belief in human souls being possessed by demons as a cause of many diseases; I find there an injunction to trust in faith and prayer as a cure of diseases; I find there a divine command that a father should slay his son as a seal of his faith; and I am persuaded that these beliefs and injunctions are as true and valid to-day as they ever were since they came by infallible inspiration from an infallible God,—when a Protestant reader of the Bible, using his private judgment, comes with this claim, I for one see no way for Protestantism to escape the dilemma of granting the claim, except by a square and open confession that the Bible is a human and fallible book, having an entirely natural origin; that, with many great truths which are eternal, it contains many errors which are the transcript of the times when it was written, and the product of the fallible authors who from time to time wrote its various parts; that therefore it is to be submitted, like any other collection of writings, to the test of the enlightened and human intelligence of mankind to-day. In fine, I know not how Protestantism can meet these vagaries of individual interpreters of the Bible—which often, indeed, are a correct literal rendering of the original—but by abandoning the claim of a supernatural basis for divine revelation, and planting itself implicitly and confidently on the fundamental principles of natural re-

ligion. When it shall be proclaimed that no religion can be true which does not thoroughly harmonize with man's natural faculties; that the genuine commands of the Lord come to man through his natural faculties themselves at their best activity, and not through some special supernatural channel above his natural faculties; that the voice of God for man is the voice of his most cultivated reason and his most enlightened conscience and his purest affections and his noblest aspirations, and not of any one of these alone, but of all of them together, balancing, correcting, supporting, and strengthening each other,—then we have a criterion by which the wild individual claims of such fanatical zealots can be speedily silenced. We bid him leave his brooding over Scripture written thousands of years ago by men as human as himself, and amid conditions of existence quite unlike his to-day,—leave his searching of old texts as if they contained God's command for him, and inquire of Nature around him and Nature within him what way lies that word of command. There is no higher, no more religious, no more divine command for man than the united voice of his natural faculties when raised to their highest efficiency. We bid him, not depreciate, as the religionist too often does, but to cultivate and to broaden his reason, as the faculty by which he apprehends the infinite intelligence that is manifested in the orderly arrangements of the universe. We bid him to enlighten conscience, as a faculty not infallible, but as that human apprehension of the divine aim and purpose of the universe by which man comes into consenting harmony with it. We bid him to keep pure and to cherish as inviolable his heart's best natural affections, the love between husband and wife, between parent and child, between friend and friend, between neighbor and neighbor, as a part of the destined channel through which the creative and vitalizing love keeps flowing from the primal cause for the very sustenance and continuance of finite beings. We bid him to heed his own highest aspirations—his yearning for some better attainment than anything yet gained—as a natural guide, giving direction to his aims and luring him ever upward to larger and more satisfying accomplishment.

My friends, in view of such melancholy exhibitions of religious fanaticism as that to which public attention is now called, and of the extravagant and unnatural excitements which, though not so extreme and shocking as this, yet spring from the same root, and very frequently attend the public expression of religion, we cannot too earnestly commend to public acceptance the merits of *rational religion*,—the merits of that view of religion which keeps human reason on its throne, above sentiment, above emotion, above any claim put forth in behalf of any book or prophecy or doctrine or ordinance as a direct revelation from God. Human reason has been theologically maligned as a blind guide to man's perdition. But it is the highest faculty for the revelation of truth which man has. It is needed by conscience to save it from bigotry, and by the heart to save it from excessive and weakening indulgence of affection, no less than it is needed by the religious sentiment to save it from superstition and fanaticism. And if human reason brings forth poor thoughts and foolish thoughts and wild thoughts, as we must admit it often does, the cure for them is not to banish reason and to cease to inquire and to think, but to cultivate the reasoning faculty so that it shall think the more and better. The cure for bad thinking is to put good thinking in its place. You cannot get away from some kind of thinking. Life depends upon it finally, and takes its character from it. And if you do not have true thinking, you will have false thinking for life's sustenance. Superstition is only false thinking. Fanaticism is narrow and crude and unripe thinking. Cultivate, then, the human reason. Improve and nourish the power of thought. Broaden the knowledge of natural facts and of natural laws. This gives the basis and materials for thought. Study Nature, study humanity; study humanity in its past and its present conditions. Study it in its slow emergence from barbarism to civilization; its gradual rise from material and brute conditions of existence to a life of mental and moral activity. Note its sure conquest, amidst many experiences of bitter struggle and pain, of certain irrefragable laws of thought and of certain principles for the guidance of conduct and of certain mental perceptions of the truth of things, which, having once been gained, are never wholly lost, but remain afterwards as rounds in the ladder by which man continues to ascend to ever higher and truer perception and to larger opportunity. And see how in all this experience of struggle and conquest the Unseen Power has been everywhere at work by orderly processes for human progress and benefit.

And if it be said that even on the ground of natural religion, or of no religion at all, individual reason and conscience may set themselves up as superior to all other sovereignty, I reply, Yes, this claim may indeed be made; and that, in the reaction against the long ecclesiastical suppression of private judgment, there has come a perilous tendency to assert that the individual nature, in its own impulses, impressions, and attractions, is a law unto itself. But it is a claim that cannot stand for a moment in the light of rational philosophy. On this ground of natural religion, no assertion of a special and exceptional communication with divine power can be allowed, no claim to any infallible knowledge can be recognized. The divine purpose and law are communicated through faculties and perceptions that are the common property of mankind, and not through any special personal faculty that is above the ordinary tests of reason. On the supernatural theory, the private soul claims to have a special revelation of the will of God that is infallible, and it is very difficult for Protestant Christianity, with its allowance of

private judgment, to meet and logically resist that claim. But on the natural and rational theory, there is no monopoly of divine revelation in any person or book or special race, and nowhere a pretence to any infallible vision of truth by any human soul. The divine purpose is made manifest in the education and progress of the whole race of humanity and not in the individual soul; or only in the individual soul so far as it is in healthy natural relationship with its kind. The divine commands come not through a personal private vision of truth and duty, but through those great principles of thought and conduct which are or may be the common possession of all men, and concerning which there is a common sense of obligation. The germs of these laws of thought and conduct appear in all men; but naturally they appear more clearly and completely in that portion of mankind where there is the highest degree of civilization and enlightenment.

We have, therefore, on the theory of natural and rational religion, a tribunal before which every individual claimant to some new perception of truth and duty must submit his claim for judgment. It is the court of universal reason and universal right, and its judgments in our human affairs are at any time pronounced by the aggregate consenting voice of the highest mental and moral intelligence which the human race has attained. There is a consensus of truth and morals which the experience of mankind has proved trustworthy, and which the individual violates at his peril. He who thinks most and best, he who thinks deepest and highest, is not one who is likely to fall into the conceit that the Infinite Being has imparted its secrets specially to him, or that the Divine Word has been exceptionally articulated in his consciousness. Rather is he one who looks for the most complete articulation of that Word in the maturest collective life and activity of all Nature and all humanity, and who will earnestly and reverently seek to be a true sharer in that life and a helper of humanity onward to larger light and to still richer and maturer life; for he will be one who will see also that the revealed is but a small part compared with the mysteries of truth yet undiscovered, and so he will walk, not as if he had already attained, but as still following after, knowing that this at least is required,—while he humbly follows, that he shall do justly and love mercy.—*New Bedford Mercury, May 13.*

[For THE INDEX.]

#### THE SCIENCE OF UNIVERSOLOGY.

BY STEPHEN PEARL ANDREWS.

NO. XXXVI.—CONCLUDING ARTICLE.

We are now prepared for the promised brief synopsis of Apocalyptic drama.

The exordium occupies the first three chapters, and need not detain us. The first act opens with the fourth chapter, and, at bottom, pictures the old philosophies and pre-Christian attempt at the solution of the enigma of universal being, and its essential failure,—extending from the fourth to the end of the tenth chapter. The eleventh chapter is an interlude and introductory to the second act, which opens with the twelfth chapter, and pictures the Christian struggle and triumph.

The first scene in the opening of the fourth chapter is a throne set in heaven, occupied by the supreme God, surrounded by twenty-four seniors, a senate or conclave of wisdom, and the types of the superior animal world symbolizing the higher order of intelligence. It was the superior or spiritual quality of life which was to be represented; otherwise it would be reptiles, creeping things, fishes, insects (locusts, scorpions, etc.), which would have been selected.

At the beginning of the fifth chapter, the problem is propounded which the solemn conclave instituted in the first scene is looked to solve. By "the book written within and on the back side, and sealed with seven seals," the problem of the universe is intended. The rapt expectant witness grieved sore over the impossibility of solving or opening the book (v. 4.) So far everything is strictly hermetic, or belongs to the pre-Christian order of spiritual conceptions. But at this point the rush of Judaistic and more recent Christian thought floods the imagination of the writer. In a strictly logical sense, the allusions which follow, to the lion of the tribe of Judah, etc., should have been reserved for the second act, which is the properly Christian half of the drama; but from the religious and practical point of view, this anticipation of the ulterior form of the solution is not out of place (v. 5, 6, 7). The true hero of the whole glorious story having thus been, as it were, incidentally mentioned, the author dilates, through the remainder of this fifth chapter, on the cheers with which his presence was greeted. The new and strictly Jewish and Christian idea of God, as to his personality, is here interpolated within the hermetic conception, of the ineffable pure abstract and intellectual light which shines above and throughout the universe. "In the midst of the throne," etc., stood the martyred human God, filling, as it were, the place of the older conception, and introducing the touching sympathetic or personal element; and this individual, the Lamb, proceeds to preside over the *dénouement*, even of the first act,—which was strictly and logically pre-Christian. It was fidelity to the Christian conception to antedate in this manner: "Before Abraham was, I am."

In the sixth chapter, the hermetic conception is resumed, presided over merely by the Lamb. This chapter portrays the old Hindu and Neo-platonic idea of divine emanations, going out like a succession of waves from the throne of God, the first (inner or nearest the throne) being pure and divine, or wholly of the nature of God, and the subsequent ones (more and more remote) deteriorating by the



admixture of evil, as of darkness with light, in the production of color. The first or inmost emanation is symbolized by a conquering rider upon a white horse (whiteness repeating the idea of pure light). This first of divine emanations is, preëminently, the Logos (ch. xix., v. 11); and so identified with the Lamb himself in another rôle. Three remaining emanations are then mentioned, in the order of their greater and greater departure from the divine type. The doctrine is a sublime one, and will ever remain true. The steps of deterioration are symbolized by the colors of the other three horses, red, black, and livid or pale. Hence, the warfare between the one horseman on the white horse and the powers of evil symbolized by the riders on the other three horses. This conflict occupies the attention of the writer on to the opening of the fourth seal (ch. vi., v. 7). With the opening of the fifth seal, further special pursuit of the doctrine of emanations is abandoned, and the conflict is pictured as going temporarily against the good powers, and in favor of the powers of evil (see *The Revelation of John its own Interpreter*, by John Cochran). With the opening of the sixth seal (v. 12), all is again changed, and the triumph of the good powers is represented. In the seventh chapter, the progress of the direct action of the drama is arrested to give space of time for gathering out the elect before the final execution of judgment upon the conquered world of evil. The ideas here are mixed, partly hermetic and partly Christian.

Then, in fine, comes the opening of the seventh seal: the episode of the (other) seven angel trumpeters; the further episode of the three woes, or distinct dispensations of evil; and, finally, that of the detention of the "four angels which are bound in the great river Euphrates," and which, as shown, are the reintroduction of the doctrine of emanations, and identical with the four horsemen. Finally, we are brought to the conclusion of this act in the tenth chapter: the preparation of the last mighty angel, of those commissioned to open the seals; his oath; the sudden interruption that occurred; and the collapse of the whole grand promise of hermetics, of philosophy, or of the subjective synthesis, to solve the enigma of being. All this has been elaborately set forth in the body of this exposition. The act closes with the handing forth and the eating up of the little book, "sweet in the mouth, but bitter in the belly"; the diminutive and disappointing outcome of the old doctrine.

The eleventh chapter of the Apocalypse is the prologue of the second act. There was first given to the acolyte of the new knowledge a measuring rod, a canon of criticism, a true method of judging and knowing, a necessary preparation for the new course of instruction about to be inaugurated. He was ordered to measure the temple of God, to take due notice of the subjective synthesis, and to neglect or put aside the objective synthesis, or the merely philosophical, secular, or profane method of interpretation (the outer court, the court of the Gentiles). Then are introduced "my two witnesses," the Lord speaking. These can be no other than the external and the internal evidences, or bodies of evidence, of the Christian system. These are to prophesy (or preach) a dreary while, in the sad earth, themselves "clothed in sackcloth." They are often, or from time to time ("time, times, and half a time" or "three days and a half") overcome (by adverse reasonings), and, as it were, killed outright, but still always, after a while, they revive and triumph.

The second act of the Apocalyptic drama opens with the twelfth chapter. The woman clothed with the sun, the Church, the glorified humanity of the future, is first presented, and associated with her divine son, science, or the scientific method, which it was intuitively fore-felt was to be the ultimate philosophy to be born of the Church. Scientific exactitude is "the rod of iron" with which he was and is "to rule the world." The hostile powers of evil are now arrayed, as the serpent, the dragon, and the beast, the three prevalent forms of the then dominant (false) philosophy. Accompanying and allied with these was Babylon, the false social system attendant upon and growing out of these mystery-loving false doctrines; and the false prophet as the perverted religious presentation of truth.

At the opening of the fourteenth chapter, the Lamb, that is to say the Lord, the same as the conquering rider on the white horse, surrounded by the Church, reappears, now in his right place, as the proper hero of the orderly development of the drama. The first announcement of the fall of Babylon immediately follows,—the announcement of an event the details of which are given considerably later. The hero of the drama again appears in the fourteenth verse of this fourteenth chapter, having on his head a golden crown and in his hand a sharp sickle. The metaphor is here changed, for the moment, and instead of a battle and a conquest we are introduced to a husbandman and a harvest.

At the opening of the fifteenth chapter, the action of the drama is interrupted and delayed in a manner quite similar to that in which the first act had interpolated into it the seven trumpeters charged with the heraldry of events; and here seven angels appear charged with pouring out the seven last plagues: that is to say, there is here again sketched symbolically, as an episode, the whole subversive career of humanity, as if divided into seven periods, each with some distinctive and characteristic feature.

With the opening of the sixteenth chapter, the previously announced subject of the destruction of Babylon, the old social polity or régime, is resumed, and the details are given. The harlot is introduced and identified with Babylon. The procedure here has been previously treated of with ample extension. The utter destruction of this old social order is vividly delineated in the eighteenth chapter, and up to the seventh verse of the nineteenth chapter. At this

point the action changes. The coming marriage of the Lamb and the Lamb's wife, of the Lord and the Church, is announced. At the eleventh verse the same victor upon the white horse is shown as the coming bridegroom; and in the thirteenth verse (ch. xviii.) he is identified with logos or the purer reason.

Here occurs also another bold and striking change of the metaphor. He who was before presented as the son of the woman, who was to rule the world with a rod of iron, is now to be the husband instead of the son. He is the king of kings and lord of lords. Then comes the heraldic proclamation of invitation to all spirits, "all the fowls that fly in the midst of heaven" ("birds of every feather"), to be present at the marriage supper of the great God, and "to eat of the flesh," that is, partake of the substance, of the evil and vanquished party.

Again (v. 19), we recur to the idea of an outbreak of the war; but the contest, this time, is a mere émeute; and almost immediately (v. 20) the final conquest is announced and the destiny of the enemy proclaimed. Then follows the deep philosophical episode touching the two kinds of death and the two kinds of resurrection, which has been already sufficiently expounded.

Finally, in the twenty-first and twenty-second chapters, we have the dénouement of the second act, in the ultimate and complete triumph and permanent establishment of the new social order. The New Jerusalem, the true humanity, is now identified with the Church and with the wifehood of the bride of the Lord (v. 9, 10). From this point out, and in everything which relates to the new city or commonwealth, the ultimate celestialty, the perfection of social existence, the number 12, the celestial number, with its higher powers, abounds (ch. xxi., v. 12). Even the 4-ness of the 3 within the 12 disinfects and sanctifies the 3 (v. 13). The allusion to the 12-foldness of the foundations probably signifies the occult presence of those principles of truth in the old order which are finally brought to light and established in the new.

Then follows the formal admeasurement and scientific appreciation of the new order (v. 15, 16).

Observe the rare and incomprehensible shape, except as symbolic of the city,—that of an exact cube,—the third morphic power of exact rectification,—the prevalence of universal justice and equity  $12 \times 12 \times 12 = 1728$ , numerically the third power of this celestial or chief sacred number 12. And "the wall thereof," the surface presentation, the phenomenality thereof, was  $12 \times 12 = 144$  (cubits), the second morphic and numeric powers, respectively; which, it is added, is "the measure of a man,"—that is, of an angel (or the perfect or typical man). Felt and Page, art critics, are discovering that these numbers actually rule throughout the domain of art anatomy. Man is himself, in some sense, a surface manifestation of phenomenality on a base of universal substance (which last is the God-idea of Spinoza). And so man divinized, made angelic, has now (by this symbolism), in a secondary degree, this culminative sacred number ( $12 + 12$ ) as his note, type, or harmonic signature; whereas, the designative number of man in his natural or unredeemed state was that accursed number 666 (ch. xiii., v. 18), the third degree of the duplication of 3, the ruling sinister number or note of the domination of evil (the measure of a man,—that is, of a devil). Thus it is that God and man in his highest estate are so identified that the same Lord is appropriately denominated either "the Son of God" or "the Son of Man."

The twelve foundations of the city, another illustration by twelve varieties of precious stones, are in part too obscure and in part too much a matter of detail to demand attention here. So of the twelve gates, each of which was an entire pearl. But the following statement (ch. xxi., v. 22) is perhaps the most pregnant and important utterance of the whole Apocalypse: "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." The temple is the indubitable symbol and all-embracing epitome of organized religious culture or worship. Whether taken, therefore, as an abstraction of truths or as a literal prophecy, the announcement here made is that, in the ultimate divinized order of human society, the formalities of religion will have fallen into complete disuse; that the Church, as a distinct institution charged with the evangelization and religious training of the world, will be *functio officio*,—will have performed her office and have ceased to exist; the Church as the bride of the Lord then having come to mean the whole of humanity, so divinely illuminated from the highest sources of knowledge that the primary school of spiritual instruction, which the Church was, shall be no longer needed. This startling statement embodies the lost word of pure rationalism. On that basis, rationalism and ecclesiasticism may clasp hands and become reconciled; for it is in the purview of both that provisional adaptations to an imperfect order of things shall supersede themselves. The medical profession and the legal profession, as well as the priesthood, will have exhausted the necessity of their existence when all men shall have become healthy, just, and natively wise and good. Fontanelle, giving instructions to the tutor of the dauphin of France, wrote thus: "Use your best endeavors to make yourself useless." Or, otherwise conceived and stated, to be made kings and priests of this new and divinized order of man is to become truly enlightened individuals, with the capacity for the fulfilment of all the offices of life, dispensing with the further use of provisional priests and tutors. And so, the further elaboration of this culminative conception of the ultimate redemption and perfection of our total humanity continues to the end; for by the doctrine of the ultimate extinction of evil, the crowning metaphysic of the Apocalypse, the wicked are as essentially justified as the good. The

best have no title to exult in their goodness, over the worst; and all are alike saved in the second resurrection.

#### IN MORALS—PRIVATE JUDGMENT OR COMMON CONSENT?

An exceedingly good argument can be framed for either side of the question concerning private judgment versus universal consent, as the umpire in morals. If one selects only the striking examples which may illustrate either side, facts enough may be accumulated to make a strong case,—a case so strong, indeed, that it is impossible that it should be wholly without validity.

For example, if one would plead for the right of private judgment, and would show the private conscience to be the sole and absolute guide of judgment and action, some of the most glorious examples in history at once present themselves. Every great leader of action and founder of a religion, every moralist of a nobler type than his fellows, was and must have been one who went forward alone, leading and commanding because he was first "lord of himself,"—living apart from the multitude who breathe only in the air of tradition and walk only in the paths of conventionality. Originality means peculiarity, individualism of thought and action. The reformer, the pioneer, the martyr, step out from the ranks and lead, because they can go alone. Every leader of men whose influence has endured has secured the advance of his followers by summoning them to allegiance to their own convictions. What else can fortify the courage of the patriot leading a forlorn hope? What else can give the lonely reformer serenity and confidence when his cause finds no supporter and his truth no believer? What but this supreme confidence in his own convictions could ever have nerved any man to doubt the tenets of an outgrown religion, to defy the power of the gods and the more deadly hate of their devotees? In art, science, literature, morals, and religion, great names may be cited to show how individual protests and private judgment have reformed the world.

But, on the other hand, they who believe that the sound utterances of the moral nature are of universal import will argue with equal force and not less ample illustration that no sporadic case can make a law, and that the test of truth is found in its fitness and adaptation to the common nature. They will show us that the test of hallucination is that in a given case others do not and cannot see that which seems to some one an indubitable perception. The annals of fanaticism, of misguided heroism, of misleading and perverted genius, of intense conviction leading to unmitigated disaster, furnish many a lurid warning of the dangers of trusting to the dictates of the private conscience in opposition to the common sense of mankind. The many are wiser than any one. The collective experience of humanity is a safer guide than the private interpretation of any soul, however honest and intense. The great moral facts which have been accepted by the world have been verified by ages of experience, tested in innumerable exigencies, and accepted by the common conscience. In regard to the exceptional leaders, the reformers, the pioneers, the patriots and martyrs who are cited as instances of the supreme authority of the private conscience, the answer is that they did not announce their own private judgments, but they made and announced discoveries of that which was a part of the universal order, capable of being verified by all men who should look at the facts and the evidence for themselves. Or, if they neglected the wise canon that "no prophecy is of private interpretation," and attempted to impose upon themselves or the world a rule of conduct opposed to the common sense and the common conscience of their fellows, they speedily met a fate which showed the folly of their course.

These two diverse positions are not irreconcilable if we consider only the facts, disregarding the inferences of the disputants. Nothing is binding in morals but universal law. But how is the law to be perceived, except through the action of the individual will and conscience? The facts of experience show two things with perfect distinctness: Mistakes have been made by the most pure-hearted, unselfish, and high-minded men who walked by the light of their private consciences; mistakes have also been made by the common sense and common conscience of mankind, opposing the pure and the just. Infallibility does not lodge in human nature. Progress implies passage from imperfection and error. Mankind achieves some new power of moral perception, perceives new relations, shapes a new and better moral code, and then rests content to guard what it has won. But some soul of clearer vision or finer sense of right sees defect and limitation; or, what is the same to him, he thinks he sees them. Then begins a struggle the end of which will be the ascertainment of the truth. But his honesty will not insure his victory, nor will the world's certainty make his defeat inevitable.

What, then, is the rule of conscience? Which is to be trusted, private judgment or the common conviction? Neither alone. If one becomes possessed with any idea which seems to him of new and pressing importance, and, consulting with his fellows of equal intelligence and opportunity to know the truth, he finds them blind to what he sees and indignant at what he esteems right, let him suspect himself of disordered functions or imperfect perceptions. On the other hand, if the multitude sees one who seems in other respects wiser and purer than they, but who in some particular contemns their law and disobeys their code, let them pause before they deny the possibility of his perceiving that which their own organs are not yet fitted to see.

When we study carefully the exceptional men who have led the advance of humanity by disregarding



its conventional moralities, we do not find in them, after all, anything which was so peculiar to them that it was not capable of instant or gradual test and verification by others of their own time and place. No man whose thoughts have outlived him can be cited who did not find recognition for his truth among the men of his own time; else we should never have known him or his truth.

Commonly,—and this is a point never to be forgotten in discussing this question,—the issue between the one and the many has not been the validity of the laws the one affirmed, but a question of expediency, a difference in the willingness to take the consequences of accepting new truth when the acceptance was equivalent to an assault upon old institutions and vested interests. Commonly, no truth is ever announced in any department of life until ample preparation has been made for it, until many signs have foretold its coming, and many minds have become expectant, or at least have seen that some new statement is needed to explain known facts. When in the fulness of time the new thought comes, it is recognized and welcomed by enough sane minds to prove that it is no hallucination. Then follows the inevitable strife. The leaders of the world's progress have not been men who saw what no one else could see, but those who dared when others failed, who went forward when others fell back, who were true when others were false. But such men, knowing they were right, never yet failed of testimony which corroborated their private vision of truth. Given freedom of thought and speech, and no man ever goes out absolutely alone without going to a merited destruction; and no multitude by unanimous consent ever rejects the message of a true prophet or puts a righteous man to death for obedience to any article of the universal law to which all are blind but himself. All truth which seems to be absolutely new and opposed to all previous experience and belief can be held as absolutely true only by a misguided enthusiast. A sane mind will accept it provisionally as an hypothesis to be examined by other minds, to be tested by experience, and finally to be discarded as a fancy if it does not fulfill the conditions, or to be enrolled as a truth when it has made its credentials clear. All of which follows from the necessary laws of thought, or from the fact that reason is one thing in all minds,—the light that lighteth every man.—*Christian Register*, May 24.

#### NOT INDIVIDUALISM.

The skirmish over the phrase "the Consensus of the Competent," lately carried on in THE INDEX and elsewhere, touches the purpose of *Unity*. Some critics see in the phrase an attack on the rights of the individual. W. H. Spencer, in his criticism, says: "I am so much of an individualist that, should there come a conflict between my own conscience and the conscience of the 'Consensus,' I must obey the dictates of my own conscience, come what will. Even though I should find myself in a minority of one, I should stand by my principle, and shout with Frederick Douglass, 'One with God is a majority,' and I am that one! On this point, Mr. Abbot would agree with me." Probably, and all other men of free and ardent natures, too. So also, when Mr. Spencer would resist, with "seven-shooter" logic, the communist and free-lover who invade his domain, and says, "If the adulterer or communist tells me that he is sincere and obeying the dictates of his own conscience, I reply 'So am I,' " wise men would probably applaud him.

But surely, in attacking this invader of his farm and family, Mr. Spencer is attacking "individualism" rather than the "Consensus." History shows us that the rights in farms and families are a social growth, rooted in the "Consensus of the Competent." And even though this "Consensus" does, before it becomes competent, threaten Galileo and burn Servetus, as the critics are mirthfully showing, still social security and civilization rest upon its growth. The "competent" increase with education, and their "Consensus" is ever widening and growing more just. We care little for the phrase, but its principle, as Mr. Abbot says, lies "at the very foundation of republican government and institutions." "Individualism has no future in America; and if liberalism harnesses to its car this ill-omened steed, it too will have no future." Especially when individualism begins to encourage crime and vice, the "Consensus" has a right to speak with authority. In those vigorous words from "Liberty, Equality, and Fraternity," of which a correspondent of THE INDEX again reminds us: "If Freedom does not like it, let her go and sit on the heights self-gathered in her prophet mind, and send the fragments of her mighty voice rolling down the wind. She will be better employed in spouting poetry on the rocks of the Matterhorn than in patronizing vice on the flags of the Haymarket." We believe in Freedom, but not less in the Fellowship and Character implied in the "Consensus of the Competent."

Since the above was written, the report of Mr. Frothingham's farewell address to his society came. He thought "the era of individualism is drawing to its close. The time is coming when affiliation with each other and communion together will establish new modes of filling the wants and aspirations of the soul. It seems to me that the world is on the verge of an era when organization will be invoked to work out our problems; that the era of destruction has passed by, and the era of reconstruction is dawning; that the pulling down has been done, and the current of human progress is setting in the direction of building up, helping each other, producing new institutions." He referred to "the spirit of organization manifest everywhere. He had lately sat in a parlor with a rector of Grace Church on one side of him, and the minister of the Society for

Ethical Culture on the other, and they had all put the little wisdom of their heads together to devise ways to ameliorate the condition of the poor in this city, scarcely recollecting that they were all sworn enemies on Sunday. He saw in these things one of the many signs of the times. He was not prepared to say what the creed of this new organization would be, but he had read enough and pondered enough to know that social science was busy harmonizing, and to believe that the time was near when all these elements would come together upon an unassailable intellectual basis."—*Chicago Unity*, May 18.

#### THE FUNERAL OF EBON C. INGERSOLL.

AN ORATION BY COLONEL ROBERT G. INGERSOLL.—NO OTHER CEREMONIES.

WASHINGTON, June 2.

The body of the late Ebon C. Ingersoll was interred here to-day in the beautiful Oak Hill Cemetery, in the midst of a severe thunder-storm.

The peculiar opinions which the deceased and his brother held concerning all systems of revealed religion, the fact that no clergyman was permitted to officiate, and that the services were conducted by Mr. Robert G. Ingersoll, will not fail to attract attention to the funeral and to the services connected with it. Robert G. Ingersoll, as has been his custom hitherto when death has occurred in his own immediate family, performed the funeral ceremony. To-day he rose beside the coffin, at the residence, to do for his dead brother that which many years ago he did for his own child, and which his brother had promised to do for him. Grief had nearly overcome the orator, and as he stood beside the coffin to perform the services, his voice was so choked with emotion that it was almost impossible to hear. He said:—

"My friends, I am going to do that which the dead oft promised he would do for me. The lovely and loving brother, husband, father, friend, died where manhood's morning almost touches noon and while the shadows still were falling toward the west. He had not passed on life's highway the stone that marks the highest point; but being weary for a moment he laid down by the wayside, and, using his burden for a pillow, fell into that dreamless sleep that kisses down his eyelids still. While yet in love with life and raptured with the world, he passed to silence and pathetic dust.

"Yet, after all, it may be best, just in the happiest, sunniest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock and in an instant hear the billows roar above a sunken ship. For whether in mid sea or 'mong the breakers of the farther shore, a wreck must mark at last the end of each; and all and every life, no matter if its every hour is rich with love and every moment jewelled with a joy, will at its close become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death.

"This brave and tender man in every storm of life was oak and rock, but in the sunshine he was vine and flower. He was the friend of all heroic souls. He climbed the heights and left all superstitions far below, while on his forehead fell the golden dawning of a grander day. He loved the beautiful, and was with color, form, and music touched to tears. He sided with the weak, and with a willing hand gave alms with loyal heart, and with the purest hands he faithfully discharged all public trusts. He was a worshipper of liberty, a friend of the oppressed. A thousand times I have heard him quote these words, 'For justice all place a temple, and all seasons summer.' He believed that happiness was the only good, reason the only torch, justice the only worship, humanity the only religion, and love the only priest. He added to the sum of human joy; and were every one for whom he did some loving service to bring a blossom to his grave, he would sleep to-night beneath a wilderness of flowers.

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star, and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now.' Let us believe, in spite of doubts and dogmas and tears and fears, that these dear words are true of all the countless dead. And now to you who have been chosen from among the many men he loved to do the last sad office for the dead, we give his sacred dust. Speech cannot contain our love. There was, there is, no gentler, stronger, manlier man."

The ceremonies were extremely simple, consisting merely of this oration and the viewing of the remains by the relatives and friends at his residence. Among the gentlemen present at the residence were Secretary Sherman, Assistant-Secretary Hawley, Senator Blaine, Senator Voorhees, Senator Paddock, Senator Allison, and Senator Logan, Thomas Henderson, Governor Pound, William M. Morrison, General Jeffries, General Williamson, and Colonel James Fishback. The pall-bearers were Senators Blaine, Voorhees, David Davis, Paddock and Allison, Col. Ward H. Lamont, Jeremiah Wilson, of Indiana, and Thomas A. Boyd, of Illinois.

There were no ceremonies whatever at the grave, but a pathetic scene occurred when the Misses Lawler, daughters of the late General Lawler and adopted children of Ebon C. Ingersoll, to whom they were devotedly attached, took their last leave of their dead foster-father. One of them fainted in being taken to her carriage, and the other lingered at the grave until almost forcibly led away by her friends.—*N. Y. Tribune*.

#### ATAVISM IN MORALS.

In this age of ours, with all its wonderful achievements and advancements, there are resurrections of ancient superstitions and barbarisms. Mormonism invites us to adopt the polygamous customs out of which morality and religion lifted us; and thousands have accepted the invitation, and are now living in the barbarous past. Another class of persons arose, a few years ago, defending one of the saddest characteristics of ancient savage life, the doctrine of free love; and they are still prosecuting their foul work, denying the necessity of sexual fidelity and purity, and lauding licentiousness, passion, and whim. Some people go for advice to persons that, owing to cerebral weakness and disease, are in the habit of falling into abnormal conditions. They receive the utterances of these abnormal individuals as divine and almost infallible. If we study those persons who accept and live the doctrines of Mormonism, free love, or necromancy, we shall find, in many instances, that they are rational in other respects. It is so with those, or many of those, whom we usually judge insane. They also, if we abstract their thoughts from their peculiar delusions to other subjects, think and act in a rational manner.—*Rev. J. S. Thompson*, in "*Unity*."

"I HEZ long bin of de 'plinyun,' began Penstock, as he secured the floor, "dat de holidays of this kentry come too much in a lump. F'rinstance, Thanksgiving, Christmas, an' New Year's pile in on us in a heap, almos', an' we hev chicken, goose, an' turkey till de eye grows dim an' de frost fills up. Den comes a skip of six months afore de Fo'th July; am ushered in wid de roar of cannon an' de whoop of de small boy. It's like payin' a hull y'ar's rent in advance, instead of scatterin' it long in ten or twelve payments. As far as my infloence goes, I shell give it to consolidate dese cold-wedder holidays into one, to be called 'Thankschrisyear' an' to set it ahead to January 1st."

#### Poetry.

[FOR THE INDEX.]

##### BOUND TO THE WHEEL.

Must I grind in this prison forever,  
No respite from morn till night?  
Shall I never again, oh, never,  
Commune with the spirits of light  
That dwell by the crystalline river  
Which flows by the Silylline height—  
Which sings by the Silylline height?

I sigh for that region romantic,  
Far away from the turmoil and strife  
Of cities that render men frantic  
In a desperate struggle for life;  
For 'tis here that ambition gigantic  
Cuts into the heart like a knife,  
Lies cold on the heart like a knife.

There Beauty sits throned in glory,  
The bards kiss her brow and adore,  
Then tell to the world the sweet story  
That millions repeat evermore;  
The youth and the patriarch hoary  
Bend over the musical lore,  
Never tire of the mystical lore.

It is there the perpetual graces,  
Inhabiting bowers of bliss,  
Give welcome to wearisome faces  
That 'scape from a region like this,—  
A world in whose gaudiest places  
The serpent is sure to hiss,  
The black-crested serpent will hiss.

I know now the fate of Ixion  
As I never could know it before;  
And under the eyes of Orion,—  
Storm-bound on a desolate shore,—  
Or under the paws of the Lion,  
I sigh for the sorrows he bore;  
I know, too, what Slayphas bore.

Must I grind in this dungeon forever?  
Will the day of release never dawn?  
Come, spirits of light, and deliver  
My soul which I ventured to pawn.  
Oh, bear us away to the river  
That flows by the Silylline lawn,  
The Sylph-haunted Silylline lawn.

GEORGE MARTIN.

MONTREAL.

#### CASH RECEIPTS.

N. B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING JUNE 14.

George Lewis, \$2; W. D. Corken, M.D., \$3; A. W. Kelley, \$4; Castle Baker, \$2; Rev. D. Saxfield, \$3.20; F. H. Lathrop, \$1.60; I. F. Wilson, \$1.50; Henry Pratt, \$3.20; Charles Coventry, \$3.20; Wm. A. Abbot, \$3; J. L. Otis, \$3; A. A. Hubbard, M.D., \$1; Mrs. Anna E. Burr, \$3.20; Joseph Knight, \$3.20; J. S. Palmer, \$3.20; E. W. Hopkins, \$3.2; Dr. J. J. Dunlop, \$3.20; A. L. Whitcomb, \$1.

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N. B.—Orders for Tracts or single numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.



# The Index.

BOSTON, JUNE 19, 1879.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHERNEY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, ELIZABETH WRIGHT, C. D. B. MILLS, W. D. LE BUREAU, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 3, 1879.

### THE TRINITY OF FREE RELIGION.

If this were to be the last word we were ever to contribute to THE INDEX, we could leave to our known and unknown friends no simpler "confession of faith," no sincerer epitome of the thought which has been the life of our life, than this:—

"I believe in TRUTH, in RIGHTeousNESS, and in LOVE; and I believe that these three are one.

"I believe that truth is the supreme good of the human intellect, and that thirst for it is the grandest passion that can dignify a human life. Wealth, power, fame, pleasure, station,—all the prizes of men's ambition are as the dust of the balance in comparison with it. The soul which in singleness of devotion lives for it may be fated to lose much, but will gain unspeakably more. To seek and win truth simply for the enlargement of one's own being is noble; but to seek it and win it for the enlargement of all human being, by adding to the world's permanent treasures of knowledge, is sublime. He who pursues truth for its utilities alone is an intellectual plebeian, and plays the part of the fortune-hunter who courts an heiress for the sake of her dowry; but he who pursues it for its own sake, without so much as a side-thought for its utilities, proves himself thereby to be a king of magnificent minds. To such as this, and to no mercenary or vulgar soul, does Science trace her pedigree; and Science is the avatar of Truth.

"I believe that righteousness is the supreme good of the human conscience, and that hunger for it is the passion for life according to truth. Righteousness is conformity in word and deed, in thought and affection, with that uncreated law of right which is the foundation of the moral universe. What this law is, intellect alone declares; instructed or uninstructed, intellect is the sole teacher, director, and guide of conscience. The ideal of righteousness, born of intellect and conscience both, commands the human soul with all the authority of eternal truth; it shines above all the temptations, struggles, and sorrows of life, as the polar star set on high by Nature herself, to guide the tossed mariner to the haven of virtue. The universal experience has formed the universal conscience of mankind, which transmits it to the individual with the solemn obligation to exalt it if he can, but never to debase it; and the individual must acquit himself of this high obligation not only before his own personal conscience, but also before the conscience universal.

"I believe that love is the supreme good of the human heart, and that longing for it is the divine beautifier of human life, the sole and inexhaustible fountain of human happiness. It is not free, but subject to the eternal law of truth and righteousness. If it rebels against and defies the undivided authority of this law, it drags the soul down into fathomless degradation, and quenches the very pole-star of the ideal itself. Intellect and conscience, interpreting this law, are clothed with all its authority over the heart, whose promptings they should guide, though they do not and cannot originate. To love and to be loved in accordance with truth and righteousness is the supreme blessedness of the individual soul; and the universal diffusion of such love, as universal peace on earth and good-will to man, is the ideal goal of human society. But the possibility of reaching this goal depends on the world's fidelity to the law of truth and righteousness; it is unattainable on other terms. Only by such fidelity can either the individual or the world climb to the sublime heights of love for Nature and communion with her infinite and ineffable life.

"I believe that, just as the intellect, the conscience, and the heart are one in Man, so truth, righteousness, and love are one in Nature, the Mother of Man. Truth, when found, is knowledge; righteousness, when attained, is virtue; love, when realized, is happiness. These three—knowledge, virtue, and happiness—are indissolubly blended as the single, yet triple, end of life; and it is a melancholy mutilation of this triune end to take a part for the whole. Nothing less than the symmetrical development of human nature and the full and equal satisfaction of it in its fundamental triplicity of intellectual, moral, and emotional wants,—in brief, the highest possible perfection of it in both individual and social aspects,—can stand as the complete object of Free Religion. When this object is attained,—when the individual in his character and life, and when society in its laws, institutions, and usages, are alike grounded on Truth, Righteousness, and Love,—then will this little human world of ours mirror the divine beauty and serene peace of universal Nature, and joyfully worship the Trinity of Free Religion."

### "ANNIVERSARY WEEK."

This venerable week was unusually rich this year in real, earnest discussion of great principles, as well as in enthusiastic zeal and tender feeling. The Woman Suffrage Convention was animated with new spirit by the substantial victories for the cause gained in New Hampshire and Massachusetts; and all the speakers showed a genial readiness to rejoice in the half loaf, and work rather than fight for that yet to be gained. Mrs. Livermore especially spoke with a broad, generous, poetic comprehension of the whole subject, as well as with a refinement and beauty never surpassed by her.

The sadness of Mr. Garrison's loss deepened the moral feeling of every meeting. The funeral services were wonderfully impressive. It seemed as if two generations brought the results of their whole lives, confessing him to have been their leader and crowning him with honor. Around the bier gathered the old men with silver hair who had borne the heat and burden of the day by his side, and serving as ushers were the sons, ready to take up the flag, and work or fight as duty called for the same rights and justice which had inspired his life. The mental and moral power concentrated in that place, and uttered by such voices as Wendell Phillips, Theodore Weld, Samuel May, Samuel Johnson, and Lucy Stone, seemed indeed enough to regenerate a nation.

On Thursday evening the business meeting of the Free Religious Association was animated, and discussed points in the management of the society freely and thoroughly.

The Convention on Friday proved how much active thought and eager zeal is enlisted in this cause; and the very great differences of opinion, fearlessly expressed, show what scope and freedom are constant with union.

Mr. Chadwick made a long, careful, and thoughtful statement of the utilitarian doctrine, that the true standard of morals is the greatest good of the greatest number. I could not accept his conclusions, and I felt that he was (unintentionally) unjust to the transcendentalist. I think no statement of the doctrine of a school is fair which that school would not recognize as its own. Its logical or practical consequences may not be seen or felt by its advocates, or its relations to other views; but at least one has a right to state his own views, and I certainly did not recognize the doctrine of absolute right and a higher law, as Mr. Chadwick expressed it, as that which inspired us in the words of Emerson and Theodore Parker. That the higher law and the absolute right will ultimately produce the greatest good of the greatest number because it will produce the good of all, is our faith; but the transcendentalist affirms a possibility of perception of moral truth and universal law which is a surer guide to the conscience than an estimate of utility which is a matter of judgment and experience.

Garrison denounced slavery because it was wrong, not because it was harmful. Emerson said: "I must not disdain to show the political economist that it is harmful also." The transcendentalist maintains that there is a sense of right inherent in the soul to which you can appeal in educating the child to speak the truth or be just and kind to his playmates, long before you can show him that these qualities work well for the happiness of mankind in general. But he does not claim that this will act infallibly,—only that by listening to it it will become "clearer and clearer"; it does not dictate the form of the act, it only inspires the motive.

Equally untrue to my thought was the leading principle of Mr. Savage's address, that religion has no essential connection with morality. This seems to me one of the most dangerous doctrines of the Catholic and Calvinistic churches, whose baneful effects we see wherever they bear sway over an ignorant population. If you narrow religion down to the mere idea of propitiatory worship with all its superstitious accompaniments, as Mr. Savage appeared to do, this statement might be true; although man very early rises even out of this into the idea that, after all, good deeds are the best means of propitiating the gods, as we see in the Hebrew Scriptures: "This is the part that I have chosen, to loose the bands of wickedness," etc. But if religion is our word for the inspiring inward principle of life,—whether coming from love to God, as the theist expresses it, or from the unity of the race, as the positivist claims, or if we call it the "effort of man to perfect himself," or "the relation of the finite to the infinite, or the individual to the universal,"—in short, if we use the word in any such broad, noble sense as makes it appropriate to the Free Religious Association, and as



I believe it rightfully bears, its natural and inevitable expression seems to me to be in good morals, as well as in all beauty, sweetness, and delight and joy in life. Religious feeling will not necessarily produce right thinking or right acting in morals, because intellectual development, wisdom, judgment are needed fully to develop the application of principles to life; but that they are thoroughly correlated and help each the other, seems to me the great essential truth which we find at the centre of all noble forms of religion. The Catholic and the Calvinist only give it up when they speak as priests to build up the Church, but not in their best and most spontaneous utterances. The teachings of Jesus, of Buddha, of the old Hebrew Scriptures, of Socrates, of Confucius, are full of it. It is astonishing to see how it rises up in the hearts of even those ignorant negroes who have been most misled by the teachings of a corrupt Christianity, and who do think religion is a charm to keep off the devil's claws. Even the children who thought a man might be religious and lie and steal stopped when it came to murder.

The lovely sweetness and religious feeling of Mr. Tiffany's natural anecdotes were very welcome after these two addresses which taxed the brain to disentangle the truth and error mingled in their statements.

The address of the President, Mr. Adler, was a masterpiece of thought and eloquence. Whatever discussion may arise as to carrying out the practical measures he suggested, the audience were taken captive by the earnestness of his convictions, the zeal with which he advocated active work for the progress of humanity, and his plea for the highest culture as the best preparation to do a good work for the people. It was the old inspiration of the Hebrew with the broad liberality of the new time, and, spoken in that place, we almost felt as if the bust of Theodore Parker must open its lips and cry amen.

Mr. Abbot followed with hearty endorsement of his discourse [and additions of his own], and Mr. Mills, whose fine scholarship and beautiful spirit have given a great charm to the meeting, made the closing speech.

The festival in the evening was very numerously attended, and the social enjoyment of meeting friends who had been listening to the same inspiring voices through the day was very great. On the platform was the new bust of Mr. Emerson by Mr. Millmore, kindly loaned by him, and one of Mr. Stearns by Mr. Morse, and of Mr. Garrison by Miss Whitney. It was a great pleasure to see again the grand head of that generous philanthropist, Mr. Stearns, which Mr. Morse has given with great vividness and truth to life. Especially touching, from his recent departure, was the bust of Mr. Garrison, which many of his old friends saw for the first time, and with great delight. We deeply regretted that Mr. Morse's noble bust of John Weiss was not sufficiently finished to place on the platform; a crayon portrait supplied its place.

It was a pain to many that Mr. Parton so far misunderstood the spirit of the occasion as to make a long speech, violently and sneeringly attacking what is dear as life to many of his hearers. The festival was not meant for discussion, but for fellowship and enjoyment. Mr. Parton has an entire right to his opinions and the expression of them, and in open and free discussion they would probably have justified themselves much more fully than there; but their expression in the form he chose marred the artistic harmony of the evening and left little time for anything else. Freedom has its inconveniences, but we must be patient with them and with all the freedom of the Association. This is, we believe, the only time that a jarring note has been heard at the festival, whose special part in the exercises of the day is to develop that fellowship of the spirit which was one of the objects of the Association to promote. In spite of all, it was a rich Anniversary week, leaving us thankful for many things, and among others, as we sank to much-needed repose, that it comes only once a year.

E. D. C.

#### A DENUNCE.

MY DEAR MR. ABBOT:—

I did not mean to say another word about "individualism." But, if I understand your "seven ethical laws of rationalism," your first law carries the right of acting in obedience to private judgment or individual reason considerably further than I would like to carry it. It affirms that "every mature rational being has the right and duty to govern himself by his [or herself by her?] own reason in all his [or her?] individual concerns." I go so far as to assert that society has no right to interfere with the individual

who is governing himself by his own reason in his own concerns, and with which society has no concern, or no cause to complain of actual injury to it. But I cannot see that this justifies the individual in doing everything which he thinks right without regard to the opinions or sentiments of others. I think he can refrain from doing much which he thinks right without violating duty. He cannot do what he thinks wrong without violating his conscience, and it is his duty to keep his conscience void of offence. If it is a man's duty to go to the full length of his rights, to take all that is due to him, it seems to me we must have a rather hard-favored state of society. Where then will be the right to praise a great deal of the self-denial which is ranked among the virtues? If I could accept your law, I do not see why I should not endorse the doctrines of Mr. Heywood's tract, which brought about the unfortunate fissure in the Liberal League. But while I am ready to vindicate his right to publish it, I cannot believe it was his duty, considering the prevalent sentiments on the subject. All I have to say is, that society had no right to punish him. In doing so it wronged itself exceedingly, even if it did not wrong him. I do not understand him to teach that parents have any right to violate their promises to each other, or to neglect or throw on the public the children they bring into the world, but that with their natural self-government society has no concern. And so far as penal law is concerned, I think he is right; and so far as your law is concerned, if I understand it. But in view of the most enlightened morality, I think he is wrong. There is a wiser and better thing to do.

The first head or section of your seventh law concedes all the "individualism" for which I have ever contended. It leaves moral suasion as the only means of promoting individual virtue, the only instrumentality left to the Church when it is separated from the State.

ELIZUR WRIGHT.

ST. PAUL, June 8, 1879.

[We leave it to our readers to observe for themselves, without any aid of ours, the important points on which our respected friend has failed to understand our statements. Being on the eve of a three months absence, we cheerfully yield to him the privilege of the last word.—ED.]

#### SOCIETY OF ETHICAL CULTURE.

##### ITS THIRD ANNIVERSARY EXERCISES.

The cause of liberalism in New York has entered upon a state of suspended animation which will be prolonged for some months to come. Its two illustrious representatives and their societies rest from their labors. Fortunately the Society of Ethical Culture resumes its activities at the beginning of autumn, and Mr. Frothingham's, let us trust, will eventually regather its forces, without loss, after its more extended vacation, for even more strenuous exertion, potent and salutary influence, than before.

The outlook of the Society for Ethical Culture, at the close of the third year of its existence, is exceedingly cheering. The past one, like the two preceding, has been distinguished by solid, vigorous growth and encouraging prosperity. One hundred names have been added to its list of members, making the aggregate three hundred and fifty. Its congregations have largely expanded beyond its place of meeting. On every Sunday, of late, many have found it impossible to obtain an entrance, thus rendering a new hall an indispensable requisite for the future. At Chickering's, where the society will come together in the fall, it will find better accommodations. It is more central as to location, popular, attractive, and desirable every way.

In his closing discourse Professor Adler reviewed the work of the year, thus presenting a summary exhibit of the methods and principles which had been involved in carrying it forward.

As a preliminary to the end in view, the theological basis of morals was first submitted to critical revision and discarded, it being shown to be historically untrue and philosophically untenable. The utilitarian system was next examined. Its merits were conceded, and its failures as a guide to moral conduct pointed out. The defectiveness of sympathy as a principle of ethics was then considered. The foundation of morality was seen to be law, and the moral law the highest expression of law.

These generalizations were resolved into two groups of duties. One of these included those toward ourselves. The other toward our fellow-men. Among the former, that of veracity had received particular attention. Instances were supposed of complicated obligations and motives, and the difficulties recognized of determining in such instances the true

course of action, reviving the old question, "Is a lie ever justifiable?"

Among the duties pertaining to others, that of labor for the extermination of pauperism had been advocated. This, the Professor declared, was the great practical work in which free-religious societies must engage. The social question, he contended, must be thoroughly and fearlessly discussed. None but moral teachers of a high order could have the courage essential to deal with such problems, to expose the wrongs that actually exist, and enunciate the demands of justice in clear and irresistible accents. We need free-religious teachers after the manner of Isaiah and Jesus.

It will readily be seen, upon an inspection of the preceding outline of the field of discussion embraced in the course of discourses by Professor Adler just closed, that they differ from those of most public speakers on Sunday in this particular: They are not, as is common in such cases, a series of desultory and unrelated subjects. They are rather all-essential to the evolution of a pervading ultimate aim. Each discussion takes its place in the logical order of a larger discussion, assumes a necessary part in a completed system of thought or philosophy.

Among the auxiliaries needed for the advancement and practical application of these principles through the power of liberalism, the Professor mentioned a vigorous, well-sustained, and comprehensive organ of the movement. He also spoke of a school established, and appropriately planned, for the education or training of efficient leaders and teachers. This he thought could not be supplied by any existing institution devoted to a similar purpose. They were all more or less complicated with traditional systems and modes of thought. The Professor would have one absolutely free and independent of such trammels.

On the succeeding Saturday evening, May 17, to this concluding lecture, the society held its annual festival. The occasion possessed a special interest for those assembled, apart from the exercises and pastimes provided, in consideration of the fact that it was the last time the society would gather in this hall which it had occupied since its birth, or for three years preceding. In order to prevent the discomfort of too large an attendance, tickets of admission had been issued. The hall was tastefully decorated with evergreen and flowers, as on the Sunday before, and a band of music enlivened with pleasant strains the waiting intervals.

The literary exercises were mainly devoted to the kindergarten for poor children sustained by the society, and the graduation of the training class in connection with it.

After some introductory remarks by Professor Adler, the report of the examining committee was read by a lady upon whose husband, as chairman of the committee, this part would have devolved but for his unavoidable absence. It consisted of a statement of the principles of the kindergarten mode of culture, and of the present condition and operation in particular of this outgrowth of the society.

A written address followed by Miss Schwedler, the principal of the kindergarten, giving a graphic and clear presentation of her conception of the work and qualifications of the true kindergartner. I may say here, in passing, that Miss Schwedler, who is the daughter of an eminent physician of New York, has entered into her work, which is not in all respects an agreeable one, with singular devotion, and very palpably demonstrated her fine adaptation to it. An elaborate and beautiful floral offering to her from the graduating class, at a later stage of the programme, testified to the affectionate relation which had subsisted between the teacher and pupils.

Two young ladies, the chosen representatives of the graduating class, next read essays. These were spoken in clear tones and evinced good thinking and the motive force of a serious and earnest purpose. At this point Professor Adler came forward and gave a characteristic address upon the new education, with some account of its precursors and earliest leaders. Alluding to the kindergarten of the society, he expressed much satisfaction in what it had accomplished. It contained one hundred and ten children, gathered from families of the poorest class of the city, who are taught, fed, kept in order, clothed if necessary, and cared for every day. The labor of these benevolent offices is shared, in addition to the members of the training class, by the voluntary assistance of some thirty young ladies.

The enterprise has been the recipient of very encouraging support during the year. Contributions in money have been made to the generous amount



of \$2,700. This does not include other munificent provisions for it for the future.

The Professor delicately indicated some of the embarrassments attendant upon such a work in consequence of its connection with his society, and stated that in order to relieve it of these hinderances it had been determined to detach the kindergarten from the society and place it upon a distinct and independent basis, although it will still be largely under the supervision of the members of the society, and an object of its special interest and support. Could anything more forcibly bear witness to the purely unselfish and disinterested character of Professor Adler and his society?

The Professor also referred to a contemplated school for the children of the poor, supplementary to the kindergarten, or designed to take them forward in education from the point at which the kindergarten leaves them. It is intended to embrace in its scope industrial, intellectual, and moral education, and to be particularly adapted to the after-requirements of the class for whom it would be founded.

Among other agencies for good which the society had set in operation and sustained during the year, the Workingmen's Lyceum was mentioned. This has now quite a large membership and a library of some hundreds of volumes, including regular instalments of the current leading magazines and newspapers. It has held weekly meetings for debates and literary purposes, and sustained classes for free instruction in various studies. It has also been favored during the past winter with valuable lectures from Park Godwin, Esq., the Rev. Heber Newton, and Dr. Sequin.

It ought to be here added, not as a part of the Professor's speech, but in parenthesis, that the Co-operative Printers' Association, which has recently been started under the auspices of the society, was an offshoot of this organization. Its outfit was furnished by the Society of Ethical Culture, and it is pleasant to know that the enterprise is meeting with a good degree of prosperity.

There remains to be included in this summary of the work of the society some reference to two ethical classes, both under Professor Adler's direction. One consists of juvenile members, and meets weekly for such instruction. The other is distinguished by the name of the adult class, and meets upon alternate weeks. The aim in each instance is the study and clear and intelligent apprehension of ethical principles, with their practical exemplification in the conduct of life. The latter class numbers an attendance of fifty and upwards of the most earnest and cultured ladies and gentlemen of the society. Essays and discussions, betokening a high degree of scholarship and intellectual acumen, frequently occupy its evenings. But the crowning end and culmination of all its exercises and fellowship is to be, as the Professor frankly told the members at the initiatory meeting of the class with much energy and unmistakable distinctness, spelling the word as he uttered it for greater emphasis, *w-o-r-k*.

And very nobly has it responded to the appeal implied in the word. It has contributed \$1,000 to purposes of charity since the class was formed in January last. But it has done more than furnish money: it has also engaged, at a generous salary, a trained nurse, a graduate of the School of Nurses of the city, to coöperate with the physicians of the Medical Dispensary to the Poor in a certain district, to visit and care for the sick who are incompetent to care for themselves.

This work will continue through the summer, and is intended to be permanent. The society has another nurse in preparation for the same philanthropic service, and will add others to the force as it may be practicable.

The Professor's address was succeeded by the ceremony of conferring diplomas upon nine young ladies who constituted the graduating class. A pleasant incident came in here. It was the announcement by the Professor of a note from the ladies of the society containing \$100, a gift to what was called his "secret service fund"; in other words, for discretionary use for objects of charity. It is understood that the above little windfall was an excess saved from the appropriation for the decorations of the evening through a frugal manipulation of the sum by those who had it in charge,—an executive committee literally in this instance.

The formal exercises were brought to a pleasantly rounded and graceful conclusion by an address from Edward Lauterbach, Esq.

The speaker introduced his remarks in a vein of

droll and irresistible humor admirably adapted to relieve the graver character of the programme that had preceded, and to put all in a cheerful state of feeling. He gave an interesting sketch of the origin of the society and the varied experiences that had attended its development, and eloquently described the needs and possibilities of the future of liberalism. Mr. Lauterbach possesses in a marked degree the gift of the orator. We hope the liberals of the country may have an opportunity to become better acquainted with him, and that he may be heard at no very distant day from the platform of one of the conventions of the Free Religious Association.

At the close of Mr. Lauterbach's remarks, the settees were removed and the hall cleared for social intercourse and festivity. After partaking of a choice and inviting collation, the floors were surrendered to dancing, which was prolonged to a late hour, when the company dispersed in genial and merry humor.

I have permitted my pen to run on in this somewhat extended notice of the Society of Ethical Culture, which after all but barely hints at its work and spirit, because I have had for some months past the opportunity of becoming intimately conversant with them, and they have elicited my admiration and most cordial sympathy. That it is destined to prove something more than a bubble glowing with the bright splendors of grand endeavor and worthy achievement which has suddenly burst into existence upon the uncertain and perturbed surface of radicalism, ere long to vanish into nothingness, I feel assured beyond all peradventure.

I believe it is laying foundations that are broad and deep, and demonstrating the power of the new faith to crystallize into efficient and enduring institutions, to develop and mould the church of humanity,—a church the effulgence of whose incomparable glory shall shame that which has been as "daylight does a lamp." One of the chief drawbacks to the success of radicalism often has been its impetuosity. Happily, the Society of Ethical Culture seems somewhat exceptional in this respect. During the past year, its receipts have run up to the very respectable amount of \$14,000, one-half of which has gone to charity.

All hail, then, to this rising star of radicalism, precursor of greater and better realizations than any of which it yet has dreamed! May no pettiness, envy, or jealousy impede its progress or seek to depreciate its deserts. May radicals everywhere, one and all, rejoice in its success as in the prosperity of their cause. "Here is a health," say we, to it and its noble leader, in all their worthy aspirations and endeavors. In the famous words of a famous personage, "May they live long and prosper." D. H. C.

## Communications.

### THOUGHTS ON MARRIAGE.

The subject of marriage is so intimately involved in the present controversy over the "Consensus of the Competent," that I was glad to read the remarks of Hon. Elizer Wright upon it in *THE INDEX*. Marriage laws are, if I understand this matter correctly, formulated by the "Consensus of the Competent." There are, however, many illustrious instances, and many more less conspicuous cases, of individuals who have "acted on their own judgment" in regard to their marriage relations, and to whom Mr. Abbot must clearly accord his general admission that "the individual is sometimes in the right, even as against the consensus of the competent of his own day."

Marriage, it would seem, is one of the matters that must wait. The Consensus of the Competent of a later day will determine whether we are now right or wrong.

The fanaticism of free love has no acceptable solution as yet for the perplexing problems involved in our present marriage-system. The system as a whole is by no means perfect, and certainly contains many striking evils which call for investigation and reform. Offences against the honor and the happiness of human beings are committed under the cover of laws which are formulated by the competent. Crime is often, very often, the legitimate outcome of the severity of law and the strenuousness of public sentiment. These evils are manifest, and are recognized by every thoughtful mind. They do not argue conclusively against the system of marriage as at present arranged; they only prove that the development of mankind is very slow.

The evolution of the marriage relation and of the family, like that of all other human institutions, is the result of persistent endeavor to elevate man from animalism to intelligence; from brute selfishness to the ethics demanded by civilized associated life. Barbaric tendencies are perpetuated by the aid of superstition and prejudice. Crude elements remain in the relationships of social and family life. The competent have decided upon many of the complexities in the relations of men and women in marriage.

They have, however, been continually assisted in these decisions by individual experience. Through fearful exposures and fearless investigations, there comes new light on the subject. The scientific study of sociology may doubtless be advanced by the social experiments of even free-lovers, vague and fruitless as their theories seem now to be in solving the questions of morals in marriage. Many of these fanatics are as loyal to true love as any man or woman can be. Many are simply actuated by the lingering savagism in their natures, or by that instability of temperament equally traceable to inheritance. Their experiments, while shedding some light upon sociology, need not be looked upon with apprehension. The bulwarks built by strong, intelligent, just, and loving characters around the sweet and sacred altars of home and family are not endangered by a few fanatics. It is not possible that the "solid sober sense" of the country is to succumb to any doctrine which does not exhibit signs of true moral health. The stamp of sickly sentimentality is the one apparent upon the free-love idea. There is no great uplifting of human character in the practical working of the doctrine. The domain of high thought is not beleaguered by these aspirants for individual liberty in love and marriage. The course of individuals of this class will confirm the competent in dictating the law toward the general good. The course of other individuals, who under the restraint of prevailing laws and opinions commit sickening and outrageous crimes against the holy meanings of marriage and parenthood, let us hope, will also shed light to guide their direction. Every evil coming to the surface of the social system corrects itself or is corrected in accordance with its prominence and enormity. We may rely upon the Consensus of the Competent, I conclude, in this as in all other complicated questions of our time. It is the natural order of things that the best, the purest, and the highest will be the outcome of evolution.

"The monogamic form of the sexual relation," says Herbert Spencer, "is manifestly the ultimate form, and any changes made must be in the completion and extension of it. Monogamy will be raised in character by a public sentiment requiring that the legal bond shall not be entered into unless it represents the natural bond, and perhaps the legal bond will come to be held improper if the natural bond ceases. The union by affection will be regarded as the essential part of marriage, and reprobation of the marital relations in which the union by affection has been dissolved may be inferred."

The future of marriage thus forecast by Mr. Spencer, a clear and comprehensive authority on sociology, contains a little corroboration of the free-love theory, it is true; but the present fashion in which free-lovers work out the theory falls far short of Mr. Spencer's ideal marriage. The theory, however, need not be treated with condemnation nor apprehension. It is one of the links in a long chain of conditions by which the competent shall in the far future blind men and women together for the highest and purest realization of the ideal marriage. The insistence upon the public recognition of the moral bond above the legal bond in marriage will grow out of the present recreancy to marriage refinements, out of offences against the purity of life, out of the scandalous degradation that disgraces present public morality. The moral regeneration of the world is to begin with the ideal marriage of one man with one woman; that man and that woman to possess first the ideal individual character, and then, as Mrs. Anna Spencer beautifully expresses it, "purge the decisions leading to marriage more and more of sensuality, and call wisdom as well as love into the high council-chamber that determines the happiness or unhappiness of two human beings, and fatefully predicts the inheritance of others."

Public sentiment will be educated by sad and shocking experiences, if in no other way, to see through social shams, though they be legalized. The aim of the competent shall be to secure the healthy education of the public opinion, and to promote purity of life and conduct in the phase of associated life we know as marriage, as well as in all the other relations in which human beings are associated. It becomes the duty of every intelligent and right-minded reformer to aid in the general enlightenment which is to produce this healthier public sentiment, this finer system of future family ethics, that is to be "based," as Mr. Abbot affirms and as I agree, "upon the scientific method." Men and women are needed now, if ever, who shall insist upon the elevation of character, upon the elevation of the general standard of conduct, as the primary agents in eradicating existing social evils, especially in the marriage state. There is no time to lose in deploring the present conditions; there is no need of half-hearted fear that any fanaticism is to overturn the best there is in the present established relations of men and women. There is no time, as a poet says,—

"To sicken and to swoon,  
When science reaches forth her arms  
To feel from world to world, and charms  
Her secret from the latest moon."

The secrets of human failures in sociological experiments will yet be charmed by science from the onward march of human lives, and the standard of marital relations will be elevated to a height only dreamt of by a few enthusiasts to-day. Science is taking the destiny of humanity in her careful hands, and looks backward as well as forward, seeking the causes which have hindered the highest development of the race. In heredity she discovers causes; in physical laws she discovers cures. Sanitation is a watchword of science, and the promotion of physical health is coming to be understood to mean the promotion of moral health. Enlightenment upon many physiological laws that are now misunderstood, or of which men and women are wholly ignorant, will do more than anything else to establish perfect marital



relations. Perfect health will promote happiness. Biological remedies of existing evils will be applied with more efficacy than legal remedies. Public regulations, national and local boards of health, comprehensive sanitary laws, rational methods of living, rational ideas of religion, better methods of early education, new conventions of family life which recognize equality of men and women, each and all will lend aid to a reorganization or a modification of the marriage system, and enable the race to evolve higher, nobler, and purer conditions, consistent with, and the outcome of, the ideal monogamic marriage. Violations of physical laws will then be counted greater crimes to the social body than the breaking of statutes, and the welfare of society will be enhanced by the sacred discharge of public duty to maintain the highest state of physical health in the individual. With the substructure of perfect health and the superstructure of rationalism, reason will temper emotion, and emotion will illuminate reason. Fealty to these higher laws which govern human intelligence in the marriage relation will be no longer questionable. There will be no provocation to disobey them. This marriage state, ideal as yet, will fit in so naturally and satisfactorily to the order of things that the restraints now imposed upon an evolving race will be either gradually removed or else come to be regarded as of little moment, in comparison with the general good, if restitutions are still needed. Wholesome laws will no longer be offensive to private judgments, and there will be no chafing against them by loving men and women loyal to principle, who, loving liberty, love still more dearly the public weal.

This future picture is not pure fancy. There are plenty of materials at hand, in the stupendous efforts of science to make mankind better, healthier, happier, with which to color the glowing portraits of the coming man and woman, the coming family. Superstition slinks away from the rays of science.

The climax of mankind's grand upward march from the bestial to the intellectual is that sublime unselfishness that waives "private judgments" cheerfully, that adds to the consensus of the competent its mite of wisdom and experience whereby theories shall be reduced to the practical carrying out of the various phases of associated life. The wisest men and women will be content to "wait" for a wiser future to determine whether they are right or wrong, and so waiting, hopefully, courageously, will perchance some day see their pet plan "based on private judgment" divested of its crudeness and vagueness, engrafted on the common stock of judgment of the competent, and serving the highest needs of humanity.

AMELIA W. BATE.

[Let us remind those who write on this subject that we have never assumed that existing laws as they are express the Consensus of the Competent even of to-day. On the contrary, we pointed out at the very outset, in our address on "The Final Appeal in Morals" (THE INDEX, March 6) that "the laws constantly need to be reformed in accordance with the rulings of this supreme tribunal." Free-love proposes to repeal, and not to reform, the existing laws of marriage. Science turns her back on this crude destructionism, and teaches the law of evolution.—Ed.]

#### CRITERIA OF CERTITUDE.

In common parlance we use the word *belief* in a very loose manner, implying almost any degree of probability from the highest to the lowest, but always something short of certitude; but the whole value of a creed depends upon precision, and no one can doubt that whenever the word occurs in the church creeds it is meant to signify the highest degree of assurance,—that is to say, positive conviction. Yet this double sense of the word has given rise to an unfortunate confusion, and affords, no doubt, the explanation of an extraordinary contention which has been raised by some celebrated Christian apologists, especially by Butler in the *Analogy*, by Canon Farrar, and by Mr. Gladstone in the May number of the *Nineteenth Century*, that since, in Butler's own words, "to us, probability is the very guide of life," that, therefore, we ought in reason to be satisfied to believe without being sure. Gladstone quotes with a great deal of gusto the following sentence from Voltaire:—

"L'incertitude étant presque toujours le partage de l'homme, vous vous déterminerez très rarement, si vous attendez une démonstration. Cependant il faut prendre un parti: et il ne faut pas le prendre au hasard." (Uncertainty being nearly always the lot of man, one would seldom decide at all if one waited for a demonstration. Yet choose a part one must! and it is not necessary to act at random.) Butler enlarges on the same theme with ingenious (but very needless) particularity, and concludes in these striking words: "For numberless instances might be mentioned, respecting the common pursuits of life, where a man would be thought, in a liberal sense, distracted, who would not act, and with great application too, not only upon an even chance, but upon much less, and where the probability or chance was greatly against his succeeding." Most true; but did Butler seriously intend to say that a man would do well and honorably to avouch his belief in the church creed, amid every circumstance of solemnity, meaning no more than that he held the truth of it to be just barely possible? That is exactly what he says, and reiterates over and over again. The ludicrous inconsequence of this whole argumentation is very obvious, there being no parallelism between the cases; because the inquirer is never in the same sort of dilemma as the actor, for the good reason that three alternatives are always open to the former, but to the latter only two.

Whatever is proven we believe perforce; whatever is disproven we deny; all else is doubtful. Here is there no place left for even the smallest particle of faith. But otherwise, if, with Tertullian, we believe *quia impossibile*, then indeed will there be room for any quantity of faith. But this is not usual nowadays. Faith is no longer relied on as of yore, but is chiefly valued as an useful supplement to reason.

However, this compromise is trebly futile. For, firstly, how much faith should be supplemented to how much proof, in order to make up a certainty? Until that is answered, the principle can never be applied; but it never can be answered, because the two things have no common measure.

And, secondly, when faith and reason clash, which shall gain the mastery? If faith, then indeed are all reasoners driven from the field; for no arguments will avail against the man who will dispute the testimony of reason. But if reason, then clearly nothing can be known until it has been proven, for whatever has not been proven may sometime be disproven.

And, lastly, if it be said that true faith must always teach truth, and so right reason can never contradict it; still how shall we distinguish a true faith from a false? Arguments can be tested, but there is no way of testing faith either objectively or subjectively. Feeling is faith, and cannot test itself; and feeling equally governs conduct, be it right or wrong. The firmest of all believers and those most eager to die for their opinions are madmen.

The kind of reputation which Butler now enjoys is really ludicrous, considering that he himself (for he is scrupulously honest) did not claim to prove Christianity true; no, nor even that the truth of it would follow from the belief in God, but only that it was not more incredible than optimistic deism such as Bolingbroke's and Shaftesbury's. Butler passed over Job's perplexity, as well he might. That theme was long since exhausted in the books of Job, Proverbs, Ecclesiastes, Psalms, and St. Paul's Epistles, and slender consolation can be drawn therefrom. I much fear that some scholars read their *Analogy* as they read their Bible. It deserves better treatment.

CHARLES ELLERSHAW.

NEW YORK CITY.

#### A BOMB IN THE CAMP.

FORSYTH, Ga., May 31, 1879.

MR. F. E. ABBOT:

Dear Sir,—The Index tract, "Impeachment of Christianity," circulated here, has created a commotion in the camps of the "faithful" like the explosion of a bomb in the sleeping camps of an army. The ministers of the various Christian churches are on the "war-path" now, and will deliver special discourses, in answer to your tract, in their churches to-morrow.

Great anxiety has been displayed by all classes to read the tract, and I have had several calls for it from those who had heard of it and did not get a copy in the first distribution. The Rev. Dr. Hillyer has, I am informed, addressed to you personally a reply to your tract by letter, and I hope you will take up the gauntlet thrown down by him, and carry the war into Africa. If his letter is not too long, publish it in THE INDEX and reply to it, and I will take pleasure in giving it a wide circulation. The people here want light and knowledge, and I believe a wide field for good is open here which the "Index Association" can make valuable use of.

I have just read in the last INDEX (of 29th May) Mr. Washburn's discourse on the "Christian Tragedy at Pocasset." If he never does anything else, he has done enough by that article to make himself famous, so able, clear, and overwhelming is his logic. That discourse you ought to publish in tract form and distribute by the thousands, like your tract, "The Impeachment of Christianity"; it is just what is needed, and, having the all-absorbing fact of this murder as a basis, will be more widely read than any arguments, however able, that are purely abstract and theoretical. Strike while the iron of public feeling is hot, with the sledge-hammer of Mr. Washburn's logic, and, my word for it, that discourse widely circulated will do much to dissipate the lethargy of our people, and open their eyes to the inevitable logical results of their religious opinions, and lead the way to a widespread awakening to the truths of other views than those under whose fallacious shadows the world has been so long slumbering.

The Reverend Doctor who has assumed the task of replying to you here is a good man in every sense of the word, and leads a pure life above reproach, and has only the stain of Christian religious bigotry upon his escutcheon. All ministers of this faith are necessarily either fanatics or hypocrites; that fanaticism, in the first case, resulting from implicit "faith," taught from infancy, in the truth of their absurd dogmas; or their hypocrisy, in the second, being caused by their knowledge, through the light of reason and common-sense, that, while professing to believe the doctrines they preach, they feel in their inner souls that they are false.

To the class of fanatics, then, belongs this venerable gentleman, whose whole life has been spent in "dealing out damnation round the land" from the pages of those ancient authors who, he verily believes, were inspired to be a medium of communication between the Creator and the created—just as if the way to God was not open to every man alike. Being a Baptist, he takes the most narrow and bigoted view of Christianity through the clouded glasses of Calvinism, election, etc., and sends to endless torments (in his sermons) all the vast millions of heathendom (so-called) who never heard of Christ, and are dying year by year only to add fuel to the flames of the Christian hell.

A man of considerable learning, his arguments have just sufficient scope and strength to set him up

before these people as almost infallible, and hence the necessity of your giving his attacks on you more than a passing notice.

I hope to hear from you through the columns of the next INDEX.

Yours truly,

BASCOM MYRICK.

[We have as yet received no letter from Dr. Hillyer, but should cheerfully publish one from him, if courteously expressed.—Ed.]

#### SYMPATHY ACROSS THE BORDER.

MONTREAL, June 3, 1879.

MY DEAR MR. ABBOT:—

... You cannot imagine how deeply and passionately I have been interested in the noble stand which you have taken against the shameful and sophistical libertinism that recklessly or ignorantly defends the transmission of obscenity through the mails. When I read the account of the Syracuse disruption, and found that a majority of professed freethinkers showed no scruple in compromising the honor and purity of liberalism, I felt mortified; and I was inclined to consider that, after all, the stronghold of Orthodoxy, with all its grim and ghastly appointments, was a safer and more decent lodgment than the crazy structure—slimy and repulsive—in which our betrayers (I will not call them friends) took refuge. I prefer Comstock any day to any one of these smooth apologists of dirt. May every principle that constitutes the crown of manhood, everything that is beautiful and good and true throughout the universe, sustain and encourage you, and make you invincible in this conflict of right against wrong, of virtue against vice.

Your elucidation of the rights and limitations of individualism has settled certain notions in my mind which have been hitherto in a state of chaos.

The individualism that insists on illimitable freedom is sure to end in illimitable license. I have never lost sight of the fact, as some of my rationalistic friends have done, that the individualism which hardens into isolation is a horror and a curse.

I have felt the freezing influence of this social segregation, too common among men of advanced thought in Montreal, this apathy and aversion to organization, until I have sometimes doubted the wisdom that has rendered the churches—in our philosophy—temples of paganism rather than centres of social intercourse and aids to human happiness. Well, the thoughts of thinkers are in a transition state the world over, and I suppose a few generations more will hit upon the golden mean.

Your most sincere friend,

GEO. MARTIN.

#### GOODNESS.

Let us take, in place of the fraudulent and superstitious system called Christianity, the simple religion of Reason; namely, the worship of love for, faith in, and constant practice of pure goodness, so far as we are able from time to time to discern it, each one of us endeavoring, by the aid this Rational Religion affords, to achieve a blessed immortality for his or her own memory, and in that way, and that way only, hope to "live forever."

GEORGE NATHAN HILL.

THE JANITOR was as proud as a boy with a new pair of red mittens. Some kind soul in Hartford, Conn., had forwarded the clue a jaw-bone of a shark as a relic to hang on the walls, and he had fastened it up between the bear-trap and the coffee-mill, and placed under its sharp teeth the legend: "Don't bite off more'n you kin chew." "Gem'len," said Brother Gardner, as he pointed to the legend, "de languidge of dat motto am not elegant, but de words convey a heap of solid common-sense, an' we doan' hev to go down ober fo'teen feet to fin de moral. De man who bites off more'n he kin chew is gwine to git hisself in an embarrassin' s'ityouashun. De motto doan' apply atogedder to de eatin' of meat an' taters. It means dat de pussion who wants to fling on gorgeonsness hev got to hev de rocks right down in his pockets, or fall kerchunk in de road. It applies to de young man on a salary of \$8 a week, who am courtin' a gal who kin use up \$2 a day an' not half try. It applies to de man who finks he kin sell out a ward caucus and deliber de votes in a collar-box. It applies to de man who buys up delegates an' depends on de honest voters to push him frew. It applies to de chap who sails along de avenue wid de ideah in his head dat all business would suddenly stop, in case death took him away."—*Detroit Free Press*.

DURING the last year the American Bible Society has circulated about one million copies of the Bible, the British and Foreign Bible Society of Scotland thirty-six thousand, and other societies more than one million. The total circulation since the formation of these Bible societies has been eighty-two million by the British and Foreign, thirty-five million by the American, five million by the National Bible Society of Scotland, and by German societies eight million five hundred thousand, while the circulation of other societies has raised the total to about one hundred and sixty million copies of the Scriptures circulated in various tongues by Bible societies during the last seventy-five years.

SHE was trimming the lamps, and just as a wick dropped out of reach her mother heard her exclaim: "Oh, the Dickens!" "There, there, my child! Why will you indulge in such expressions?" Then she fingered for the lost wick, and exclaimed: "Why, ma, isn't that a natural suggestion of Pickwick?"



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WM. J. POTTER, Sec. F. R. A.

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WHOLE No. 496

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1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

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SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

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### SIFTINGS.

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THE DISCUSSION on the Pocasset Tragedy, by L. K. Washburn, recently published in THE INDEX, has been put into tract form, and may be had by addressing L. K. Washburn, Revere, Mass. Price 5 cents.

IT SEEMS that Dr. Döllinger has refused the overtures of Leo XIII. to return to Rome, the rumors to the contrary notwithstanding. When informed that "There is a new pope in the Vatican," Döllinger replied: "Ah yes, a new pope, but the old papacy!"

THE REV. JOHN CHADWICK thinks that "If Freeman could have worked ten hours a day and had good food and a set of Dickens' or Waverley Novels to read the Bible with, gone less to prayer-meetings and more to plays and dances, he would not have thought of choosing for his model an Arab sheik who, if he ever lived, died several thousand years ago."

IT IS ASTONISHING how things get turned round in this world. A society has been formed in New York of moderate drinkers, for the avowed purpose of promoting temperance. The moderate drinker has been regarded one of the principal obstacles to the progress of the temperance reform; and we confess that we are still old-fashioned enough to believe that the moderate stands the first chance of becoming an immoderate one.

THE NEW LAW permitting women to vote on school boards in Boston requires that the voter shall be a tax-payer and registered in her husband's name. Mrs. Lucy Stone Blackwell objects to the latter qualification, and hence was denied the privilege of such registration a few days since. While we recognize the justice of the stand which Mrs. Blackwell takes, we regret exceedingly that one so eminently fitted for the fullest exercise of the elective franchise should be deprived of it through this flimsy restriction.

INTERESTING EXERCISES were held by the Sunday-school of the Parker Memorial Society of this city, in memory of Mr. Garrison, on the Sunday succeeding his decease. Addresses were given by J. M. Buffum of Lynn and Robert J. Wolcott, life-long friends and co-laborers of Mr. Garrison, and by Sidney Morse, F. H. Hinckley, and others. In the course of his remarks Mr. Buffum said that in the abolition days he was generally referred to as "Nigger Buffum," but now his townspeople seemed eager to bestow upon him any honor in the gift of the community. Mr. Buffum is at present serving a third term as mayor of the city of Lynn. Similar exercises to the above were conducted by the Sunday-school of the Free Congregational Society of Florence, Mass.

AN ORGANIZATION has recently been effected at Seymour, Indiana, with the following bond of membership: "Declaration. We, the undersigned, in order to promote investigation, to search out truth, to dissipate error and superstition, and also the better to promote the well-being of ourselves, our fellows, and the creatures about us, organize into a society to be called The Southern Indiana Association of Humanitarians and Freethinkers. Articles of Association: 1. The object of this Association is to do good, to search for and reveal truth, and to unmask error, to do good to every creature, to search for truth everywhere, to unmask error in whatever disguise it may be found. 2. Any person of good moral character who is willing to investigate, and listen and yield to reason, is eligible to membership." About fifty names are appended to this "declaration," which gives the enterprise a vigorous and hopeful beginning.

THE METHODIST ministers were in a good deal of a dilemma at their Monday meeting in Boston, after the death of Mr. Garrison, as to how to act in respect to the event. It was, of course, impossible not to make some reference to one who, even while living, had been crowned in so large a degree with a due meed of honor and reverence for his disinterested labors. At length, after a protracted debate, it was decided by a vote of an almost equal division to yield the points of objection, and concede to him the title of a Christian. The question naturally arises, If he were not a Christian, would it be worth while to try to be one? When Wilberforce, the great English anti-slavery reformer, was asked what he had been doing for the salvation of his soul while pursuing his labors for the slave, he replied that he had been so absorbed in serving the slave that he had almost forgotten he had a soul to save. Perhaps if Garrison had thought more of his soul and less of the slave he might have been as good a Christian as those who now sit in judgment upon him.

IT IS ANNOUNCED that twelve Indians have arrived at Lee, Mass., from the Hampton Institute, Virginia, to be educated. We confess we have not great faith in efforts to impart the higher education to our aborigines. It does not seem a very practical undertaking to try to make them gentlemen and scholars. We are aware that very encouraging results are reported in this direction. But it seems to us, nevertheless, that the most urgent need in respect to them at present is elementary instruction in civilization, in farming, handicraft, and rudimentary knowledge. They need persons to go among them, not to convert them to any sectarian faith, but for these simple missionary labors. Then they need protection from swindling government contractors and traders, and especially from the traffic among them in whiskey and tobacco,—in fact, the various forms of vice and immorality to which they have been too long exposed. And above all they need removal from contiguous relation to a body of men whose chief business and pride in life is to slay human beings, and who are, beyond doubt, in no small degree accountable for the misdeeds of these untutored people.

THE CALL of the Rev. Robert Collyer to New York is an event of considerable interest to church-goers in that city. The fortunes of the society over which he will be settled have been somewhat peculiar. Two of its ministers went back on it in succession. The Rev. Dr. Osgood, during whose pastorate the present elegant church-edifice was built, after twenty-five years as a Unitarian minister,—quite long enough it might have been supposed to become confirmed in his position,—suddenly slipped Unitarian simplicity for Episcopalian robes and "holy orders." The Rev. Mr. Hepworth chose Congregationalism. The Rev. W. R. Alger, an elegant rhetorician now of Denver, Col., was, for two or three years, its next preacher. The church has long been burdened with an enormous debt which has recently been lifted, rendering its prospect in this respect much better. It is not likely to become alarmingly radical under any circumstances. Its antecedents tend to ally it with the conservative wing of the denomination; and Mr. Collyer has passed the period of life when he is likely to undergo any marked intellectual transition. He is in pretty nearly equal favor with both extremes of Unitarianism. Indeed, he belongs to that large class of ministers in the Christian Church at the present time who have got entirely outside of their logical connections without being aware of it. But in any event, so long as there are church-going people and preachers, we congratulate the society that has the good fortune to possess the gifted ministrations of the broad and genial nature and the bright and eloquent genius of Robert Collyer.



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South Carolina.	DR. L. J. RUSSELL, Harrisville.
Tennessee.	E. L. HAUGHTON, North Bennington.
Texas.	L. BRAULDING, Norfolk.
Vermont.	DR. A. M. DENT, Weston.
Virginia.	ROBERT O. SPENCER, Milwaukee.
West Virginia.	DR. A. M. DENT, Weston.
Wisconsin.	ROBERT O. SPENCER, Milwaukee.
Wyoming.	W. H. DOOLITTLE, Washington.
	W. FERGUSON, Fresno City.
	NORMAN S. PORTER.

<b>Finance Committee.</b>	
D. G. CRANDON, Chairman.	Chelsea, Mass.
MRS. SARAH B. OTIS.	137 Warren Avenue, Boston.
HARLAN P. HYDE.	231 Washington St., Boston.

## LOCAL AUXILIARY LIBERAL LEAGUES

Chartered by the National Liberal League of America.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown.	
Issued to the President and Secretary on behalf of the Florence Liberal League.	
SYRACUSE, N. Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.	
Issued to the President and Secretary on behalf of the Onondaga County Liberal League.	
ALBANY, N. Y.—President, Thomas J. Hennessey; Secretary, Thomas Dugan.	
Issued to the President and Secretary on behalf of the Albany Liberal Association.	
BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.	
Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.	
PASSAIC CITY, N. J.—President, J. H. Adamson; Secretary, F. W. Orvis.	
Issued to the President and Secretary on behalf of the Passaic City Liberal League.	
JACKSONVILLE, ILL.—President, David Prince; Secretary, Miss J. M. Meek.	
Issued to the President and Secretary on behalf of the Jacksonville Liberal League.	
ROCHESTER, N. Y.—President, Anson C. Allen; Secretary, Hume H. Cale.	
Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.	
CHelsea, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.	
Issued to the President and Secretary on behalf of the Chelsea Liberal League.	

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y.	MORRIS HAYS, Rochester, N. Y.
FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, Mass.	
Z. T. WATKINS, Syracuse, N. Y.	D. HUNT, Scott, N. Y.
NETTIE C. TRUESDELL, Syracuse, N. Y.	FRANCOIS E. ABBOT, Cambridge, Mass.
GUSTAVUS E. GORDON, Mil-M. N. LADY, Albany, N. Y.	
WATKINS, Ill.	J. H. ADAMSON, Passaic City, N. J.
HARRIET A. MILLS, Syracuse, N. Y.	
W. H. HAMLEN, Boston, Mass.	SARAH B. OTIS, Boston, Mass.
T. O. GARDNER, Fayetteville, N. Y.	HOPKINS WHITFIELD, Boston, Mass.
B. Y. UNDERWOOD, Thorndike, Mass.	D. G. CRANDON, Chelsea, Mass.
CATHERINE C. HURLBUT, Albany, N. Y.	JOHN W. TRUESDELL, Syracuse, N. Y.
EDWIN TURNER, Chelsea, Mass.	H. P. STARK, Rochester, N. Y.
JOHN NILL, Watertown, N. Y.	JOSEPH McDONOUGH, Albany, N. Y.
E. A. SAWTELL, Boston, Mass.	W. H. SCHLESINGER, Albany, N. Y.
THOS. DUGAN, Albany, N. Y.	JOHN FREST, Albany, N. Y.
JAMES B. PIER, Rochester, N. Y.	O. D. B. MILLS, Syracuse, N. Y.
DAVID H. CLARK, Florence, Mass.	F. HALLOWELL, Boston, Mass.

[For THE INDEX.]

## Anniversary Lecture

BEFORE THE SOCIETY OF ETHICAL CULTURE, NEW YORK, MAY 11, 1879.

BY FELIX ADLER, PH.D.

And so the year's end has come. Now do the breezes of spring blow around us! Now does Nature spread once more her rich carpet in grove and field! Now do the white and golden blossoms appear upon the trees! The graceful willows wave their branches to us, and soon the voice of the nightingale will be heard melodious in the bushes. "Away, away!" cries the soul, "into fresh, green Nature." There are the proper surroundings amid which to recuperate the faded strength. There the faded brain will drink in new sap, new vigor. There you will listen to mightier ethical preachings than ever fell from the lips of man—the sermon of the stars and of the mountains and of the storms. There, if you wish to practise religion, you may mingle your voices with the voices of the cataract and of the rivers and of the booming surges of the boundless sea, as they rise together to magnify and praise the grandeur of the universe.

We have deemed it necessary to suspend the exercises of this society during a considerable portion of the year,—not that the practical relief-work of our society will on that account suffer or come to a stand-still; all through the heated season, our district nurse who is now going the rounds of the homes of the poor, striving to alleviate pain, to combat foulness, and to beat off death from the bedside of the sick, will continue to proceed upon her errand of mercy and charity. All through the year, with the exception only of a brief spell when the intense and almost torrid sun glares upon the streets of this sweltering city, our kindergarten will keep open its doors and gather its merry troops of happy children that make its halls so pleasant a resort. But the ordinary exercises of our society must be suspended.

We do not come hither as many persons go to their churches, holding the mere act of going to be meritorious, believing that this will ingratiate them with the Deity, thinking that, as a visit to the house of an acquaintance is considered a mark of attention and is well received, so that a visit to the house of God is considered a mark of attention and is recorded in favor of the visitor in the great account-book. We come hither solely for the purpose of gaining certain mutual benefits; we wish to contemplate in common certain great problems; we wish to take in common resolutions for the higher life; we wish to feel, each of us, that inspiration which comes to the individual soul from the sense of being united with others in the effort to realize some exalted purpose. To this end, the latter part of the fall, the winter, the opening spring suffice; this period of time is sufficient for the hearers,—it is more than sufficient for the

speaker. If at least he is to be a constant learner, if he is to constantly extend his knowledge, to reconsider from time to time his opinions, to deepen and solidify his convictions,—if in this sense he is to be a constant learner (and only one who is this can be a true teacher).—then it is imperatively necessary that a season of protracted rest be granted him in which he may ward off the intrusions and the invasions of the world and consecrate a happy and longed-for leisure to the task of inward growth and spiritual renovation.

The fact that this release is not commonly granted to the ministers of the churches is one reason, among others, why we find that so many of them are utterly exhausted in body before they have reached the middle stage of life, and their nerves unstrung, and why even those who begin their career with considerable intellectual ability become in the course of time shallow, feeding upon themselves for want of replenishing nourishment from without; and such essence of thought as remains in their utterances is too often diluted in a flood of watery phraseology.

We need, therefore, a pause, and on this account to-day will be the last Sunday of our year's meetings. It is the last Sunday also, friends, which we shall spend together in Standard Hall; and the fact that this is so recalls to my mind reminiscences which you will pardon me for lingering over a moment before we separate.

When we first began to collect in this hall, the prospects were by no means certain, the difficulties were by no means small. Here was a new principle wishing to strike root in American soil; here was a new mode of emotional life which offered itself to the acceptance of men. Mark you, the design was of the broadest, the ambition bold; some thought it bordered on the verge of audacity. It was not a new sect we wished to found, not a new society we wished to add to other societies; but we were upborne by the conviction that not since the year one of our era, not since eighteen hundred years ago when Christianity was born, has there been so important a turning-point in the affairs of men as there is in this generation. We believe that a revolution, though a peaceable one, is being consummated. We saw that science has effectually changed the basis of life; and, while few men have truly and honestly confessed to themselves whither science would lead, we wanted now and here to make the experiment, to go the whole length of science, to accept it all, because science alone can guarantee proof; and then, but then, to consider the emotional life also, to ask how, upon this new basis of existence, we can satisfy our emotional needs. The problem was, how to reconcile once more the heart and head of society that are at variance; how, if possible, to give once more peace to the passion-hunted and doubt-distracted souls of modern men.

How, then, was the soil prepared for such an experiment? There were difficulties at the very outset—this we could clearly see. In the first place, there was the difficulty of inertia. People do not want to think. It is so pleasant to move in a smooth, worn rut, they do not wish to be disturbed. Thinking necessitates exertion. What if we could prove that the truth is on our side? They say, "We care not for your uncomfortable truths; away with them!"

Closely allied with this power of inertia was the power of superstition, the fear, the dread, the mental prostration in an idolatrous worship. Religion is the fear of the infinite; superstition is the fear of the indefinite, of the merely mysterious. It deals with omens, with auguries, with all that is mystic in life, in acts, in institutions. Superstition opposed each new innovation, and would oppose ours.

Behold with what cruel glee superstition looks on when there is sickness in the family of the heretic! It says, "Ah, this is the punishment from God, and now do you feel his power whom you have dared to slight? He will slay your wife, your child, your friend, to punish your offence." Oh, what a cruel God is the God of superstition! If a ship sinks in which there is one infidel and five hundred others, they will say, "Because of this infidel, the ship sank;" though that, forsooth, is a clumsy God who must kill five hundred to reach one that has offended.

Then there was added to this a third obstacle; namely, that of false independence. I do not deprecate independence and its value; I stated only in my last address how important is its office in the modern world; how, when we have mines underneath the fortress of superstition, this independence of the modern world is the explosive which will send the fortresses into the air; how it breaks the shackles of ecclesiasticism; how it will eventually teach men to do away with a privileged class in religion, as well as in politics. But it is the false independence to which I allude. To bow to a man of rank because he has power, to cringe to a man of wealth because he has riches, is infamy; but to bend to a man of superior moral qualities, is what we call reverence. Reverence means to bend to superior moral qualities; and that does not degrade a man, if he bends not to the person, but to the greatness that is in that person, and is himself raised and refined and ennobled in the aspect of that excellence which he truly admires.

But the spirit of the modern age is irreverent; the democratic age will tolerate nothing greater—no, no, nor the thought of aught that is greater—than itself. The democratic age, in consequence, is intolerant of leadership. Each individual will go his own course stubbornly, stolidly, will not unite with others for a common purpose; and this was the danger. These men who know all, who say they can learn nothing in religion,—these were the great obstacles to advancement, these over-wise people who have not even charity enough to give a part of



their surplus wisdom to poor tyros who, like ourselves, confess in all sincerity that we know very little and would be grateful for a little more.

But if these three were the obstacles,—*inertia, superstition, individualism*,—it would be ungrateful not to mention also the *helps*. Our great help in looking over the world around us is the sense of truthfulness among the people, which has never been so highly developed as at the present day. There is a certain tone in the voice, there is a certain expression of mien, which cannot be feigned. So men confess their truthfulness or their falsehood unwittingly; and so institutions and acts and systems confess their falsehood or their truth to the people. The people dimly appreciate what they do not understand. They dimly feel that the present religions, with their ancient tales of the patriarchs and the exodus and the miracles that were worked two thousand years ago, do not appeal to their own life. The people feel that the churches have become herbariums with dried flowers; they want to go out into living gardens and see the living flowers and taste their sweetness. They see that the churches have become museums with fossil remains of ancient religions; they wish to feel life and to have the living needs that are in their own hearts answered by living thoughts, by living men, by living institutions; and when there is even the faintest, feeblest effort to supply their needs, the people rise to the occasion and are grateful for what they receive.

Then the second great help is the concern of the more educated for the moral welfare of their children. The ethical school is the basis, the cornerstone of our society; it must be the corner-stone of every liberal society that would live. This is a firm cement to make us cohere, that we labor together for the welfare of the children; that we strive to secure their full and free moral development; that we teach them nothing which they must ever unlearn; that we strive to educate them in harmony with the convictions of their parents; that we undertake to transmit to them unimpaired the best possessions, the highest thought, the noblest sentiments of this age as a precious legacy unto the next.

It is a universal task which we assume; it does not concern you, a handful of men and women; it does not concern New York; it does not concern the United States; it concerns the universe and the ages. And yet, great as the task is, cheering as is the encouragement from every side, we could never have entered upon such a task, so honeycombed is it with difficulties and vexations, public and secret, had it not been for one conviction, one overmastering conviction,—this, namely, that failure is—I will not say improbable, no, but *impossible*; that there is no such word as fail for us.

If I say that, I am not insane enough to mean us, the individuals. I know very well the momentum of the opposing forces. I know it is very possible that we, like countless others, may be ground into the dust, may be crushed out into nothingness. And yet we cannot fail; for it is the cause that will live, and we may and must live only as we live in that cause; and in its triumph, therefore, we also triumph. Let no one come to devote himself to the sacred service of reform hoping success. He who comes to achieve his own interests, to enhance his own desires, let him turn to the professions; let him seek to live by gain; let him do as others do: let him not dare to bring profane fire to the altar. Away with these false priests! He only who is prepared to accept failure for himself, he only who sees the possibility and is ready to meet the eventuality of defeat in his own person,—he alone cannot be defeated; for he sees the final victory beyond his defeat.

The poet Schiller has said that whenever any one has taken a new direction toward a new goal, he does already enjoy by anticipation the fruition of his aims; for he knows that a new direction has now been taken, and that every step henceforth must be a step toward that goal, and it is to him as if the goal were reached.

Now, considering the immensity of the task and the brevity of the years that are allotted to us makes every worker in this cause filled with the desire to labor, filled with a tireless, restless diligence that he may achieve at least a part, a little part, of the work appointed, before the night sets in and the darkness cometh in which no man can work.

Let us then, now, in accordance with the custom of these occasions, skim briefly over the work of the past years, to discover whether anything of clearer thought, of higher inspiration, and of more confident and joyful trust we have gained, and allude passing to a few of the leading themes of discussion that have engaged our attention during the past seven months.

In the first year of our existence as a society, we drew the rough outlines of our position, but laid stress chiefly on that which we do not want—*creed*—thinking that the time has gone by for dogmatic religions. In the second year we began to apply the standard of ethics as we understood it to some of the great practical problems of the age, and laid the foundations of our relief work, to which additions have since been made during the past year. Without at all neglecting, let me hope, any of these matters, we have concentrated our attention chiefly upon an analysis of *conscience* and the desire to find brief, terse, clear-cut statements for the chief duties of life; starting from the proposition that then only is the conduct of life secure when it is founded on rules, and that those rules are only secure when they are deduced from principles, and that those principles are only effective when they are organized into a system.

We began, therefore, with a criticism of the theological basis of morality. We held that the theological basis of morality is philosophically untenable and historically untrue. Untenable, because, if you perform a virtuous act in the hope of reward or from the dread of punishment, or even in the spirit of obedi-

ence to the will of an all-powerful God, the virtuous quality escapes from your action, since this alone is a true principle,—that right for the right's sake makes right right. Historically, the theological basis of morals is untrue, because it is not to be found in history, not to be confirmed by facts, which prove that men have changed the moral dictates according to the imagined character of the God who issued them. The commandment, "Thou shalt love thy neighbor as thyself," or, as we have ventured to amend it, "even better than thyself,"—this commandment, whether taught by the religion of America or of Judea of Hindoostan or of China, appeals equally to the human heart, is equally acceptable to every sane mind, to every generous soul. Nay, we judge the gods themselves to be true or false, according as they conform to or violate our human standard of morality.

We call him a false God who, in the last chapter of Leviticus, demands human sacrifice; we call him an outrageous God who, in the last chapter of Samuel, demands that the sons of Saul shall be slain in his honor on Mount Gilboa; we call him a tyrannous God who prefers the men who bring incense to his altars, though unrighteous, to those who have too much self-respect to join these rites, though righteous.

This, then, is established,—that the moral standard maintains its priority; we judge all religions by it, and God himself is called God, as I have put it, because he is *good*, not, conversely, that *good* is *good* because it is of God.

We next proceeded to discuss some of the great ethical theories; and chiefly *utilitarianism* did we assail, because we believe that that system of morals is dangerous, since it flatters the vanity of the young by offering them a specious explanation of questions both deep and difficult,—since it saps the moral enthusiasm which should grace the age of youth,—since it encourages selfishness, and the power of selfishness is strong and stubborn enough in human nature without such encouragement. The duty of all ethics and of all religion should be to curb, to bridle, to wrestle with, and, if possible, throw this gigantic egotism of human nature; but here comes a system which tells us that our very "holy of holies" is the throne, the dominion of egotism; that the noblest emotions of our human souls are but the stirrings of the old selfishness; that the sting, the serpent's sting, the anti-christ, *egotism*, is in our very hearts; and that the very angels that peep out of the windows of our soul are but demons in disguise.

Now this we could not credit. Utilitarianism says that all virtue is the pursuit of pleasure. But evidently there is a variety of pleasures; and how shall we choose? Utilitarianism says, in the person of John Stuart Mill, that we shall choose the higher pleasures in preference to the lower. But I ask, then, What are higher pleasures? what are lower pleasures? Evidently, if pleasure is to be the criterion, higher can only mean *more pleasure-giving*,—lower, *less pleasure-giving*.

But here is a contradiction to the facts. It is not true that what we call the higher life is more *pleasure-giving*; on the contrary, it is often more *pain-giving*. Long is the way and steep the path and sharp the thorns that tear and lacerate. Is not, I ask, the sensualist's position correct, if pleasure is the foundation of virtue? He says: "I care not for your neutral tints of respectability, prolonged through many years,—I want a brief but complete pleasure. Give me one long, deep draught from the chalice of pleasure; give me festivals and wines and roses; give me to forget myself in the wild 'Walpurgis nacht' of the passions; and then, when my body is wasted, when my sustenance is gone, I will throw life from me like a sucked orange. What care I? A reckless, riotous life, and a quick end."

Do you not see that, with pleasure for your standard, you cannot compel the epicurean to acknowledge virtue? Do you not see that the word *ought* escapes from your language? Do you not see that there is no more any such thing as crime, but only a mistaken calculation, an unenlightened self-interest? Yet in very truth all the inward voices cry out that there is such a thing as crime, and that we may become criminals; and all the horrors of remorse warn us that there is a responsibility in the human heart that holds our feelings as in a vice, that there is a law upon us which will not let us go, struggle how we may, and from which no sophism can let us escape.

We discussed a second theory of ethics,—that which bases all morality on sympathy. We value sympathy; it is a lever in the hand of principle, but of itself powerless; it may be used for good or ill, to the benefit or the detriment of those in whose behalf it is employed. We found that sympathy is capricious, changeful; we found that it values the present pain,—that it is magnetic to the present pain. We found that it is out of proportion to facts, and for this very reason cannot be a standard, a principle. We found that we have more sympathy with the slightest suffering in our immediate vicinity, with the headache or the toothache of a friend, than with the accumulated woes and calamities of an empire,—the famine in distant China, for instance. We found,—and this chiefly,—that the most sympathetic men, who would not hurt a dog, who would not tread upon a worm, who would shrink from the infliction of pain with horror, men who are members of societies for the prevention of cruelty to animals, men who in their lives have never been guilty of a hurtful act,—these very men are willing to indulge the vice that gives joy, willing to inflict a lasting injury upon another, if that injury be accompanied by a momentary joy.

We found that sympathy is no safeguard against the delights of vice, because it becomes their advocate rather than, as it should be, their accuser and their judge.

Then, briefly, we laid down our own principle of virtue, and we found it to be the idea of *law*. We abandoned the old terms of "selfish" and "unselfish," around which ethical controversies are waged; we found that they do not go to the heart of the problem. We found that it is possible to perform a self-regarding act which shall be highly commendable, and we found it also possible to perform actions which tend to the benefit of others which ought to be visited with the severest condemnation. We found that *perfection* expressed the true end of the moral commandment; that to perfect the human soul, whether in ourselves or others, expresses the end of all moral endeavor; that no one can perfect himself without serving humanity, that no one can serve humanity without perfecting himself. We found that the highest development of *intellect, feeling, and will*, that the realization of the *right* and the *bright* and the *true* in utmost harmony,—that this expressed the ideal of all ethics. We found that the law of righteousness is merely another expression for the law of reason; the highest expression of reason is righteousness. Further, since reason is not only in the mind but founded also outside the mind in the nature of things,—since the laws of Nature attest the reasonableness of Nature,—therefore, if right and reason be at the core one, it follows that right also is founded in the nature of things, a part of the eternal order of the universe. And this is the rock of certainty to which we would fasten the cables of the new religion.

Having laid down the fundamental principle, we proceeded to discuss the several duties of life, according to their chief subdivisions; namely, the duties which a man owes to himself and the duties which one owes to another.

Among the first duties I will refer here, briefly, only to the duty of truthfulness. We called truthfulness an act of moral self-preservation; and yet with a sinking heart we were obliged to confess that perfect truthfulness is impossible to man. We defined that to keep a promise is to make facts conform with words; that to seek the truth is to make words conform to facts. And we found that the utmost sincerity is not always possible. There are cases in which, for the sake of a deeper truth, an essential veracity, we must sacrifice literal veracity; not that the moral law itself is self-contradictory (the moral law is throughout harmonious in itself), but it was capable of complete realization only in an ideal community, being itself an ideal law. Sufficient for us that it points the way; enough for us that we at least strive to reach out toward the deeper truthfulness of human nature; enough for us that we penetrate through night and fog toward that goal to which we must ever steer, even though we may never reach it.

Now we arrive at that chapter of ethics which treats of the duties which man owes to others; and among these duties it was the duty of philanthropy which chiefly arrested our attention. In connection with this duty of philanthropy, it was the social question that again came up for consideration.

The religion of to-day, friends, has lost the certainty as well as the dread of the hereafter; the religion of to-day has become in consequence more downright, more direct; it deals with practical questions. Questions of industry, of property, of finance, of taxation, become religious questions according to the new view; and so the "social question" also became a religious question. There were many who thought that this ought not to be the case, who desired that the "social question" be excluded, this apple of discord be removed from public discussion; but this was impossible. The word "social reform"—a bugbear to many—means naught else than *real* reform. And what is radical religion, if not that which goes to the root of things,—hence also to the root of evils,—and exposes their wrongs, and fearlessly tells the people how wrong should be righted?

The social question is preëminently, therefore, a religious question of to-day; it must be met by any religion that desires to live. Yet, since there are so many gross misunderstandings, foolish, absurd prejudices touching this matter, we deemed it right to lay down, in the first instance, what we wished to preserve amid all the changes that are possible hereafter; and there were three things that we wish to preserve.

In the first place, *culture*, the highest intellectual culture. There are some demagogues who declaim against high culture, against exclusive specialism, against the aristocracy of the learned. But these I stigmatize as foes rather than as friends to the people. For no one is so deeply interested in high culture, in exclusive specialism, as the people themselves. No one derives such direct benefit from the aristocracy of learning as the multitude. Here is the plain syllogism: exclusive specialism alone leads to simple results; the people understand none but simple results; therefore it follows that the people are highly interested in exclusive specialism. But even if this were not the case, if they derived no special advantage from the work of the scholars in their libraries, in their students' closets, at their professors' desks,—even if this were not the case, we should still insist on laying the heaviest sacrifices for high culture. Every rose is glorified if there is anywhere a perfect rose; every individual human being is exalted if there be anywhere on earth more perfect men. If there were a thousand persons and wealth enough to support them all in comfort, I should be willing that nine hundred and ninety should work harder,—I should even insist that some of those nine hundred and ninety might be poor,—in order that ten men might be set apart to do nothing at all with their hands,—only to think, to live for science and for art.

Not only intellectual culture is of the highest importance, but also *manners*. Fine manners we would



see preserved. They are a fruit which grows only upon the soil of culture. Manners are to character what the flavor is to the fruit, what the perfume is to the flower. Manners are the grace and the glory of life.

And, thirdly, personal liberty we would see preserved,—that which our coarse demagogues of to-day, however, do so seriously impair, that which the radical communism of the day would so utterly extinguish. Personal liberty, we must protest, must remain amid all changes.

But after we had thus briefly indicated the conservative element of our theory, after we had shown what we wish to be conserved or preserved amid all the changes, it became necessary, also, to show the changes that must be made in theories, in institutions, in practice, and in the ideas of the people; chiefly, however, for leading the practice. Here, then, there were a number of fallacies which we attacked. In the first place, the great pernicious fallacy that the luxury of the rich tends to the advantage of the poor. There is no more self-denial needed, according to this convenient theory; you need not give all that you have for the poor to alleviate their distress. No. But you shall be as extravagant as you please, and then lay also the flattering unction to your souls that you have been at the same time the greatest benefactor to the race. Now this is a very hollow sophism, and the argument we have used against it was briefly this:—

There are two persons: one expends a thousand dollars on garments and furniture; another expends a thousand dollars on champagne. Now it is true they have both given employment to labor, but the difference is this: That, while in the one case a product remains, in the other case no product remains; that, while in the one case the garments and the furniture go out among the many and are enjoyed by them, in the other case the champagne is quaffed by the few; that, while in the one case these garments and furniture go out and remain a capital fund to support labor while it reproduces its original outlay, in the other case—in the case of the wine—there is only so much capital lost, so much of the material fund of society wiped out.

Now I do not protest against luxury on its own account. There are certain kinds of luxury which are perfectly legitimate. The political economist calls all that "useful expenditure" when material strength is invested and material strength is reproduced, and all that "luxury" when material strength is invested and material strength is not reproduced. But now it is possible that material strength may be invested and translated into spiritual strength; and that is a kind of luxury which we most earnestly, which we most profoundly, desire. Here, then, you have a safe standard for every mode of expenditure, both public and private: that which conduces, that which contributes, to your material or to your spiritual strength is allowable; but that which contributes only to vanity or love of display, that which is frivolous expenditure,—that is not allowable under any system of morals, and on that rest the deep and damning curses of the poor.

Then there was the second fallacy against which we contended,—when they say that labor and capital are equal, that they are equal parties to a contract. We show that they are not equal. In the first place, because the capitalist can wait and the laborer cannot wait; because too long a delay in the one instance costs the capitalist his profits, but too long a delay in the other instance costs the laborer his life. In the second place, they are not equal, because of the nobility of capital and the immobility of labor.

Then I contended against another fallacy,—that of the American principle of self-help and its efficiency. Self-help is an excellent thing so far as it goes; but it needs to be supplemented by a broader and nobler and more generous principle. You know that sometimes there is a rush of blood to the brain,—there is a congestion of blood to the brain. So now there is a congestion of labor to the towns, which are the brains of the country. We need to draw away labor from the towns, or else we shall have convulsion,—that is, revolution.

Now there exists in the neighborhood of the factories an army of starvation. This army of starvation is not an accident: it is a result of our industrial system. Expansion and contraction alternate in this industrial system.

With every expansion, thousands of laborers are drawn into employment; with every contraction of labor, thousands of laborers and their families are cast out by the industrial machine to lie by the roadside,—yes, and to rot by the roadside, if men's hearts were not better than their political economy.

We must protest against this political economy; we must grapple with this system of "let alone," of *laissez faire*, as they call it, and show it to be the heinous crime against humanity that it is, and we must supply a permanent escape-valve for our cities; we must found great colonization societies, to take away the great surplus of labor from our towns as soon as it becomes surplus, and to distribute it over the new lands of our country which wait for development and will repay the expenditure. It is a cheering sign that, since I last discoursed before you on this subject, the beginnings of a colonization society such as this have been made, a society has been formed.

There was another fallacy against which I contended,—that labor is free. I showed the evil of lack of time, of leisure which is essential to keep a human being human. I told you that, as they give all to their machines to make them go, so some great capitalists in this century have given living humanity to their machines—and oh the inhumanity of such a gift!—to make their machines go. I called to your attention the meeting held in 1860 in the town of Nottingham, to consider the misery of the lace-makers and to protest that the hours of labor should

be reduced to eighteen out of twenty-four. I called to your attention certain facts: people rebelled against these facts; but I did not make the facts. In one sense they are right; the very paper should not have endured it, that such facts, such ugly, shameful facts, such a disgrace to humanity, should be printed on it. And yet the facts are there, inscribed on the official records, and I did but read what I found. I told you of those little children of nine years made to labor thirty-six hours consecutively by their task-masters, and forty-eight hours consecutively by their task-masters. I told you that as late as the year 1870 children three and one-half years old were employed in the brick yards, and when I mentioned the case of one little lad who himself weighed only fifty-two pounds, forced to carry forty-three pounds of clay seven miles every day and to walk seven other miles to assume his burden,—I wanted to tear the disguises away, I wanted to show you to what egotism leads, I wanted to make plain how the religion of the day has failed, I wanted to demonstrate how necessary it is that a new religious movement should inspire men's hearts to conquer that foe of egotism.

Then there were other topics which we discussed in two discourses,—the future of Judaism. We spoke of its possible renovation, if the right man should come to take up the work where Isaiah had left it off; but we said, so far as we are concerned, we stand outside the pale of all positive religions, and we have a totally different mission to perform. The great practical problems of the day absorb us wholly, and all who will join us in these problems shall be our brothers, and all who will gather around the banner of the new righteousness shall be called the new "chosen people." Yes, chosen for larger duties, for purer lives, for greater sacrifices; and every city in which this banner shall be raised and the people flock around it shall be called the "New Jerusalem" greater than the old. The whole wide earth once again shall be thrilled by the animating hope that will be ours, and at last our promised land shall be filled with milk and honey, as was the promised land of old,—with the milk of human kindness, with the honey-sweetness of precious human love.

We spoke briefly of the principles of religion, of *theism* and *atheism*,—what it is, what it is not.

We spoke of the consolations of our religion. We showed to the world that our religion is not a "fair-weather friend" only, but that it stands by us in the hour of supreme distress, and in our deadliest woes helps us. This is the rare quality of its consolation, that it calls the sufferer to action and thus helps him over his mere suffering; that it points out to him the great world of human sorrow around him, and says, "Go thither, ease their sufferings, detach your feelings from your own private loss," that it causes the passion of our griefs to melt in the pure flood of compassion.

And lastly we spoke of the missionary work of our religion; spoke of the golden opportunities in the great Western land whose destiny has but begun to be realized; spoke of the necessity of a journal to disseminate our views; spoke of the necessity of a school for the science of religion, as we have schools for the science of medicine, and schools for the science of law, in order to educate the educators, in order to train the leaders who will be raised up upon that broad and ample pattern which I sketched to you in my last discourse,—to be the students of history, to be versed in philosophy, to be specialists in charity, to be artists of the ideal. I pointed out to you that our religion still calls to arms; that we must fight; that there is no such thing yet for us as peace (people cry "Peace, peace," when there is no peace for us); that the issues must not be warped, must not be blurred, but must be made more distinct, must be made more pregnant; that we must not rest on our arms until every sham is laid low, until the glory of falsehood is levelled in the dust; that we are to be, if anything, the new church of humanity, an *ecclesia militans*, a soldier church.

Thus we sketched in different directions, mapped out before us, our large work; and now there must be a pause. It is time to end. The brief summary which I have given you to-day will recall in the minds of those who have been with us in our work to some extent the tasks which we have been able to touch upon; it will give to those who have not been with us in our work at least the direction of our labors. Very scant have been the results, very meagre compared with the immensity of the task; and yet as an earnest of the infinite things we hope for, may they not prove utterly worthless!

The year which closes to-day has been for us a prosperous one. Many friends have come to us, friends who were not sought or solicited, who have been attracted merely by the likeness of aim and inspiration and the source of interest; and this has been a strength and an encouragement to us, and we consider it and count it a privilege to have them with us.

The year has been a prosperous one to us. The hand of the "pale king of terrors" has spared us; that shadowy hand has stricken no name from the list of our members; but two children of our members have been taken away, two little buds nipped before their bloom, two little hearts stilled before they had tasted the little sweetness and much bitterness of mortal existence. The May month, which brings life and freshness into the houses of the living, will make green their graves also, and will cause the lilies to grow where they sleep their hushed baby-slumbers in the silent city of the dead. Greetings to the dead we whisper, messages of undying love to them in their still abodes, and renew ever again their unforgettable memories in this season of Nature's renewal.

And yet the memory of the dead ever calls us back with a new force into the walks and activities of life,

stirring us, as a clarion note sounds the warning. Yet a little, and we too shall pass away; yet a little, and we too shall be with them; yet a little, and the day orb of our life also shall be quenched. Let us then truly live while we live on earth, and leave behind us that which will not perish.

Therefore do we so cling to this society of ours, because it leads us to infinite aims, because it gives an expanse and liberty to our energies such as no church, no synagogue, no temple has ever given. And therefore also, friends, if we feel that it is to be to us an instrument of incalculable good, therefore also let us love our society, let us rejoice that it was permitted to us to witness this third anniversary day. Let us believe in our star, and trust that it is victory which it prophesies to us. And let us return in the opening fall with larger zeal for the larger work of the glorious years that are to come!

#### JOHN HALL ON MODERN INFIDELITY.

THE OUTLOOK OF CHRISTIANITY.—VIEWS OF AN EMINENT PRESBYTERIAN CLERGYMAN.

There has been much discussion of late in respect to the prospect of Christianity in its conflict with modern tendencies. It has become a theme of frequent appearance in popular magazines and newspapers. It cannot fail, therefore, to be of interest to know the views of those who are most at home in the sphere to which the subject belongs; whose life pursuits render them, to a considerable extent, an authority in regard to such inquiries.

One of our reporters, a few days since, called upon a distinguished clergyman of this city, the Rev. Dr. John Hall, for this purpose.

As a preacher and theologian Dr. Hall occupies a foremost place in his own religious body and among the clergy of the country. No one could be chosen better qualified for a representative and exponent of the present status of the Evangelical Church to voice its hopes and fears. The conversation ran as follows:

"It is known to you, Doctor, that there appears to be something like a feeling of distrust in these latter days in respect to the progress of Christianity. It is predicted, even, by some, you are aware, that it is destined, soon or later, to be superseded by other modes of life and thought. I should like to ask how you regard the situation. Is there any real ground for such apprehensions as I have indicated on the part of Christian people? I suppose you have no esoteric convictions as to the subject—none that you wish to conceal or are unwilling to make public?"

"If you desire to know my views in respect to modern infidelity, I can tell them very quickly. I do not hesitate to say I have no respect for it whatever. I regard it but as the shallowest pretension, so far as it attempts to compete with or set up superior claims to the divine revelation of Christianity."

"Do you not think that Christianity is more imperilled through the rationalistic influences of the present than those of any former period?"

"No. The Church has always had to contend with infidelity. Every age has its particular form. The infidelity of the present is simply that which the circumstances of the time cause it to assume."

"Does it not strike deeper in our time, more directly at the fundamental doctrines of Christian faith on which the Church has been built?"

"In what way?"

"Particularly through the influence of science."

"The claims of science are much greater than can be verified. The positions of Huxley are only the old crude arguments of Hume revived."

"Would you say the same of Tyndall and Spencer?"

"Oh, Tyndall is a lecturer—a popularizer of science. Much of his reputation is due to this fact. This is also true of most of the other leading opponents of Christianity of the day. They are prominently before the public as writers and speakers, which tends to give an undue importance to their statements and opinions."

"Then you would say there is no reason for serious alarm to the friends of Christianity from the influence of such persons?"

"No; because it is counterbalanced by that of equal reputation as scientists, as, for example, Professor Guyot, Dana, Principal Dawson, and others."

"You would hardly agree, I suppose, with the recent article of the Rev. Phillips Brooks in the *Princeton Review*?"

"Perhaps not. In what particular?"

"Well, he seems to consider the dangers from scepticism greater than you do; its effect upon the Christian system more damaging and sweeping."

"If any one is disposed to be discouraged on account of the assaults in the present day upon Christianity, he may take confidence by a comparison of them with those of former days. In the time, for example, when Voltaire and his associates led their assault, there was far more of the educated mind enlisted in such hostility than now. There was far more of strong public sentiment on that side, while the religious life was dead as compared with its present life and vigor. I have no inclination to depreciate the labors of the students of natural science. I rejoice in all they have done and are doing to enlarge the domain of human knowledge; but science transcends its sphere when it seeks to interpret and announce, through its methods and instruments, the deep things of God—of the soul—man's spiritual life and destiny."

"You think, then, the doctrines of inspiration and those of the Church, usually accepted by evangelical Christians, rest on too secure a basis to be undermined by science?"

"Most certainly. Science can only discover phenomena. It runs along a line of cause and effect, but sooner or later it must stop. It can go no farther. It cannot go behind the cause. What is



law? Simply a mode of the manifestation of the Author of Nature; that is all. If we find the Bible and science do not agree, it is not the fault of the book, but because we have misread it. Just as if you should go away from me and misrepresent what I said. I should say, if you were an honest man,—and I trust you are,—that you have failed to understand me."

"There has been much attention of late years to Oriental studies. I mean, especially, comparative mythologies and religions. Analogies have been discovered, through the translation of ancient sacred books, to the doctrines, ceremonies, and even moral teachings of Christianity. It is claimed that these militate against the special authority of the Bible and the Christian revelation."

"The discoveries of George Smith and other archaeologists in the East have greatly confirmed the Bible. The analogies to which you refer between Christianity and other ancient religions, instead of tending to weaken may serve to strengthen belief in the divine nature of the former. I maintain it is more reasonable to suppose that these various Oriental religions derived these maxims that have been applauded, it seems to me rather extravagantly, from an original revelation, at a very early period in man's history, than that they represent different degrees of evolution."

"There are those who exhibit a good deal of anxiety on account of Roman Catholicism in this country."

"It is for the most part simply a shifting of population from the Old World to this."

"Do you feel hopeful, Doctor, in regard to the Church, the future of Christianity?"

"Most certainly I do. It is spreading in heathen lands. Look at Australia and many such countries; compare them to-day with what they were one hundred years ago. Christianity is really stronger to-day than it ever was."

"You think, then, the Church will eventually subdue all to itself? Will it be the triumph of a single sect—your own, for example—or of Christianity in general?"

"In general, I think. In these days many persons have allowed themselves to drift away from the high and holy influences of religion. They have lived so long apart from it that they have lost the power of spiritual discernment and of understanding such things. It is said that 'if any man will do the will of God he shall know of the doctrine,'—which is truer than some are apt to suppose."

"You would, then, commend religion and worship as the great specific for scepticism and unbelief?"

"Yes."

The entrance here of visitors brought the interview to a close, and the Doctor accompanied the reporter to the door with a friendly parting.—*N. Y. Graphic*, May 5.

#### THE HOMES OF WORKING-PEOPLE IN LONDON.

At least one-half of London houses are unfit for human beings to reside in. All the rooms are made so small that any locomotion in them causes injury to walls, partitions, and fixtures. Everything becomes dilapidated, roughly worn, and consequently dirty. Then, their houses being sorry imitations of the homes of richer people, those who labor, thinking such display to be distinguished and correct, endeavor also in their sordid way to imitate their betters in their household goods and dress. Thus everything about the families and homes of working-men is now a travesty of the pernicious follies of the middle class, as these again are imitations of the social ranks above them. People do not spend their money to secure convenient, healthy homes, but to appear to be above their sphere, to be acquainted with the fashion, and to assert their right and interest in the foolish custom of the day. The cost and outlay that all this requires are quite sufficient to reduce the circumstances of the people from financial affluence to habitual penury; and this is actually its effect. The money which might be expended on the purchase of an unpretending, spacious, well-built house, is spent in worthless "elegance" and ornament; and the small, ill-ventilated hired rooms are crammed with cumbersome furniture and finery that make habitual cleanliness and health impossible and phthisis has become the national disease.

In such "rooms," quite inappropriately named, two millions of the London population are compelled to pass their lives; and the effect upon the social habits and the moral character of men and women is deplorable. A man and wife can live, perhaps, in quiet in these little dens; but when the family begins to grow, and children multiply, and move and play as children do, the father finds himself a surplussage at home, and goes for peace and quiet to the public house, to join his fellow-sufferers from leasehold tenure. There he, of course, must drink, and the habit comes and grows. The company is not select; the man, if tolerably educated and intelligent, meets numbers who are otherwise; and he must make the best of, or become the worse for, his companions. To invite a chosen, well-conditioned few to his own home would be absurd. He has no home; the place is but a cupboard, or is possibly a sty. In one small room all ordinary and domestic operations must be carried on; the men would therefore be entirely in the way; or if there is another cupboard, called the best front parlor, all its little floor occupied by quasi-fashionable table, sofa, easy-chair, and chiffonier, the necessary demonstrations of gentility; and not a yard of width is left for movement and for social comfort and companionship.

The women who are left, and are supposed to be at home, are possibly still greater sufferers; they never get fresh air, the slightest ventilation in such little rooms is felt as a cold draught; and doors and win-

dows are, as far as may be, kept hermetically closed. The children either turn into the streets and live in dirt and license there,—lease-holds provide no playgrounds,—or if they are retained at home, they sicken, pine away, and die. The woman's health gives way, and as she is alone to do the household work, it is not done; the filth accumulates, and then the public house becomes again a refuge or relief. Both man and woman have lost hope and energy, and home repels them. They have no idea of acting for themselves, or of discovering what would most improve their state at home. The house is not their business, but the landlord's, and all houses for the working-classes are much the same; it is "their lot" and they accept it listlessly and sink into depravity.

The great concern that has of late been manifested by the upper classes for the benefit of workingmen, and the alarm that is so frequently expressed at the increased consumption of intoxicating drinks, together show that the condition of the working-classes in their homes is little known or understood. Intoxication as a habit is a common consequence, a natural result, of undersized, unwholesome rooms; and not the lower, but the middle and upper, classes, are the fabricators and maintainers of the leasehold system, which denies sufficient home accommodations to the poor. These classes are the real culprits in the case of metropolitan intemperance; and to them, much more than to the workingmen themselves, the vice and misery of drunkenness are due. The workingmen have yet to learn the method of their misery; when they attain this knowledge, and have also learnt the lesson of coöperative stores, they will promote societies to build on free-holds only, and will look for public sympathy in their determined, just repudiation of the modern leasehold system of house tenure.

There is a general, vague idea that because large free-holders appear to have some slight control, a better class of houses is erected under leasehold tenure than would be the case if each man had his separate free-hold. It is hardly necessary to argue out this question; the result of this insuring system is around us, and the inhabitants of London are, for their wealth and culture, the worst housed population on the globe. Nowhere in Europe can be seen such lines of paltry houses, with such cribs of rooms; and never was a people similarly subject to a landlord's interdict, prohibiting, by means of physical obstruction, ordinary social and domestic intercourse.—*British Quarterly*, April.

#### THE ENGLISH RACE.

"The English Race" was the topic of Prof. John Fiske in the last of his series of lectures on "American History" at the Old South. The term "Anglo-Saxon" he pronounced absurd and misleading, whether applied to a period of history, a language, or a people. He traced the origin of the English race, going back to the Iberian race, which inhabited Europe four thousand or five thousand years ago. This race was dark-complexioned and in direct contrast to the large-limbed and fair-haired Aryans of Central Asia. The latter gradually moved west and south, conquered the Iberians and mingled with them in marriage, accounting for the various complexions to be seen now in the English races. The offspring of these marriages became the Greeks and Italians of the eastern peninsula of Europe and the Spaniards of the western peninsula; other branches of the Aryans, the Gauls and Celts, the Teutons, and last of all the Slavs, came into the country, and all contributed to the formation of the English race, which originally sprang from really only two races, the Iberians and Aryans. Their characteristics can be distinguished in a few instances, but in general the mixture is very complex. In regard to calling Americans a mixed race, Mr. Fiske thought the term was a wrong one. According to Bancroft, in 1834 two-thirds of the population of the United States were of Puritan descent. In 1870, about three-quarters were of English origin.

It was not until the American Revolution that it began to be realized that the colonies must soon become Imperial States far greater than the States which planted them. It is not realized even now. The capacity and steadiness of this national growth lead us to wonderful conclusions as we forecast the future. The settlement of America excited from the beginning a reactive influence upon the material development of England, multiplying the dimensions of the foreign trade, increasing her commercial marine, and giving her the dominion of the seas. Endowed with this supremacy, she has, during the last two centuries, been seizing the keys of empire in all parts of the world. The national outcome of all this overflowing vitality is not hard to foresee.

If we look at Australia we find a country of more than two-thirds of the area of the United States, with a temperate climate and immense resources, sparsely peopled by a race of savages hardly above the level of brutes. Here England, within the present century, has planted four thriving States. In New Zealand the English race is multiplying rapidly, and a population of from fifty to seventy millions can be supported there. I need not enlarge upon these facts; the briefest indications will tell the story. It means the supremacy of the English race, of the English language, of English political ideas, and of Protestant Christianity in the future work of the world. The day is at hand when the nations of twenty-five or forty millions, like Italy and France of the present time, can only claim such a relative position to the rest of the political world as Holland and Switzerland now occupy. In the face of this, it seems probable that Europe will adopt the lesson of federalism, in order to do away with the chances for useless warfare, which remain as long as the different States own no allegiance to a common authority. In a confederacy of European States, peculiar diffi-

culties would arise from differences of race and language. But such difficulties have been surmounted on a small scale by Switzerland. To surmount them on a great scale will be the future problem of Europe; and it is America which has set the example and indicated the method.

#### ANOTHER FREEMAN HORROR.

In 1857 Giles Hitchins was a farmer in Concord County, Delaware. One evening during the progress of a protracted Methodist meeting he was stated to be under deep conviction. He went home late at night in a state of great excitement. The sermon had been about Abraham and the sacrifice of Isaac. This appeared to have made a great impression upon him, and he slept but little, getting up early and going to the woods to pray. His own story was that during the night he had heard the voice of God which commanded him to kill his little son and offer his blood as a sacrifice. In the morning he went to the woods and was again commanded, as he said, to make the offering. He did not dare to disobey, and went back to the house where the babe was sleeping and its mother watching over him. Not wishing to alarm his wife he waited until she went out, and then took the child in his arms and carried it to the potato-patch, having in the meantime prepared a keen knife. Then he waited like Abraham, hoping that the Lord would speak to him again and command some other offering, but he received no signs. Then he became alarmed lest his wife might be watching, and crossing the field went into the woods, where he laid the child upon some fallen leaves and again prayed. During the prayer a little dog ran up to him and sniffed about his feet. Supposing that, like Abraham's ram, this dog had been sent by the Lord in place of the child, he waited to hear a voice commanding him to kill the dog; but no voice said, "Stay thy hand," and he held the struggling infant while he cut its throat and offered up its blood to the Lord. Then taking the body in his arms he bore it to the house, the blood dripping as he walked, and laid it upon the bed. He was tried for murder, the prosecution being conducted with great vigor; but the jury, who with the judge and all the spectators were intensely affected, brought in a verdict of not guilty, on the plea of insanity, without leaving their seats.—*New York World*.

#### Poetry.

##### WILLIAM LLOYD GARRISON.

[The following lines were read by their author at the meeting of colored citizens, at Twelfth Baptist Church, Boston, on the evening of the 26th ult.]

Finished! a hero's task! From sea to sea,  
The race he led from chains to liberty  
Stand all bewildered at the crushing blow,  
Blinded with tears, unknowing where to go.  
He who so long hath been their faithful guide,  
Lies cold in death: who lives there now beside?

O Garrison! around thine hallowed bier  
A grateful race is kneeling; and the tear  
Is falling like the gentle summer rain  
When the sun's rays have scorched the verdant plain.  
Dearer to us than mortal tongue can tell,  
Through slavery's night our faithful sentinel!

To thee we turned when thunders o'er us rolled,  
And danger's signal 'midst the tempest tolled;  
Firm and unflinching through proscription's blast,  
Though on thy shield the foe's darts fell fast:  
And dying hope revived in us to see  
Thy bright sword waving on to victory.

Thou canst not die! for in our heart of hearts  
Thou'lt live till life and gratitude depart,—  
Live till the memory of the galling chain,  
The crack of whip, the piercing cry of pain  
Shall fade, and the bright sheaves of freedom's grain  
Shall hide the mildew of foul slavery's stain.

Rise, Liberator, to thy just reward!  
Mercy and love thy noble deeds record,  
Thou fearless champion of a hated race!  
Ascend in glory to thine honored place;  
A people bear their witness to thy truth,  
And show a ransomed continent in proof.

O God, we thank Thee that in our great need  
Thou didst anoint a man of word and deed,  
Who, like a rock amid an angry sea,  
Stood firm for Right, for Truth and Liberty;  
Shouting thy mandate to the vengeful foe,—  
Thus saith Jehovah: "Let my people go!"

Farewell, farewell, our earliest, dearest friend;  
Rest thee in peace, thy struggles have an end:  
The race for whom thou perilled life to save,  
Know thee, their champion, earnest, pure, and brave;  
Foremost of all who have their duty done,  
The world shall hail the name of Garrison.

—*Eljah W. Smith*.

#### CASH RECEIPTS.

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FOR THE WEEK ENDING JUNE 21.

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# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the Sovereignty of the Individual (Individualism, moral irresponsibility, anarchy) and to the Sovereignty of Society (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the Sovereignty of the Individual in his Individual Concerns and the Sovereignty of Society in its Social Concerns, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 3, 1879.

### GREETING.

As has been already announced, the editorial charge of THE INDEX passes, for a period, to other hands with the present issue. Its readers, we are sure, will join us in regret at the painful cause of this withdrawal of the editor from the post of service which he has so long and worthily filled. Apart from the sad occasion of the change, all must concede that he has well earned the respite thus afforded from his labors. In entering upon the work which he temporarily lays aside, we are moved to take a slight advantage of the situation. The absence of friends sometimes permits a freedom from restraint which it might seem proper to observe in their presence. It is this that prompts us to a parting word of acknowledgment and appreciation in reference to him whose name and personality have become almost a synonym for this paper.

Ten years ago THE INDEX began its existence in a comparatively small Western town. Its projector was not unknown. When quite young, he had already acquired distinction within a limited circle, as a scholar and writer of unusual promise upon metaphysical subjects. Still later he became known, in a wider and somewhat different sphere, as an earnest and thoughtful advocate of greater intellectual freedom in religious fellowship. At this time he contributed a remarkable essay to a Unitarian review on "The Ethics of the Pulpit," which had an important influence then, as it has had since, upon young ministers halting in indecision between fidelity to conviction and expediency, in determining their course of action. It maintained it to be the bounden duty of the preacher to sacrifice and put utterly beneath his feet every consideration of place and policy for the free utterance of his highest and best conceptions of the truth. These bold and stirring words were from the occupant of a Unitarian pulpit, at the outset of his professional career. It was at a time, moreover, when the Unitarian denomination was struck with alarm at the growth of radical tendencies within its fold. Its traditions were opposed to creeds, but the decision prevailed that it would not do in the present crisis to take counsel of its antecedents. The conservatives of the body, unhappily the predominant portion, were victorious. It was concluded that the only salvation for the Unitarian type of Christianity, which of course was complacently regarded the unquestionable and single facsimile of its Judean original, was to compel all its ministers to attest their soundness of faith by assent to certain verbal affirmations. Into this controversy Mr. Abbot entered with an uncompromising ardor, energy, and clearness of intelligence, which soon caused him to break through the Unitarian lines.

THE INDEX was started as a vindicator and exponent of the broader movement of freethought in religion with which he now became identified. With what force and culture of intellect, incontrovertible argument, keenness of insight, steadfast purpose, and faithfulness to a high ideal this object has been pursued, all are familiar who have been observers of its course. It is but simple justice to say, that to no one in America has liberalism for the last decade been more indebted. There is no one who has more persistently defended its honor and good name, who has given to it greater self-sacrifice, more heroic and valuable devotion. The logical vigor and power of subtle analysis with which he has discussed the complicated questions of society, ethics, and philosophy, as they have arisen, have commanded the respectful attention and won the strong sympathy of many of the purest and most enlightened of the time.

The influence which he has thus exerted has been of incalculable benefit to freethinkers. It has done much to dispel the fogs of a crude and lawless rationalism from their mental atmosphere. It has enabled them to discern a straight path, where else they were liable to wander into the quagmires and thorny thickets of wild hallucinations and degrading animalism, besides imparting greater dignity and a more elevated tone to the cause they represent.

The worth of this service we believe to be destined to win, hereafter, a juster appreciation than it has yet received. Even when difference of opinion has been provoked, it has been impossible for any rightly constituted mind to honestly question the lofty principle of his character or the purity of his motives.

The position of Mr. Abbot in connection with THE INDEX has all along been an exceedingly arduous one. It has exacted almost incessant toil, and been attended with oppressive anxieties and peculiar vexations. To those most conversant with the experience, it has been a perpetual marvel that he has been able

to sustain so effectually the burden upon his physical and mental energies. A sympathetic consideration of these things will reconcile the friends of THE INDEX to his absence, and secure a lenient judgment for his successor.

In assuming the trust we have accepted, it shall be our aim to preserve, so far as we may, the high standard of excellence the paper has maintained, and to make it reflect our best conceptions of the true interests of liberalism. May we not hope that those who have at heart its prosperity will feel in some measure responsible with us for its conduct during this term of less experienced management, and that their increased solicitude and coöperation may atone for our deficiencies?

And with these hopes we join that of all who love them to Mr. Abbot and his invalid wife, for a safe and prosperous voyage to their island destination, whither they will sail before these words are printed. May she return with health restored, and be with energies reinvigorated for the exalted life-purposes which for a brief interval he abandons.

DAVID H. CLARK.

### THE ERA OF CONSTRUCTION.

Among the strong utterances which remain of the late Professor William Kingdon Clifford, who should have died hereafter, is the following: "Thought is powerless except it make something outside of itself; the thought which conquers the world is not contemplative but active. And it is this that I am asking you to worship to-day."

And yet Professor Clifford would have been the last person in the world to depreciate the value of the solitary contemplative thinker. Indeed, he was, himself, with all his exuberant and active energy, a remarkable example of this very intellectual tendency. His mind was much given to theory and speculation. But he believed in action as well as thinking, in deeds as well as words. In this respect the illustrious leader of freethought in England, whose light has suddenly gone out, represented in a striking manner the new spirit which appears to be entering into liberalism; in other words, the constructive disposition which it begins to manifest, and to which attention is now being directed. It is true that there have been signs of such aspirations from the earliest dawn of rationalism; but the time has never before seemed so ripe for their practical embodiment. They were foreshadowed as early as the days of Auguste Comte. The great French philosopher saw very plainly that the old inherited orders of society and systems of religion were doomed and dying. But he erred in concluding that the process of their dissolution was more rapid than the actual state of the case. The existing conditions of France were assumed to be a type of wider and more general ones. His philosophy compelled admiration. It was bold and grand in its generalizations and constructive conceptions, but seriously defective in some of its essential principles.

The religion of humanity which he prefigured was a blending of incongruous elements. It preserved so much of the cumbersome ceremonial and stereotyped character of the old systems which it sought to supersede as to render it ill-adapted to the growing and varied developments of the later time. Still the prescience of Comte, as is thus shown, is worthy of all praise. The ultimate demand of the rationalistic reformation then setting in was discerned. He saw that if rationalism was to issue in anything, that unless it meant the utter extinction and impossibility of intellectual concert and associated action among men, a wild babel of distracting individualities, it must eventually take on new forms and institutions; if the historic faiths of mankind were destroyed they must be replaced by something better; that the sentiments and predispositions upon which they had been built were inherent and ineradicable. The great need was not their annihilation, but guidance and direction, under freer and more enlightened conditions, to a worthier and truer expression. Thus Comte possessed the instinct and vision of the seer. He was the great forerunner of constructive radicalism.

There has been a wonderful progress of freethought since his time. Science has advanced with unprecedented celerity. It has created a new heavens and earth. Its influence has permeated all forms of society and departments of thought. The impulse given to it in religion by the infidels and deists of a hundred years ago in France and England has gone forward broadening and deepening with irresistible sweep until it has swelled into a mighty movement. There has been a continual loosening



and snapping of the old bands of authority, of dissatisfaction with and rejection of tenets and articles of belief which have been accounted essentials of faith and the indispensables of religion. Universalism, Unitarianism, and various other more advanced and protesting sects have each, in their own way, contributed to the result. All honor to each and all of them for the brave fights they have fought, the measure of dim sight with which they have performed their work in their day and generation, though deplorably inadequate and inconsistent it has often been, compared with that of those of broader view and more heroic spirit who have toiled beside them. Through such influences as these, operating within the Church and without, not only upon the protesting sects but also upon those within the lines of the old dogmas, and even not unfrequently with more rapid effect, the whole intellectual and religious life of society has been changed. The home of faith, the shelter and centre of the hopes and aspirations of numerous generations, has been undermined and subjected to rapid decadence. There has been a general upheaving of its foundations. Its supports are dislocated and twisted out of place. There are no bands or bolts, no patching or cement, that can permanently hold it together. It is clear as sunlight that it is destined at last to wholly perish, that it is too cramped, ill-contrived, and insecure to answer to the growing and ultimate demands of humanity. Many have long seen this and endeavored with great earnestness and persuasion to show it to others.

It was but natural that those who were thus impelled to forsake what they had so long been accustomed to should experience some self-distrust and cast lingering looks behind; that much time should be spent in self-justification, even after the inevitable was perceived, and in pointing out the defects of that which they were deserting. It required time for those making this departure to understand themselves and their situation and see the work before them. That period now has passed. The development of rationalism, which is all we mean by the simple figure which we have just employed to illustrate our conviction, has proceeded far enough, and is sufficiently strong and confirmed, clear in intelligence, and master of itself to see that there is a great constructive work awaiting it,—a work outside of the old order of things, yet not without the use of whatever belongs to it that can be rendered available; a work which can only be carried forward effectually by those who believe in laying deeper, firmer, and broader foundations.

The time has come for rationalism to vindicate its principles and the nobility of its spirit by surpassing achievements, not designed to simply startle and arrest attention, but inspired by a pure and lofty disinterestedness and enlightened consecration toward good works in the service of humanity such as the world never yet has seen, and to the perception of which, in any considerable degree, but few have yet attained; to begin to lay the stones of this enduring temple of the future and to take the first steps toward the elaboration of this prospective religion of humanity. In the next INDEX, and perhaps in one or more subsequent numbers, we shall endeavor to show some of the circumstances and possibilities of this work, and the modes at hand through which it may be initiated.

#### NOTES FROM THE FIELD.

The people of Cape Cod are generally, I believe, rather Orthodox in religion; but East Dennis is a very liberal village. Many of its leading citizens are retired sea-captains who have braved many a storm and made voyages to the most distant ports. It is one of the towns where the old anti-slavery heroes, a generation ago, hurled their invectives against the slave power and denounced in fiercest language the evangelical churches for their support of, or indifference to, the sin of American slavery. Garrison, Wright, Pillsbury, and the other "fanatics" always had hearers and supporters at East Dennis. Now the same men and women that were interested in the cause of negro emancipation are, with the younger generation, not less interested in the cause of mental freedom, and are working for the advancement of liberal thought. The day was very warm, but the hall was filled, day and evening, and the audiences seemed to be thoughtful, earnest, and appreciative.

A number of liberal speakers have been there, and the attendance has usually been good. In the forenoon I went sailing, but there was no breeze and our party were not tempted to go far. I passed my boyhood days by the sea, and I now delight to be near it, to sail on it, and to bathe in it when the waves run

high. I cherish many pleasant recollections of my visits to Cape Cod.

At Port Jervis, N.Y., I was recently in debate five evenings with Rev. Wm. I. Gill. It was fairly attended, and, to me at least, a very pleasant affair. It was reported briefly by the two dailies published there, and excited considerable interest. Mr. Gill is a gentleman of much ability, and is author of works that possess real merit. One of them, *Evolution and Progress*, has caused him much trouble with his ministerial brethren, and soon after its publication the question whether he should be permitted to remain in the Methodist Conference was warmly discussed. The decision was in his favor, but his ability and liberality were rewarded by his being sent to a little village of two or three hundred inhabitants, where his influence is restricted, and where he can meditate on the fate that awaits him if he continues to exhibit to the world the weakness of the Orthodox objections to the theory of evolution.

The Methodist Church is no place for such a man as Mr. Gill. I found him a fair and honorable opponent, and a debater of more than average ability. He was not encouraged by the clergy of Port Jervis, who advised their congregations not to attend. Port Jervis is a city of some fourteen thousand inhabitants, and there is a good deal of liberal sentiment in the place.

I was recently at Salem, Ohio. The "Broad Gauge Church" has no regular meetings now, but I was informed that there are more outspoken free-thinkers there than ever before. My audience was the largest I ever addressed in that town, in which I have given not fewer than thirty lectures. There seems to be no desire at the present time among the Salem liberals for organization. They seem to think that liberal thought pervades the entire community to such an extent that there is no urgent reason for any continued united effort on their part. A year or two hence, they may take it into their heads to resuscitate their society and have regular meetings again.

Last Sunday morning I spoke again at Irwin, where last spring I was arrested for occupying the school-house "for immoral purposes." No suitable hall could be had, and the meeting was held in a grove near the village. In spite of rain, which commenced falling early in the morning, a large crowd assembled, and I was listened to an hour and a half without the slightest interruption. Had the day been pleasant, there is no doubt I would have had an audience of a thousand or fifteen hundred; and this is the town in which a few weeks ago the clergy and the rigidly Orthodox were determined I should not speak, and in which they thought they could suppress liberal views by an appeal to the law! They have learned their mistake already. The Orthodox people of Irwin concede that they were too hasty. The village has five times as many outspoken liberals now as it had when I first spoke there.

My trial was to come off May 14, but was postponed. The case was transferred from the criminal to the civil list, and the charge of using the school-house for an "immoral purpose" has been, I am credibly informed, abandoned. The case is not likely to come up in any form, for the persons whose zeal, outstripping their knowledge, led them into this folly now see that they have neither law nor reason, neither justice nor generosity, on their side. I return to Irwin and give another address in the grove next month. The ministers have been preaching against "infidelity" ever since my first visit to the town. Other preachers from abroad have been imported there to show the truth and divinity of the Bible. The *Pittsburgh Leader*, an independent paper, which is exerting a very liberalizing influence in that region of country, advises the ministers of Irwin to meet me in discussion, to allow me to occupy their pulpits even, and then, if they can, expose my sophistries and the strength of their own positions.

I hear but one opinion expressed in regard to the sentence of D. M. Bennett, and that is that it is unjust. Even many persons of Orthodox proclivities declare there is no justice or reason in punishing a publisher for putting in the mails a little pamphlet of which the worst that can be said is that it is a flimsy and shallow argument against marriage. If the pamphlet were really obscene, and designed to corrupt the morals of youth, I should regard the sentence none too severe; but it is not: and but for the most absurd charge of Judge Benedict, the jury never would have brought in a verdict of guilty. Mr. Bennett's taste in helping circulate this work, and his wisdom in doing so when Heywood had been convicted for the same thing, may be fairly questioned; but both Heywood and Bennett, I am satis-

fied, are victims of a spirit of persecution which has used the United States courts to accomplish its ends, and made the suppression of obscenity a pretext merely for persecuting persons whose views and methods are distasteful to the public. With such postal agents as Comstock and such judges as Benedict, no advocate of unpopular theories can feel safe.

B. F. U.

## Communications.

### EXPLANATORY.

#### EDITOR OF THE INDEX:—

When ordinary hearers misunderstand and misrepresent me, I sigh over the inadequacy of the English language and the auditory imperfections of audiences, and—let the matter go. I suppose every public speaker finds misunderstandings so common that at last he gives up all idea of tracking them down with attempts at correction. But Mrs. Cheney is not an ordinary hearer; and her article in THE INDEX for June 19 is likely to produce an impression that I am not willing to be responsible for.

I will not contradict Mrs. Cheney and assert that I did not say what she says I did; but I must, in justice to myself and the truth, assert that I did not mean to say anything of the kind. She makes me responsible for saying "that religion has no essential connection with morality." What I meant to say, and still think true beyond question, is that *originally* the two had no essential connection, and, as a matter of fact, have had very little historic connection in the past. The instances she cites, as for example from the Hebrew Scriptures, are comparatively modern, when we remember how long man has lived on the earth. And it must be remembered that these exceptional words of prophets do not represent the real popular life or belief of the age. They were rather protests against the state of things I asserted to be the general condition. And this, Mrs. Cheney herself admits is still true of the Catholic and Calvinistic faiths. And what is this but to say that it is still the *prevailing* condition of affairs?

I have indeed spoken these five years in Boston to little purpose, and may as well give it up, if I have left the impression on any intelligent minds that I believe that *true* religion and *true* morality have no essential connection. I believe that they are so nearly related that they are *practically* one. But I assert without fear of intelligent contradiction, that hitherto, all over the world and in all religions, the most of that which has been popularly called religion has had no *essential* relation to morality, and that what we now call morality has not been looked upon as an *essential* part of religion.

M. J. SAVAGE.

June 20, 1879.

### THE SOVEREIGNTY OF REASON.

I referred to Josiah Warren because I supposed his definition of individualism would be generally accepted as the true one by those who call themselves individualists, and that his formulation would be regarded as consistent. Warren certainly derived his limitation from the source whence came the principle itself; namely, from the nature of things, the constitution of the universe as he understood it. He believed, and I suppose all individualists do, in the supremacy of reason, and he maintained that the individual reason should govern in the individual sphere. He regarded his formula as scientific, and in point of fact they are most logically and clearly stated in a book called *The Science of Society*.

I do not think the individualist recognizes the existence in society of a "universal reason" apart from the reason of individuals, and they do not admit that the reasoning or the notions of a majority are necessarily correct because they are accepted by the many.

I cannot speak for individualists, but for myself I can say that the six principles formulated by THE INDEX meet my hearty concurrence, and I presume, as they seem to me to be stating the ideas laid down by Warren in other words, that his followers will agree with them also.

But this discussion originally grew up about the question as to what the Universal Reason has to say on the right of society to attempt the cure of certain evils and the punishment of certain offenders in a particular way. It happens that the persons who took a leading part in advocating the repeal of laws which they believed to be unscientific, unjust, and inefficient are not, so far as I know them, all individualists either "consistent or inconsistent," but some of them are rather Altruists or Communists, others Social Scientists who aim as I do to be Intellectuals.

Now, on this question,—first, what is the offence; second, what has society a right to do, and what is it the duty of society and of individuals to do in the premises; who are "those who know" and what is their "agreement"?

For one, I consider the question an open one. I have seen no facts or arguments adduced which convince me that science or the scientific method sustains the reformers; on the contrary, appeals to the average standard of the day (Consensus of the Incompetent) and denunciation of those who think science says repeal, as abettors of immorality, seem to me to form the staple of the attack upon the repealers. For myself I say unhesitatingly, that I submit to the decision of science; that I ardently desire to know what the scientific method will demonstrate to be true, as to this and all other social questions; and I do not believe any intelligent man can be



found hardy enough to set up his "private judgment" as against the decision of science or the sovereignty of reason, be he called individualist, socialist, or liberal.

Let us not forget that all progress in science has been made in the past, and probably will be made in the future, by the efforts of individual minds, at first usually against the received opinion or accepted science of the day.

Sociology is one of the most complex of the special sciences, and consequently one of the latest to be developed; and owing to the part which feeling plays, ourselves and our relations being the objects of it, it is most difficult to arrive at a canon of criticism upon which all can agree.

It seems to me that as the object of society is to produce, nourish, and maintain perfect individuals, and as society is only the form in which human beings place themselves, as it is a means to an end, it is safer to lean to the side of the fullest freedom of the individual to work out his destiny and discover what form of society is the best adapted to his needs.

There is no danger that the individual will destroy or oppress society, but society does oppress and destroy many individuals. It is better to be free and do wrong, than it is to be an automaton or a slave. It is only freemen who can do either wrong or right, and only he can be said to be truly free who is governed by reason.

Will some one point us to the laws of science instead of human statutes; will some one show us those who know, and point out the principles which they agree to consider settled? F. S. C.

#### IS MIND MATTER?

MR. ABBOT:—

In THE INDEX lately, or somewhere else, I read in substance this: "If it is said we are conscious of something besides matter, something different from it called mind, we reply. We are conscious of sensation, thought, desire, volition, but not of mind as a distinct existence." The conclusion is,—no mind, or sensations only. Again, "We know but of one substance, that which is called matter." But how do we know there is "one substance" only? All we know is, that we have certain sensations. This is all we know about there being "one substance." In this argument, then, I can't see that the materialists have any advantage over the immaterialists.

Our sensations give the same proof of mind as of matter; I have a little piece of experience, and all have similar ones. When I was less than three years old there occurred the total eclipse of 1806. My recollections of that event are now distinct. I am conscious that it is the same mind now which recollects it that experienced the impression it produced when it happened. The question is, On what was the remembered impression made? On matter, such as bones, nerves, flesh, blood, etc.? All these things since that time have many times passed away and been renewed; not a vestige of the matter then forming my body remains. Yet I am conscious that that upon which the impression was then made still remains. What is it which still remains? Materialists, can you give us a little light on this phenomenon? E. L. CRANE.

#### SOUL AND LIFE.

FRIEND ABBOT:—

I like THE INDEX in that both sides of questions are often so clearly presented, and never more so than in the two articles in the last number (No. 492), entitled "Life" and "Molecular Potencies." How strong is the appeal in the latter to the "Consensus of the Competent," how keen the edge of its cutting sarcasm and reproach as to the theory of "Life." And yet its writer knew nothing of B. F. U.'s intention as to writing "Life." I ask the readers of THE INDEX to reread those two productions; and, with the kindest feelings towards their respective authors, and B. F. U. in particular, they will say that R. H. has most effectually refuted his idea of the almightiness of matter.

Sometimes it will be found that the competent will be best reached by an appeal to the sense of the ludicrous, and R. H. has well put it that we must all uncover to the Molecular Potencies with the profoundest reverence and veneration!

I would say, however, to B. F. U., that if he is not conscious (and he implies that he is not) "of the existence of the mind itself," so much the worse for the condition of his consciousness! I am in the formula of common-sense and rationalism, and of science too, which is but another word, in its relation to mind, for experience in its *a priori* and *a posteriori* aspect.

Now I do not object to doubt. We must doubt ourselves, or lose ourselves to find ourselves; must know the *Not-Me* to find the *Me*; must doubt our existence to find, as Franklin did, that we are spirits in the land of spirits, here and now! Mind is therefore a manifestation from the internal to the external and back again, in endless ebb and flow, whilst the spirit remains detached in a world of sense. As to the soul, it is perfectly normal and healthful to know, as our happiness (*stability*) consists at times in being associated from whence we came. It is an illusion, a cheat, and a sham, to lose ourselves entirely in materiality. We are conscious of the solidarity of our thoughts and feelings, by and through our individual existence as a positive entity which has the power of thinking and feeling! And as he speaks of the unthinkable, what is more unthinkable than that certain motions of atoms in the brain should generate consciousness, and love, and thought, and bliss!—so say the most eminent physiologists, Tyndall among them.

B. F. U. holds that mind consists of certain facul-

ties and material conditions, five senses, a perfect brain, with its corresponding nerves, etc., etc. But these are known, and external to the being that knows, as anything that is known is to that which knows. It therefore follows that there must be a positive entity called soul. As some seem to dislike such terms, some other might be employed. This positive and immortal entity might be called matter invisible; any term might be used as a symbol, so as to illustrate that *deep* and *insward*, "in the midst of thee," is the principle of life and being. It is a "seed" or spark proceeding from God, and is capable of assimilation or oneness with the eternal mind.

DAVID NEWPORT.

ABINGTON, Pa., 6th mo., 3d, 1879.

#### ESTHETIC CONCEPTIONS CORRELATED WITH THE ENVIRONMENT.

BY WILEY BRITTON.

NO. VIII.

The relics of primitive art show us that our early ancestors only attempted the representation of animate and inanimate things which existed in their environments. Indeed, nothing could be more astonishing to us than to hear the untutored savages of an oceanic island enthusiastically describing continental scenery, or any of the beautiful forms of life foreign to their peculiar and isolated habitat. Nor would it be less astonishing to find arctic peoples whose lives have been confined to their frigid habitats, and who have received no perceptible influence from external sources, able to give vivid descriptions of tropical forests and tangles, and *vice versa*.

Let us understand by the term environment that portion of surrounding space, with the coexistences and sequences contained in it, of which the organism has some definite knowledge, and which exercises a sensible influence upon the life of the organism. It will then be seen that the environment is ever widening with the progress of intelligence or ability of the organism to adjust its actions to ever-increasing complex relations. The environment of the savage may not extend beyond the limits of his natural habitat, while it would be difficult to set even an approximate limit to the environment of the naturalist or travelled geologist. With the widening and increasing complexity of its environment, the organism, if it survives and perpetuates its species, is required to adjust its actions to an ever-increasing number of coexistences and sequences. Now, those tribes of the lower human races which exhibit the least social development, or social relations of the simplest kind, and whose environments are regarded as exceedingly simple, we should naturally expect to find possess relatively undeveloped aesthetic conceptions. And this is just what we do find. The Esquimaux, Rushmen, Feungsans, and other tribes, who, on account of the barren and inhospitable nature of their habitats, are obliged to live in small and isolated groups, have aesthetic conceptions in perfect harmony with their conditions. Amongst rural populations, too, of the most civilized countries, where there are no active social relations between the members of separate families, and where the social pulse is languid, a sense of the beautiful in almost every direction is less developed than amongst members of the same nationality living in business centres where industrial and commercial activities are constantly bringing men in contact with each other. Again, the backwardness of country people in adopting new inventions and improvements pertaining to the industrial and manufacturing interests of society, and their want of taste in dress and decoration, have long been recognized by the more thoughtful observers of human nature in its manifold manifestations. Their persistence in ancestral habits and customs long obsolete in the cities and towns has sometimes been regarded as wilful perversity rather than the result of circumstances, and has, not unfrequently, evoked uncharitably expressed opinions from those of more pretentious culture. The word Pagan, now used to convey the idea of rude and illiterate idolator, was originally applied to people living in the country and small villages, and who persisted in the worship and religious customs of their ancestors long after the people of the more densely populated localities and centres of more active social life and intelligence were converted to the new religion. But history and experience teach us that habits, customs, and religious beliefs correlated with a particular kind of environment change only as the environment changes. And we also know that a new doctrine or new idea never spreads as rapidly amongst dispersed and isolated social units as amongst men living in contact with each other.

A vulgar taste in dress is to our minds correlated with an environment in which little is known of the harmonious combinations of colors, and in which cognoscents of the tailoring and millinery arts are few in number or indifferently patronized. Thus it is an unquestionable fact that persons brought up outside of the current of social activities display less taste in dress and decoration than those brought up in the midst of active social relations where every one is a critic and every one is criticised. In the cities, ladies who pride themselves upon dressing with taste and being stylish, and who will tell you with great minuteness the colors and shades that should be worn by those of given complexions as most becoming to them, quickly observe peculiarities of dress correlated with rural life. With almost every one exhibiting taste in dress and decoration, there is that kind of egotism displayed which associates the achievements of self with the admiration of self by others; and the thought of such admiration of self by others is the principal stimulus to aesthetic development. But there is egotism of another kind with which admiration of self by others is not associated as a necessary consequence; for there are many in-

stances in which achievements of self cause self-gratulation whether witnessed by any one else or not. And there are instances, too, in which failure in a given enterprise or undertaking causes a feeling of mortification or self-condemnation, whether the failure is witnessed by or known to any one else or not. Misspelling a familiar word or an intellectual blunder causes a feeling of vexation and self-condemnation, though not known to any one else. It would not be difficult to multiply illustrations. From what has been said, I think it may be safely assumed that a high order of taste in dress and decoration is impossible where the surrounding conditions are unfavorable for making a great variety of contrasts; for in order to make discriminations between things and attributes of things, as sounds, colors, movements, etc., there must be perceptions of difference; and of course there can be no perceptions of difference without contrast. Not only is there a low order of taste generally displayed in dress and decoration by those living in localities where the current of social activities is feeble, but there is also a persistent conservatism that has a great dread of change in such matters. The slow changes in styles of dress of country people, particularly of those living in localities distant from, and not in active communication with, the larger cities and towns, have been observed from very early times by those who have written upon the habits and customs of their countrymen. Take a rustic who has had but few opportunities of improving and cultivating his taste in dress and personal appearance, and propose to him a new style of dress, and the chances are that, instead of adopting it, he will reply that what was good enough for his father and grandfather is good enough for him. His ideal of greatness and of goodness lies in the past rather than in the future, so indissolubly is his life correlated with surrounding conditions. Hence his feeble excursions of thought, and his inability to enter into involved chains of reasoning, make it impossible for him to accept when first presented ideas he sees that, if accepted, must change his entire course of life. The result is, that those who are shut out from the active social life of the populous commercial and business centres go on for generation after generation in the habits and customs of their ancestors, with scarcely a perceptible change in their styles of dress and modes of life. Contrasting the taste in dress and decoration, as described by travellers, of those tribes of savages whose habitats require them to live in dispersed and isolated families, with the taste displayed by tribes whose habitats permit considerable aggregations of individuals, and a marked difference is observable,—a difference, too, showing that the habits, customs, and modes of life of each tribe are correlated with its particular environment.

Awkwardness, ungraceful movements, and carriage of the body, etc., are all correlated with an environment in which little or no attention is given to callisthenics. We rarely see those who have been brought up in the country where circumstances make social intercourse infrequent whose movements are what we consider graceful and easy; but, on the contrary, their movements are generally clumsy, awkward, angular. The motions and carriage of the body, as in skating, dancing, walking, and riding, all tend to excite the aesthetic feelings, and arouse agreeable or disagreeable states of consciousness, varying in intensity according to the degree in which they harmonize with our notions of gracefulness. Even the motions and carriage of the body of an animal of certain species, as a horse for example, may excite an aesthetic thrill in those who are familiar with contrasting the movements of various animals, or the movements of the same animal under different conditions. And watching the movements and carriage of a fine saddle-horse, after having watched the movements and carriage of a heavy draught-horse, produces in those sensible of the various movements of a horse a wave of delight similar to that produced in the admirer of gracefulness by watching the performance of a graceful *danseuse*, after having watched the performance of a clumsy and ill-formed dancer. The movements and carriage of a horse may perhaps be distinguished as graceful or clumsy, even by people living under conditions where we would not expect to find much attention given to animal movements. But it will hardly be held that those whose lives have been devoted to rural occupations, where social intercourse is infrequent, are as discriminative of the movements of horses, even though they raise them, as the jockey or horse-fancier of the large horse-markets, whose success in business may depend largely upon his being able to appreciate the various shades of movements of an animal, as well as its other general and special qualities.

Odd as the statement may appear to many, I think we shall find warrant for making it, that the movements and forms or shapes of animals, also, are correlated with the environment. For instance, any one familiar with the morphology of the several varieties of sheep may almost instantly decide with accuracy whether a given individual of a mixed flock belongs to a lowland or mountainous breed, or whether it belongs to a breed that has had much or little care bestowed upon it by man. That isolated and barren localities are noted for producing inferior breeds of animals, and that thickly settled and fertile localities are noted for producing fine breeds, are facts I suppose familiar to every general stock-dealer. And no doubt this general inferiority consists in part of the movements of the limbs and carriage of the body, as well as in other special or general attributes. In fact, if an animal's movements and carriage can be improved by selection and breeding, as well as its color, form, proportion, etc., the conditions are beyond doubt more favorable for making such improvements in localities where many persons of developed concep-



tions of animal movements, form, etc., are in competition engaged in raising the particular animal, than in an isolated locality where a single individual of undeveloped conceptions of animal movements, form, etc., raises the particular variety of animal without any thought of these attributes in connection with ideas of beauty.

Let us look at another phase of these correlations, and interpose a needed qualification. While the proportion of people living in rural localities, whose general movements are not particularly faulty, may be about as large as it is with people living in contact with each other, the proportion whose various special movements are less perfect and graceful than the latter is much larger. A person who has inherited a good constitution, and who has a very perfect physical organization, even though brought up in comparative isolation, may, in his general movements, such as are gone through in pursuing his every-day occupations, be perfect and graceful enough to satisfy the requirements of a cultivated aesthetic sentiment. But his various special movements, such as are required to be gone through by those living in active social relations, do not satisfy in a high degree the requirements of a cultivated aesthetic sentiment. In company and in the presence of friends whom he does not often meet, his body appears cramped and rigid, and the movements of his limbs clumsy and awkward; and as interpreted by the language of the emotions, his whole demeanor presents an aspect of uneasiness and as one being out of his proper sphere. And in either standing or sitting, he is generally at a loss to know what to do with his hands, and the chances are they will be so placed as to give the position of his body and limbs a symmetrical appearance instead of an asymmetrical appearance, as is required to make one's position appear natural and easy. Those who have had opportunities of examining the sculptures of the ancient Egyptians have no doubt been strongly impressed with the unnaturalness of the figures on account of the symmetrical appearance of the body and limbs relatively to surrounding things. So, too, do the statues and other figures, representing men and animals, of the inferior uncivilized races from different parts of the world similarly show us this rigidity of expression.

Industrial appliances, also, are correlated with the environment, and show something of the activity of social life of which they are the products. For instance, certain sections of the country which, on account of their barren and broken physical conditions and the infertility of their soils, are able to sustain only light populations, consisting mostly of single families much dispersed, continue to use almost entirely the implements and industrial appliances that were used by their ancestors a century ago.

#### MRS. CLARA NEYMANN BEFORE THE TURNER SOCIETY.

The following abstract of Mrs. Neymann's recent lecture before the Turner Society should have appeared earlier:—

The lecturer spoke in her native tongue, and took for a theme "American Freethinkers," which she introduced by an historical review of the growth of liberal ideas in this country.

This movement might be traced to two special sources: one to writings of Voltaire and Paine, the other to the philosophical writings of Germany. Their practical results were exhibited in the institutions and character of the society of to-day.

Particular stress was laid upon the importance of united effort and practical work among the liberals of this country. The individualistic and combative tendency of a certain class of liberals was contrasted with the more constructive and practical workers.

She contended that liberalism must be subject to ethical ideals and principles, and appealed to her countrymen to join hands with their liberal brethren of America in the effort to make real what had been the dream of the past and was the hope of the future,—the intellectual and moral freedom of humanity.

#### THE SILENCE THAT MISLEADS.

[The duty of the ablest and wisest minds to speak plainly and betimes on great public questions, especially those involving moral issues, and the practical evils that result when from mistaken considerations of prudence they hold their peace, are so well illustrated in the subjoined extract from Samuel J. May's *Recollections of the Anti-Slavery Conflict*, that it is pertinent to the times to reproduce it here.—Ed.]

Late in the year 1834, being on a visit to Boston, I spent several hours with Dr. Channing in earnest conversation upon Abolitionism and Abolitionists. My habitual reverence for him was such that I had always been apt to defer perhaps too readily to his opinions, or not to make a very stout defence of my own when they differed from his. But at the time to which I refer, I had become so thoroughly convinced of the truth of the essential doctrines of the American Anti-Slavery Society, and so earnestly engaged in the dissemination of them, that our conversation assumed, more than it had ever done, the character of a debate. He acknowledged the inestimable importance of the object we had in view. The evils of slavery, he assented, could not be over-stated. He allowed that removal to Africa ought not to be made a condition of the liberation of the enslaved. But he hesitated still to accept the doctrine of immediate emancipation. His principal objections, however, were alleged against the severity of our denunciations, the harshness of our epithets, the vehemence, heat, and excitement caused by the harangues at our meetings, and still more by Mr.

Garrison's *Liberator*. The Doctor dwelt upon these objections, which, if they were as well-founded as he assumed them to be, lay against only what was incidental, not an essential part of our movement. He dwelt upon them until I became impatient; and, forgetting for the moment my wonted deference, I broke out with not a little wrath of expression and manner.

"Dr. Channing," I said, "I am tired of these complaints. The cause of suffering humanity, the cause of our oppressed, crushed colored countrymen has called as loudly upon others as upon us Abolitionists. It was just as incumbent upon others as upon us to espouse it. We are not to blame that wiser and better men did not espouse it long ago. The cry of millions, suffering the most cruel bondage in our land, has been heard for half a century, and disregarded. The wise and prudent saw the terrible wrong, but thought it not wise and prudent to lift a finger for its correction. The priests and Levites beheld their robbed and wounded countrymen, and passed by on the other side. The children of Abraham hold their peace, and at last the very stones have cried out in abhorrence of this tremendous iniquity. You must not wonder if many of those who have been left to take up this great cause do not plead it in all that seemliness of phrase which the scholars and practised rhetoricians of our country might use. You must not expect them to speak and act with all the calmness and discretion that clergymen and statesmen might exhibit. But the scholars, the statesmen, the clergy did nothing, did not seem about to do anything; and for my part I thank God that at last any persons, be they who they may, have earnestly engaged in this cause; for no movement can be in vain. We Abolitionists are what we are, babes, sucklings, obscure men, silly women, publicans, sinners; and we must manage this matter just as might be expected of such persons as we are. It is unbecoming in abler men who stand by and do nothing, to complain of us because we do no better.

"Dr. Channing," I continued with increased earnestness, "it is not our fault that those who might have pleaded for the enslaved so much more wisely and eloquently, both with the pen and the living voice, have been silent. We are not to blame that you, who, more perhaps than any other man, might have so raised the voice of remonstrance that it should have been heard throughout the length and breadth of the land, have not so spoken. And now that inferior men have been impelled to speak and act against what you acknowledge to be an awful system of iniquity, it is not becoming in you to complain of us because we do it in an inferior style. Why, sir, have you not taken this matter in hand yourself? Why have you not spoken to the nation long ago, as you, better than any other one, could have spoken?"

At this point I bethought me to whom I was administering this rebuke, the man who stood among the highest of the great and good in our land, the man whose reputation for wisdom and sanctity had become world-wide, the man, too, who had ever treated me with the kindness of a father, and whom from my childhood I had been accustomed to revere more than any one living. I was almost overwhelmed with a sense of my temerity. His countenance showed that he was much moved. I could not suppose he would receive all I had said very graciously. I awaited his reply in painful expectation. The minutes seemed very long that elapsed before the silence was broken. Then, in a very subdued manner and in the kindest tones of his voice, he said: "Brother May, I acknowledge the justice of your reproof. I have been silent too long." Never shall I forget his words, look, whole appearance. I then and there saw the beauty, the magnanimity, the humility of a truly great Christian soul. He was exalted in my esteem more even than before.

The next spring, when I removed to Boston and became the general agent of the Anti Slavery Society, Dr. Channing was the first of the ministers there to call upon me and express sympathy with me in the great work to which I had come to devote myself. And during the whole fourteen months that I continued in that office he treated me with uniform kindness, and often made anxious inquiries about the phases of our attempted reform of the nation.

#### A PAIR OF CONSPIRATORS.

Alexander Solovieff, who attempted to assassinate the Emperor of Russia on the 14th of April last, has been found guilty, and has been sentenced to be hanged. He seemed to have acted upon his sole personal responsibility, and not to have been the agent of any conspiracy. In fact, he has been disowned even by the Revolutionary Committee, which has kindly announced its intention of letting the Czar entirely alone. All the madness of the time appears to have been concentrated in Solovieff, who upon his trial declined to be defended, acknowledged the deed for which he was condemned, and behaved in a firm though dignified manner. He will undoubtedly be hanged.

M. Blanqui, at Paris, the well-known agitator, has been more fortunate, having received a pardon. He was sentenced to death by the Government of National Defence in 1871. Having escaped, he was re-arrested March 17 of that year, and was not, therefore, engaged in the operations of the Commune, which began March 18. M. Blanqui has been imprisoned twenty-one times in as many different prisons, having always been a Radical of the Radicals. He is seventy-four years old. He figured in the revolutionary troubles of 1830, 1839, and 1848. He was first condemned to death as far back as 1840. It was he who founded the *Société Republicaine Centrale*, and for this he received a sentence of five years' imprisonment in 1861. He seems to be fated to die in his bed, for over and over again he has been

in danger of a violent death at the hands of the law and has escaped it.

A good life of M. Louis Auguste Blanqui would be a remarkable publication. Here is a man of good education who has been perpetually compromised since 1827. He appears to have been equally opposed to all governments, whether royal, imperial, or democratic. As soon as he got out of one prison he organized a new conspiracy, and got into another. The chances are that he will soon be in prison again. Neither the happiness of the human race nor social advancement can result from the spasmodic exertions of men of the Blanqui and Solovieff type. While they have accomplished nothing desirable, they have not failed to do a great deal of mischief. It is true that a bad government gives them their opportunity, but there is no evidence that they would be peaceful and orderly under a good one. The bees would still be in their bonnets and the daggers in their hands.—*N. Y. Tribune*.

#### A PAGAN'S ARRAIGNMENT OF CHRISTIANITY.

Being myself but a poor scholar, it is difficult for me even to read European books, much less to understand the Western religion. Having, however, brought before one of high learning some matters concerning Christianity, of which I am about to speak hereafter, I have found his opinions thereon identical with my own. Christian missionaries say that Christianity is a perfect religion, the objects of which are to exhort men to the practice of virtue; to keep their hearts pure; to maintain that which is right, neither oppressing others nor permitting others to oppress them, and thus all men shall have the same freedom and exercise equal rights: so the power of this religion is great and boundless. The question to be asked is this: Is Christianity the true religion it professes to be? It is not necessary that, in a State where this religion prevails, all the people, from monarch to peasant, should be good and pious men; but there is one thing which I cannot clearly understand, so beg to ask you believers in Christianity for solution of the following problems: Looking through the list of nations of the whole world, I find England to be the country where Christianity flourishes most; so I shall take that country to illustrate my questions. If I ask you what sort of men the members of the cabinet of England are, you would probably answer that they are selected from the nobility on account of their extensive learning and great wisdom. Again, if I ask who the members of the two houses of Parliament are, your answer might be that they are also preëminent for learning and knowledge. There I should quite agree with both your answers, and at the same time I must believe that all of them, being Christians, are, of course, just and disinterested men. Well, do you remember the war between England and China, which took place more than twenty years ago? And do not you know the pretext alleged by the former country for this war? At that time Englishmen imported into China large quantities of opium produced in India, and the Chinese, finding this drug to be injurious to their fellow-countrymen, who unwisely smoked and used it in other ways, desired to put an end to the trade. England, enraged at this endeavor on the part of China, resolved to carry on the trade by force, and made war against the Chinese, which ended in favor of England, thus securing to themselves the importation of opium as before into the empire of China. It was natural and reasonable for the Chinese to have attempted to stop the import of opium, as they found it injurious to the people; while the conduct of the then members of the Cabinet and of the two Houses of Parliament of England is no less than enforcing upon a weaker nation a shameful trade in a poisonous drug. How can such conduct be said to be just and disinterested? It is unnecessary for me at this time to give particular accounts here of England's most cruel government in India, as that is a matter well-known to all the world. Alas! where is the virtue of which Christian missionaries preach? Can such conduct as that now instanced, causing injury to others in order to gain advantage for themselves, and the oppression of the weak by the strong, be tolerated by the people of such a great country as England, where Christianity is said to reign supreme? If we say, however, that the Christian religion has no power to control the actions of those who believe it, then we must, at the same time, declare it to be a barren religion, bearing no fruit and having no virtue whatsoever, while its power is both limited and confined. If this is so, how can we look upon it as the perfect one?—*Japanese cor. in native paper*.

I WAS AT A FEMALE SUFFRAGE MEETING the other day, says the editor of the *London World*, and heard, I am bound to say, a great deal of good sense and no shrieking. In the front row sat the Chinese Embassy, listening with a polite and patient attention which excited my wonder, until I learnt that the question of female representation is being agitated, if not in China, in Japan. A Japanese widow and householder has refused, in a letter full of excellent sense, to pay taxes, on the ground that she has no vote.—*Boston Courier*.

THE CHINESE AMBASSADOR, LI-FANG PAO, at Berlin, says that from the Chinese inscription on one of the vases found by Dr. Schliemann on Trojan soil it is proved that there was traffic between China and European boundaries about twelve hundred years before Christ. The gauze linen found by Dr. Schliemann in the vase was made in China. Li-Fang-pao contends that the Hyperboreans were Chinamen.—*N. Y. Herald*.



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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

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THAT WAS a high tribute to the influence of mothers which an enthusiastic admirer of Goethe paid the poet's mother: "Now do I understand how Goethe became the man he is."

THERE IS a good deal of inducement for those who like to be made much of to go to England at present. The reception they are giving to Talmage shows an evident demand over there for heroes.

THE FALL RIVER strike has been the great New England event of the week. Let the balance of justice be on which side it may, or whatever the issue, it is not easy to forget that the venture in all such contests is always unequal, both in respect to risks and sufferings.

AT THE LATE convention of the Young Men's Christian Associations at Baltimore, it was stated that the principal drawbacks upon the prosperity of these organizations were first, second, and third mortgages upon their buildings, and men at the head of the associations, who were elected twenty years ago or more to office in them and still hold the reins of power, having forgotten, apparently, that they are not now as young as they ever were.

THE COMPLAINT of Dr. Vandyke and others to the Brooklyn Presbytery, in respect to its action in acquitting Rev. Mr. Talmage, has received a formal reply. It is maintained that the best interests of religion, in the judgment of the presbytery, are to be served, not by continuing the agitation of the subject in the presbytery, and in the churches under its care in the city of Brooklyn, and in the churches at large, but by letting the whole matter pass out of mind.

THE DUNKARDS, known also as German Baptists, are said to be increasing in numbers and wealth. At a late conference in Pennsylvania, where they chiefly flourish, ten thousand of their number were present. Their clergymen receive no salaries, but support themselves by the labor of their own hands. The gospel is literally dispensed by them without money and price. In this respect, they appear to come nearer to primitive Christianity than the more ostentatious and opulent of the sects who aspire to this distinction.

A CHARMING OLD AGE.—One of the most beautiful things ever uttered by an old man is the following, which the poet Longfellow recently wrote to a friend: "To those who ask how I can write so many things that sound as if I were as happy as a boy, please say that there is in this neighborhood, or neighboring town, a pear-tree planted by Governor Endicott two hundred years ago, and that still bears fruit not to be distinguished from that of the young tree in flavor. I suppose the tree makes new wood every year, so that some part of it is always young. Perhaps that is the way with some men when they grow old; I hope it is so with me." — *Herald of Health*.

THE POPULAR prejudice against Spiritualism operates as a special convenience at times. An effort is being made, it is said, to obtain the release from prison of John S. Morton of Philadelphia, who was convicted of frauds as president of a railway in that city, on the ground that he was a Spiritualist and as a consequence irresponsible for his conduct. Poor Mr.

Kiddle, who wrote a book on Spiritualism after faithful service as school superintendent in New York for twenty-five years, was compelled for a similar reason to resign his office. It is strange that it is not more frequent to suspect those of unsound mind who believe in the Orthodox theories: certainly the cases are not altogether uncommon which look very much like it.

INTELLIGENCE has come to us of the death of a rather remarkable person. We refer to Morris Einstein, a noted freethinker, whose life closed a few days since at Titusville, Pa. He afforded a striking refutation of the popular notion of the Church that infidels are necessarily people of little moral value. Mr. Einstein did not seek to disguise his opinions. He was an uncompromising and earnest radical, a friend of THE INDEX and its editor and the Liberal League movement. Though as destitute as one could well be of faith, in the ordinary religious sense, he was a person of superior education and intelligence, and his character above reproach in the community in which he lived. A sketch of his life and funeral will be found in another part of this paper.

IT SEEMS THAT Roman Catholic priests are, after all, but mortal. The Rev. Father Hays, who is the principal of a parochial school in New York, never—well, hardly ever—loses his temper. A complaint was recently preferred against him in court for cruelly beating a little boy in his charge. There was a good deal of interest manifested in the case, and much sympathy among his brethren of the priesthood in the city, who attended in large numbers the trial. There was a great deal of squirming and subterfuge of various kinds to prove the innocence of the priest and attest the amiability of his disposition. A strong effort was made to convince the court that the marks of the beating upon the little boy had been produced by his mother; but this did not succeed. At last the priest was compelled to admit that he did lose his temper and whipped the boy more seriously than he ought. An indictment for assault was accordingly found against him.

THE MEETING at Tremont Temple in this city a few evenings since, to consider the condition of the negroes who have been flocking of late into Kansas, and what ought to be done for them, presented a subject which challenges the interest of all philanthropists and humane persons. But to arrive at a satisfactory conclusion in respect to the facts involved is not so easy as at first it might seem to be. The newspaper correspondents contradict each other, and even those upon whom it would seem most dependence ought to be placed for a true account of the case make different reports. There are thousands of people in the country who want to be on the right side in regard to the matter; and if they are not, it is because that position has not yet been made wholly plain to them. There are two or three things, nevertheless, which seem clear. The true home of the colored people in question is the South, if they can receive the protection there which they are entitled to as American citizens. It is with that section that all the associations of their lives have been formed. It is there that such knowledge and industrial training as they possess have been derived,—that they are likely to obtain at last a competence, and have the best promise for the future. It is the immediate duty of the government to see to it that the rights of these people are secured so far as they are despoiled of them. If this is neglected, as there is good reason to believe it is and has been, then they should have the fullest privilege of the highways and common carriers to escape from their persecution. It is incumbent upon all friends of justice and humanity to set themselves to work at once to obtain the true solution of this problem and act accordingly.



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 MR. JAMES PARTON.....Newburyport, Mass.  
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 MR. SAMUEL L. HILL.....Florence, Mass.  
 MR. E. W. MEDDAUGH.....Editor of the "Investigator," Boston.  
 MR. HORACE SEARVER.....Editor of the "American Israelite," Cincinnati.  
 MR. MORITZ ELLINGER.....Editor of the "Jewish Times," New York.  
 W. J. E. HARGRAVE.....Editor of the "Freethought Journal," Toronto, Can.  
 REV. ROBERT COLLYER.....Chicago, Ill.  
 COL. ROBERT G. INGERSOLL.....Peoria, Ill.  
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 MRS. ELIZABETH OADY STANTON.....Tuscarora, N.Y.  
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 RABBI MAX SCHLESINGER.....Albany, N.Y.

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## Assistant Secretary.

MISS JANE P. TITCOMB.....142 Chandler St., Boston.

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 MRS. SARAH B. OTIS.....127 Warren Avenue, Boston.  
 HARLAN P. HYDE.....221 Washington St., Boston.

## LOCAL AUXILIARY LIBERAL LEAGUES

Chartered by the National Liberal League of America.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown.  
 Issued to the President and Secretary on behalf of the Florence Liberal League.  
 SYRACUSE, N.Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.  
 ALBANY, N.Y.—President, Thomas J. Hennessey; Secretary, Thomas Dugan.  
 Issued to the President and Secretary on behalf of the Albany Liberal Association.  
 BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.  
 Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.  
 PASSAIC CITY, N.J.—President, J. H. Adamson; Secretary, F. W. Orvis.  
 Issued to the President and Secretary on behalf of the Passaic City Liberal League.  
 JACKSONVILLE, ILL.—President, David Prince; Secretary, Miss J. M. Meek.  
 Issued to the President and Secretary on behalf of the Jacksonville Liberal League.  
 ROCHESTER, N.Y.—President, Anson O. Allen; Secretary, Hume H. Gale.  
 Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.  
 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Orandon.  
 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 28 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed

and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MORRIS HAYS, Rochester, N.Y.  
 FRANKLIN GOODYEAR, Cort-8, E. URBINO, West Newton, Mass.  
 Z. T. WATKINS, Syracuse, N.Y. W. D. HURT, Scott, N.Y.  
 NETTIE C. TRUESDELL, Syracuse, N.Y. FRANCIS E. ABBOT, Cambridge, Mass.  
 GUSTAVUS E. GORDON, Mil-8, N. LADY, Albany, N.Y.  
 HARRIET A. MILLS, Syracuse, N.Y. J. H. ADAMSON, Passaic City, N.J.  
 W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.  
 T. O. GAGE, Fayetteville, N.Y. HOPKINS WHIPPLE, Boston, Mass.  
 B. F. UNDERWOOD, Thorndike, CHAS. ELLIS, Boston, Mass.  
 CATHARINE C. HURLBUT, Albany, N.Y. JOHN W. TRUESDELL, Syracuse, N.Y.  
 JOHN NILL, Watertown, N.Y. H. P. STARK, Rochester, N.Y.  
 JOHN L. SAWTELL, Boston, Mass. JOSEPH McDONOUGH, Albany, N.Y.  
 THOS. DEGAN, Albany, N.Y. JOHN PREST, Albany, N.Y.  
 JAMES B. FINE, Rochester, N.Y. O. D. B. MILLS, Syracuse, N.Y.  
 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.

[For THE INDEX.]

## Free Religious Association.

TWELFTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE, READ BY THE SECRETARY, AT THE MEETING IN BOSTON, MAY 30, 1879.

BY WM. J. POTTER.

We begin our Report with the frank statement that we have done, the past year, less active work than in any previous year since the Association came into existence. We published the usual report of the proceedings of the Annual Meeting of 1878 in pamphlet form, and we held in the autumn a convention in the city of Providence which seemed to be specially opportune and useful. But with these exceptions, nothing has appeared of our doings outside of our committee meetings.

As excuse for this inactivity, we might present the depressed state of our treasury throughout the year. At the last annual meeting, our treasurer's report showed a considerable balance of debt against the Association. The contributions received at that meeting, which it was hoped would liquidate the debt and provide also a goodly sum for the year's expenditures, were only sufficient just about to cover the expenses of the meeting, including the printing of the proceedings; so that early in the season we were left with the same amount of debt against us which we had to report last year. In this state of things, it certainly was not prudent to undertake any enterprises that would increase our financial liabilities. Quite recently, through special efforts of our treasurer and some members of the finance committee, sufficient contributions have been received from members and friends of the Association to pay off the debt, and to leave, as our treasurer happily reports, the balance, though it be a small one, on the right side.

But we cannot offer the condition of the treasury as the sole reason, though it may have been an adequate one, for our inactivity. We have not been, indeed, so inactive in deliberative council as it might appear by the result; and possibly it may prove to have been a year of "masterly inactivity," when the results are all unfolded, if in the future they shall be. The committee were early called to consider whether the time had not come for the Free Religious Association to enter upon a much larger work than it has hitherto attempted, looking in the direction of a wider application of its principles and a more effective organization of them in institutions. It would be premature to state here any results of deliberation which have not yet taken positive shape, or even to indicate what that shape may possibly be. But the matter may be appropriately referred to as showing that the committee have not been unmindful of the trusts confided to them, nor so idle as they may have outwardly seemed. They have been

watchful of recent tendencies in liberal religious thought, and ready to undertake any new enterprises which may be in harmony with the principles of the Association, when it shall be made apparent that they are needed and that it is wise to enter upon them. In this condition of things, naturally the old instrumentalities of the Association have been less urged; and, in particular, the course of lectures in Boston, which for a number of years has been conducted by us, and which requires a considerable outlay of money, by special subscription, beyond what is received from the sale of tickets, it was thought might as well be suspended for the present season.

The intimations are not few that there is a growing conviction among persons of free religious sentiments in favor of some more efficient organization of their ideas than has hitherto been attempted on any large scale,—an organization not simply for the luxury of speculative discussion, but for taking hold of the practical, social, philanthropic, and educational problems of the day, where these problems concern man's highest interests. The Free Religious Association has always urged the supreme importance of this practical, humanitarian side of religion. It has pleaded for the emancipation of the power of religion from enthrallment to the authority of dogma and ecclesiasticism, to the very end that this power might be set at work freely, with all its resources, for the benefit of humanity. It is nothing new, therefore, for the Association to take the ground that religion should be so organized as directly to concern itself with these pressing social problems. The only thing new in the matter is the attempt by the Association, if attempt there shall be, to institute methods of action which shall directly encourage and foster more substantial organization in this direction. Hitherto the Association has sought only to affect public opinion toward this end by discussions on its platform and in its publications. But now the question is presented, Shall the Association adopt methods which shall serve to furnish guidance and direction, if not more substantial aid, to liberal local communities where the elements seem ready for organized action? And this is a question not to be answered hastily either in the affirmative or the negative. It is a question that deserves the most serious consideration. On the one hand liberty—the liberty of the local society and its individual members—is to be secured beyond all hazards of interference from what may seem like an assertion of authority in any central association. On the other hand, is not some such method of helpful relationship and aid toward these local nuclei of liberal religious organizations, some method at least for supplying a demand which is becoming every year more and more apparent, absolutely necessary, if the Association can expect to see any wide-spread and permanent establishment of its principles? This report does not attempt to answer these questions, but only to say that these are the important questions now before us, and to bring them to the attention of members of the Association as requiring their most thoughtful deliberation. Provision has been made for the consideration of them in one of the sessions of the Convention to-morrow, under the subject, "The Practical Needs of Free Religion."

And here we may add that the objection sometimes raised that free religion is too vague to be capable of practical organization may be answered by pointing to at least three local societies where it is very efficiently organized,—namely, the Free Congregational Society at Florence, Mass., the Free Religious Society at Providence, R.I., and the Society for Ethical Culture in the city of New York. Other societies might be named which are now, perhaps, conducted quite as fully on the principles of free religion, but they have been, and nominally may still be, Christian churches, and hence it may be claimed that they live on the vitality of their Christian traditions. But these three began their existence without even a nominal connection with any form of creed or church. The first named, the society at Florence, has existed many years, and has had an unusually prosperous career. For a considerable period it was the only religious organization in the place, and may still, perhaps, be reckoned as the leading one. Its beneficent influence on the community has been acknowledged by Orthodox believers. It maintains not only a Sunday meeting for hearing discourses from chosen speakers and a Sunday-school for giving instruction to the young, but has well-appointed agencies for social and benevolent work adapted to the local needs. It has a fine and spacious building for its use, and is, in fact, so well organized that this past year it has decided to suspend the practice of having a resident speaker as leader, and for the present to continue the operations of the society by depending largely on the talent and resource which have been cultivated in the membership of the society itself. For several months this plan has been adopted, and still all branches of the society are, we understand, in successful activity. "The Free Religious Society" at Providence began some six or seven years ago. Until this last year it only sought to hold Sunday meetings, securing the best speakers that were available. But within the last year it has summoned to its aid a resident speaker, has organized, under his auspices, a Sunday-school in which all ages are happily mingled together, and is showing an earnestness of purpose which promises an enlarging and permanent success. "The Society for Ethical Culture" in New York, of which our President, Felix Adler, is the founder and leader, has had as yet but a brief career, but has already shown itself a power in that great city. Aside from its Sunday work, when Mr. Adler addresses a great congregation of people, it has instituted several subordinate agencies, educational and charitable, which take direct practical hold of the social prob-



lems of the hour and aim at the moral and physical elevation of the ignorant and degraded classes of the population. The good fame of this work is already getting abroad through the public press and private speech, and our President must allow us to speak of it here in his presence for the encouragement and guidance of others. With such illustrations of success as these three societies, with their very different local conditions, offer us, let it not be said that free religion is incapable of social organization for educational and humanitarian work. The organization will come in some form—not necessarily always in the same form—wherever free religious ideas have taken adequate root, as soon as the conviction that something ought to be done is accompanied by the necessary individual enthusiasm and self-consecration to do it.

Nor is there any occasion for discouragement because free religious ideas seem to take root slowly. When we consider how the ground was preoccupied with traditional faiths that were the growth of centuries, the wonder rather is that these faiths are being displaced so rapidly, and that even in the dozen years since this Association was organized we can note the marked advance of its principles. Ideas that were novel to the public mind twelve years ago—as the union of persons of Hebrew and Christian antecedents in one religious association, and the common origin and kinship of religions—have now become comparatively familiar thoughts. The very position of this Association, outside of all the special religions, has raised new issues in the sphere of religious thought, and forced theological problems upon a new platform. And the practical effect is already evident in at least one denomination—the Unitarian. We may certainly take courage by the discouragement of those opposed to us. Rev. Dr. Eliot, of St. Louis, one of the zealous defenders of original Unitarianism, has recently published a noteworthy letter in which he laments the evident tendencies (and he notes several things in proof) of the Unitarian body, particularly in the Western States, away from the special authority of Jesus and of all historical revelation towards the ground of free religion. He and others thus raise their voices in warning to their brethren; but to us it is a stimulating summons to renewed faith and effort in our cause.

It has been suggested from time to time, that greater interest and effectiveness might be given to our conventions by the presentation of resolutions to be discussed and voted upon. The committee recommend that the adoption of this method be one of the points to be specially considered at the business meeting this year.

We cannot close this report without referring to the loss which death has again inflicted upon our ranks. Last year John Weiss withdrew from the Board of Directors, where he had held a place for several years,—the disease even then creeping upon him which has since culminated in his death. Mr. Weiss was one of the most inspiring among the speakers at the first public meeting out of which this Association grew. He was ready for the new departure. And from that time until disabled by his fatal sickness, he never hesitated to serve the Association and its objects with his brilliant pen and his matchless magnetic speech. He had a rare combination of powers, making him a marked and exceptional workman, and we can but hold his work in grateful remembrance. One of the finest specimens of his literary work which he has left in print is the paper on "Religion and Science" which he contributed to the volume of essays entitled *Freedom and Fellowship in Religion* published by this Association. He became, indeed, one of the most valiant and trenchant spokesmen which the free religious movement has had,—showing, perhaps, little mercy in tearing away the merely traditional and ecclesiastical coverings of a formal piety, but strong and tender for building up a vital and present religion in America, adequate for every moral and spiritual emergency.

It comes to our hearts and to our lips to mention here another standard-bearer of liberty who has been released from his earthly service this very week, and whom all lovers of humanity on two hemispheres are now naming with honor and reverence,—William Lloyd Garrison. He earned the laurels which he has carried down to his grave in another conflict than that in which we here are now engaged, yet akin to it; for while, with a prophet's faith and a martyr's courage, he was working for the emancipation of the American slaves, he was at the same time unconsciously emancipating thousands of minds from the yoke of bondage to creeds and churches. The *Liberator* was the school in which many young minds in this country were first taught to question the infallible authority of the Bible and the official sacredness of the Church and the clergy. It was a school in which all religious professions and alleged revelations were brought to the practical test of justice and humanity. Thus Mr. Garrison became the apostle of mental freedom no less than physical, and helped greatly to prepare the way for free religion. Though not officially connected with this Association, he was a regular attendant at its annual meetings, and ill-health alone prevented his frequent speech from our platform. His sympathies were warmly enlisted in our favor,—his only regret, perhaps, being that the Association was not more zealously propagandist in its methods. Two or three years ago the executive committee proposed to elect him a Vice-President to fill a vacancy; but while appreciating the honor he declined to accept it, chiefly because his keen conscience would not allow him to accept an office which seemed to him only honorary. Would that America were full of such free religious believers and workers as he!

We may also fittingly mention here our deep regrets that our recent President, Octavius B. Frothing-

ham, who for eleven years so ably led this Association, has been compelled by broken health to retire from his long service for rational and liberal religion in New York, and to seek rest and recreation abroad. Our best wishes go with him! And we hope and trust that this wise temporary retirement is only to recruit his strength for fresh service, so that he may come back to complete his admirable life-work with the rich fruit of the autumn of his years.

Thus, one after another, the veterans in the service, generals and soldiers, by death or disability are dropping from the ranks. But the memory of their valor summons the young as with a bugle-call to fill the vacant places, so that the battle may not cease till victory is won.

#### ADRIPT FOR HERESY.

THE TRIAL OF ORION CLEMENS BEFORE THE SESSION OF WESTMINSTER CHURCH.—THE FINDING OF THE ECCLIASTICAL COURT AND THE SENTENCE AS PRONOUNCED.

On the 5th inst. Orion Clemens, a well-known attorney-at-law of this city, and a brother of Mark Twain, the noted humorist, delivered a lecture at Red Ribbon Hall in this city, the title of which was "Man the Architect of Our Religion." The sentiments of the lecture were far different from the Orthodox teachings of the church of which he was a member,—the Presbyterian,—and he was cited before the session of that church to answer the charge of heresy, he being a member of the Westminster congregation of this city, of which Dr. Craig is pastor.

The prominence of the characters participating, and the fact that the matter originated from a lecture delivered in a public hall, has given the trial more than ordinary prominence; and below we give the full text of the proceeding, the conclusion of the court, and the final sentence of excommunication:—

In the matter of Orion Clemens:—

#### Citation.

TO ORION CLEMENS:—

You are hereby cited to be and appear before the session of the First Westminster Church of Keokuk, at the pastor's study of said church, on Saturday, May —, 1879, at 3 o'clock P.M., then and there to answer to the charge preferred against you of common fame, a copy of which charge, with the specifications under it and with the proofs appended to it, is herewith delivered to you in order that the matter may be heard and decided.

By order of the session.

P. T. LOMAX,  
Clerk of Session.

KEOKUK, May 6, 1879.

I hereby accept due service of the above citation, and waive time for my appearance thereto; and I desire that the matter of said charge and specifications be immediately heard and decided.

ORION CLEMENS.

KEOKUK, May 6, 1879.

#### Copy of Charge and Specifications.

I. Common fame charges Orion Clemens, a member of the First Westminster Presbyterian Church of the city of Keokuk, with having publicly delivered at Red Ribbon Hall, in said city, on Monday evening, May 5, 1879, a lecture in writing, wherein he disavowed the divinity of the Christian religion, and attributed it wholly to man.

Specification 1.—In that he denies in said lecture the presence of the supernatural in the Old Testament Scriptures.

Proof 1.—Synopsis furnished by accused:—

The said lecture asserts "the last six commandments of the decalogue to be moral rules, always practised upon by mankind, the setting of which in a form of words was like naming a river or mountain."

Witnesses: J. H. WESTCOTT.  
WM. J. FULTON.

Specification 2.—In that he denies the doctrine of the Church, that the Old Testament Scriptures are the inspired word of God.

Proof 1.—The said lecture asserts that inspiration is simply a higher development of thought in a special direction, or is a dream.

Witness same and proof same.

Proof 2.—Said lecture declares that "there is nothing in the Old Testament indicating a belief of its writers that anything thought, said, or done in this life would affect the condition of the soul in the life to come."

Witness same and proof same.

Proof 3.—Said lecture treats Abraham as a "sun and fire worshipper, adoring the Canaanitish gods at Canaanitish places in Canaanitish ways."

Witness same and proof same.

Proof 4.—Said lecture treats "Melchizedek as a Canaanitish priest and king, and a priest of the sun, as the God meant by the Most High God."

Witness same and proof same.

Proof 5.—Said lecture treats the "smoking furnace and burning lamp" described in Genesis xv., 17, as symbols of three gods, the sun, the tree, and the planet Venus.

Witnesses same and proof same.

Proof 6.—Said lecture treats "Abraham's sacrifice, described in Genesis xv., as offered to the sun, the tree, and the goddess of love and beauty; the turtle dove as a symbol of love and beauty and spring; and the young pigeon as a symbol of the life-giving powers of Nature, and the lavish generosity of their exercise."

Witness same and proof same.

Charge.—That the said Orion Clemens has avowed

sentiments contrary to the fundamental doctrines of this church.

Specification 1.—In that he has denied the divinity of our Lord and Savior Jesus Christ.

Witnesses: REV. W. G. CRAIG.  
S. E. CAREY.

Specification 2.—In that he has denied publicly the sanctity of the Sabbath day.

Witnesses: H. SCOTT HOWELL.  
ROBERT CREEL.

A true copy:

P. T. LOMAX,  
Clerk of Session.

Trial accused Wednesday evening, May 7, Rev. W. G. Craig presiding, Geo. B. Smyth prosecutor. P. T. Lomax, clerk of the session, wrote down the minutes of the testimony.

J. H. Westcott and Wm. J. Fulton sworn as witnesses.

J. H. Westcott testified as follows, in answer to interrogatories by the prosecutor:—

I was present at the lecture of Mr. Clemens on the evening of 5th of May in Red Ribbon Hall. Mr. Clemens enunciated the opinion that Christianity was of human and not of divine origin. I understood him to deny the supernatural in the Old Testament Scriptures. The view he held of Abraham was that he was an idolator, as the Canaanites were. In the sense that the fundamental principles of the Bible originated with man, he denied the inspiration of the Scriptures. The view he adopted as to Abraham's inspiration was that it was not a divine call. He thought that Abraham planted a tree out of which to form an idol to be worshipped by himself. He held that Abraham had the Canaanitish worship, and that alone.

#### Cross-examined by Accused.

Question.—In regard to a spirit existing in the object worshipped, alluded to in your evidence just given, was it not in the stone, and not in the tree?

Answer.—I understood it to be in both; that in the tree there was a development toward the spiritual; that Abraham, in planting the tree, had the ultimate idea in view of worshipping God in the tree.

Question.—Was not the idea of Abraham in planting the tree, and at the same time calling upon the name of the Lord, "the Everlasting God, intended as an act of dedication of the tree to the purpose of afterward being converted into an idol by cutting symbols upon the stem?

Answer.—I understood that the tree was ultimately to be an idol.

W. J. Fulton testified:—

I was at the lecture, and heard it delivered. I did not understand Mr. Clemens to state anything generally in regard to the inspiration of the Old Testament Scriptures. He impliedly stated that the Old Testament was not supernatural, save that he seemed to recognize that Moses on Sinai was in communication with God. In regard to Abraham's faith and worship, he argued that he was an idolator, as other Phenicians were, from profane and sacred history.

The accused admitted before the session that the proofs under the specifications were in his own handwriting, and were furnished the committee, and he was willing that they should be submitted as evidence under said specifications.

As to charge II., accused said that he did not wish witnesses produced under specification 1st, and waived their production. He said that he could not recognize Christ as co-equal with God. Christ's mission on earth he regarded a great beneficence, but he regarded him as of human origin; that the construction he gave to the sacrifice of Christ on the cross was this: That the present idea of the Christian world of the efficacy of the crucifixion is a growth from and a modification of the ancient Jews' and others' belief in and practice of human sacrifices.

In regard to the resurrection of Christ, he said he thought that the belief in that resurrection occurred from the traditions concerning Christ's life not having been written down until perhaps a century after his death.

As to the historical fact of the resurrection, the statement is a traditional statement, and without sufficient evidence to sustain it as a historical fact. He could not say that he believed it. It stood unproved to his mind.

As to the sanctity of the Sabbath day, he thought the Sabbath ought to be observed, but that it was not sacred in the view that it is derived from heaven. It is not binding to the extent that it would be if given of God; and yet it is a day which ought to be observed as a day of rest, and for decency's sake, and for propriety's sake, and for custom's sake.

Question by Moderator.—Did you feel impelled by a sense of duty and privilege to give public utterance to these views?

Answer.—Yes. I consider it the duty of every man to think soberly upon these subjects, to make up his views satisfactorily to himself, and then express them to others, in order that if he be in error he may be corrected and the truth reached through free, full, and open discussion.

Question by same.—Were you earnestly counselled and repeatedly besought by the session not to give utterance to these views?

Answer.—I was.

Question by same.—Do you understand the views enunciated in your lecture and freely expressed here to be directly contrary to the fundamental teachings of the Presbyterian Church?

Answer.—I do.

Question by same.—Have we, the session, according to our best ability, sought to resolve your doubts?

Answer.—You have sought to resolve my doubts. You will have to judge as to best of your ability.

By the Moderator.—That is a correct answer.



## Notice of Excommunication.

KEOKUK, Iowa, May 9, 1879.

MR. ORION CLEMENS:

Dear Sir,—I have to inform you that the session on Wednesday evening last unanimously found you guilty under the charges tabled against you, and their sentence was that you should therefor be excommunicated from the church, and said excommunication be pronounced at morning service on Sabbath next.

Very respectfully, P. T. LOMAX,  
Clerk of Session.

## The Excommunication.

At the morning service yesterday in the First Westminster Presbyterian Church, Rev. Dr. Craig preached a sermon adapted to the occasion, after which he gave a short narration of the steps that had been taken with the accused, showed the authority of the Church to cast out unworthy members, from Matt. xviii., 15, 16, 17, 18; 1 Cor. v. 1, 2, 3, 4, 5; explained the nature, use, and consequences of this censure; warned the people to avoid all unnecessary intercourse with the person about to be cast out, as they might be contaminated with his opinions, and then said:—

"WHEREAS, Orion Clemens hath been, by sufficient proof, convicted of heresy, and, after much admonition and prayer, obstinately refuseth to hear the church, and hath manifested no evidence of repentance; therefore, in the name and by the authority of the Lord Jesus Christ, I pronounce him to be excluded from the communion of the church."—*Keokuk Constitution, May 12.*

## LESSING'S THEOLOGICAL CONCLUSIONS.

Lessing refused to surrender Christianity, on proof of error in its first teachers, uncertainty in its reported miracles, contradictions in its early literature, misapplication of Messianic prophecies. All these he regards as but the external accidents, the transitory media, of the religion, constituting, it may be, its support in one age and its weakness in another. They do not belong to its inner essence, in which alone the real evidence of spiritual truth is found; and he who detects anything amiss with them may even render a service by driving men from sham proofs, that really persuade no one, to true ones that lie at the heart of things. Religious doctrine cannot be deduced from mere historical facts without a *μετάβασις εἰς ἄλλο γένος* vitiating the whole process. Facts indeed may become the proper ground of moral and spiritual faith; but then they must be facts which come over again and again, and betray an element that is permanent and eternal; which form part of the experience and consciousness of humanity, and ally themselves with the Divine by not losing their presence in the world. But *unrepeated facts*, which limit themselves to a moment, which are the incidents of a single personality, and are left behind quite insulated in the past, show—were it only by your not expecting them again—that they are detached from the persistent and essential life of the universe and humanity. They are but once and away; and least of all, therefore, can testify of the untransitory and ever-living. The real can teach us only so far as it has an ideal kernel, redeeming it from the character of a solitary phenomenon. Among the various expositions and applications of this favorite theme of Lessing's, we select the following sentences from his *Axiomata*:—

1. "The Bible evidently contains more than belongs to religion."
2. "That in this 'more' the Bible is still infallible, is mere hypothesis."
3. "The letter is not the spirit, and the Bible is not the religion."
4. "The objections therefore against the letter and against the Bible are not on that account objections against the spirit and against the religion."
5. "Moreover there was a religion ere there was a Bible."
6. "Christianity was in being before Evangelists and Apostles had written. Some time elapsed before the first of them wrote, and a very considerable time before the whole canon was constituted."
7. "However much, therefore, may depend on these writings, it is impossible that the whole truth of the Christian religion can rest upon them."
8. "If there was a period during which, diffused as the Christian religion already was, and many as were the souls filled already with its power, still not a letter had yet been written of the records which have come down to us, then it must be also possible for all the writings of Evangelists and Apostles to perish, yet the religion taught by them still to subsist."
9. "The religion is not true because Evangelists and Apostles taught it; but they taught it because it is true."
10. "Its interior truth must furnish the interpretation of the writings it has handed down; and no writings handed down can give it interior truth, if it has none."

In his controversy with Göze, he illustrates this distinction between the essence and the historical form of Christianity, by a parable to the following effect: A wise king of a great realm built a palace of immense size and very peculiar architecture. About this structure, there came from the very first a foolish strife to be carried on, especially among reputed connoisseurs,—people, that is, who had least looked into the interior. This strife was not about the palace itself, but about various old ground-plans of it, and drawings of the same, very difficult to make out. Once, when the watchmen cried out "Fire," these connoisseurs, instead of running to help, snatched up their plans, and, instead of putting out the fire on the spot, kept standing with their plans in hand, making a hubbub all the while, and squab-

bling about whether this was the spot on fire, and that the place to put it out. Happily, the safety of the palace did not depend on these busy wranglers, for it was not on fire at all; the watchmen had been frightened by the northern lights, and mistaken them for fire. It is impossible to convey by a clearer image Lessing's feeling that a Christianity once incorporated in the very substance of history and civilization, seated deep in human sentiment and thought, and developed into literature, law, and life, subsists independently of critical questions, and is with us, not as the contingent vapor that a wind may rise to blow away, but as the cloud that has dropped its rain and mingled with the root of things.—*James Martineau.*

## WERE FRANKLIN AND WASHINGTON CHRISTIANS?

Rev. Mr. McClure's lecture on Henry Wilson was a very fine effort, but the good brother was a little "off" when he referred to Benjamin Franklin as a Christian. Old Ben. paid more attention to science than to religion proper, but he was about as much of a Christian as Thomas Jefferson or Thomas Paine!

Rev. Dr. Priestley, whose Christianity will not be disputed, and who knew Franklin intimately, in his *Autobiography* says: "It is much to be lamented that a man of Franklin's general good character and great influence should have been an unbeliever in Christianity, and also to have done so much as he did to make others unbelievers." Parton, in his *Life of Franklin*, Vol. I., page 319, says: "In conversation with familiar friends, he [Franklin] called himself a deist or theist"; and that Franklin was not a Christian, is, we think, established beyond all question.

But our good brother also made, as we think, an equally grievous mistake in attempting to claim Washington as a Christian. This is what the Orthodoxy have been trying to do for the last three-quarters of a century; and as, during that time, a great many stories as to Washington's alleged Christianity have been floating around among the Orthodox papers, and embellished and revamped from time to time to give them an air of freshness and reliability, and as many of these stories have been finally incorporated in some of the Christian biographies and histories which this country has produced, it is not surprising that a great many very well-informed men—especially those to whom the wish is the father to the thought—honestly suppose that General Washington was "sound on the creeds" and a good Christian; but, unfortunately for those who would like to believe these stories, they are not sustained by the most authentic history. Dr. Abercrombie, rector of the Episcopal church in Philadelphia which Washington when President attended, says that on occasions when the sacrament of the Lord's Supper was administered, Washington was never known to stay through the ceremony and participate in the rite, and Dr. Abercrombie's own words are that "Washington was a deist." It is possible that some of the religious newspapers and Christian historians of this century know more about Washington's religious opinions than his own pastor did, but it is hardly probable!

But good, honest, old Thomas Jefferson, who enjoyed the most intimate relation with Washington for years, ought to be pretty good authority as to the latter's views on religion. Upon this subject, Mr. Jefferson, in his journal of the year 1800 (*Jefferson's Works*, Vol. IV., p. 572), says:—

"Dr. Rush told me he had it from Asa Green, that when the clergy addressed General Washington on his departure from the government, it was observed in their consultation that he had never, on any occasion, said a word to the public which showed a belief in the Christian religion, and they thought they should so pen their addresses as to force him at length to disclose publicly whether he was a Christian or not. However, he observed, the old fox was too cunning for them. He answered every article of their address particularly, except that, which he passed over without notice. Rush observes he (Washington) never did say a word on the subject in any of his public papers, except in his valedictory letters to the governors of the States when he resigned his commission in the army, wherein he speaks of the benign influence of the Christian religion. I know that Governor Morris, who claimed to be in his secrets and believed himself to be so, has often told me that General Washington believed no more in that system (Christianity) than he did."

Rev. Dr. Wilson, an eminent Episcopal clergyman of Albany, New York, nearly half a century ago published an article in the *Daily Advertiser* of that city, of October 29, 1831, in which, after a most thorough investigation of Washington's religious belief, he is compelled to make this confession:—

"I have perused every line that Washington ever gave to the public, and I do not find one impression in which he pledges himself as a professor of Christianity. I think any man who will candidly do as I have done will come to the conclusion that he was a deist and nothing more."

It is worthy of note in this connection that Washington while President signed a treaty between our government and Tripoli in which it was solemnly declared that "the government of the United States is not in any sense founded on the Christian religion!"

As the Orthodoxy are being crowded pretty closely these days, it is perhaps not to be wondered at that they should pick out as many of the good and beloved men of the past as possible, and try to figure it out that they were Christians; but we respectfully submit that the most authentic historical accounts that we have conclusively refute the claim that either Franklin or Washington was a believer in Christianity!

Indeed, it is a fact which cannot be successfully

contradicted, that the more prominent of the Revolutionary statesmen, generally, were unbelievers or infidels!—*Duluth (Minn.) Tribune.*

## THE STUDENTS AT HARVARD.

It would seem President Eliot has not the fullest confidence in the entire moral integrity of the young men whom he is charged to educate in ethics and substantial knowledge, nor hardly any in that of the physicians as a class. At the dinner of the Massachusetts Medical Society, last week, he remarked that he wanted to call the attention of the doctors to a peculiar disease among the students at Harvard. Twenty-one per cent. of the men in the senior class were so affected with diseases in the throat and lungs that it was impossible for them to go to prayers; so the doctors of the Massachusetts Medical Society had certified. [Laughter.] Among the curious facts in connection with this disease was that it had increased from ten per cent. in the freshman class to twenty-one per cent. in the senior class, which showed how unhealthy the college course must be in this respect. [Laughter.] It was a disease which existed only a few moments in each day. It did not prevent the students from going to breakfast even when the prayer-bell was ringing, nor from going to the theatre almost every night in the week. [Laughter.] Some of them were the most athletic men in the college, and sang in the Glee Club while thus affected. These diseases were all certified to by members of the Massachusetts Medical Society; the college took no other certificates. [Laughter and applause.] "I don't know," said the speaker seriously, "any greater harm a physician can do a young man between eighteen and twenty-one than to give him a false excuse for avoiding a duty." [Applause.] Having thus administered the needed rebuke, President Eliot is further reported: The speaker alluded to the wonderful lack of knowledge or practice of the laws of hygiene among the students as they come to college. They did not know enough to keep their windows open at night, they did not know enough to use plenty of soap and water, they utterly disregarded all rules of diet, and fresh air was something they had not learned to drink. [Applause and laughter.] The members of the medical profession should be instructors in the laws of health in every family in which they practiced. Strange to say, there was a marked superiority in physique among the students who came from the city over those who came from the country. There were moral diseases in the community to which the medical profession could devote their attention. The fear of hell-fire and the undying worm did not have a strong restraining influence, as they once did. [Laughter.] Science, and particularly medical science, was supplying a substitute for that influence, and he thought the members of the profession should dwell upon what might be called the scientific demonstrable evil consequences of sin. They could drive this lesson home as no other profession could.—*Commonwealth.*

## HARVARD UNIVERSITY.

The reform movement in higher education which Harvard University began about ten years ago, and has since been vigorously pushing, has been watched with interest, not only by the graduates and friends of that institution, but by the country at large. Whether we shall have on this side of the Atlantic a university worthy to rank with those of Europe, is a problem in which the nation is interested; and it is this problem which is now undergoing solution at Cambridge. The United States has long boasted of having the best common-school system in the world. It certainly has more than its share of "colleges" and "universities"; but this fact ceases to be a source of national vanity when it is remembered that these high-sounding names are assumed by hundreds of institutions which are merely country academies. Dr. Johnson's remark that Oxford ought to be an institution of learning, since everybody took some there and nobody brought any away, might apply to many of them with as much truth as wit. Nor is there any lack of institutions, excellent and useful of their kind, having the various professional schools and departments which are essential to the organization of a university. But a university in the higher sense of the word, in the meaning which it has in England, Germany, and other continental countries, is something which Americans have yet to look forward to in their own country. This fact and its importance have been recognized by the leaders of the Harvard movement, and Cambridge bids fair to become the seat of our future university.

The revolution in the system of education which has already taken place at Harvard, and is still going on, may be said to date from the accession of Charles W. Eliot to the presidency. At any rate, almost, if not quite, all of the important changes wrought have been made during his administration. For more than a quarter of a century prior to his election, the stereotyped requirements for admission and the inelastic curriculum of college studies remained substantially the same. The first important step in defiance of the traditional conservatism of the institution was the placing, in 1868, of this comparatively young and unknown man at the head of the university. Whatever other qualifications might be required in a president, age and renown had previously been deemed indispensable. With his advanced views and vigorous intellect, President Eliot was quick to see the radical defects of the firmly rooted system of education which he had been chosen to administer, and, what is better, he showed no lack of courage in urging that the knife be used with a strong nerve for their removal. Harvard graduates of a dozen or more years' standing are now experiencing the evils of a college course which left them



no choice of studies,—of an inflexible system which, during four years, was the same for all students, without reference to the widely varying differences of their mental faculties, tastes, wants, and future courses in life. The studies prescribed by the college were then the rule; the exceedingly few elective branches were but rare exceptions. This policy has been wisely revolutionized, and the course of study has been made to adapt itself, within easy limits, to the student, instead of the student to the course of study....

The spirit of progress and improvement has pervaded every part of the system of instruction. The modification in the requirements for admission to the college, the expansion of the courses of study, the marked improvement in the system of final examinations, the institution of honors and of new degrees, the opportunities for study extended to graduates,—these are but a part of the general movement which is rapidly transforming Harvard from a mere college into a university, in reality as well as in name. This revolution has been attended with an unprecedented increase in the number of students and instructors, and in the educational equipment and financial resources of the university.—*N. Y. Times.*

#### CO-OPERATION: WHY IT IS NEEDED.

Strikes, like wars, are evils; but as society has not yet crystallized into such decent conditions as to dispense with them, they must be tolerated for the time being.

The laws, written and unwritten, which control nations in their murderous conflicts have been formulated in a rude way for centuries, and the rights of the belligerents to wage the same within certain stipulated moral boundaries without external interference are somewhat clearly defined.

Not so, however, where conflicts have arisen between different classes of the same nationalities, as masters and slaves, employer and employé, and in many instances and ages between communicants of the popular religion and the so-called schismatics of the minority.

The famous Dred Scott decision had the great merits of conclusion and precision. Its utterance that "black men had no rights that white men were bound to respect," "had no uncertain sound," and, like its metaphorical antetype, it promptly showed the way to battle.

Until the advent of this century, it would seem that labor had no rights which capital was bound to respect. Although this was never formulated with the singular clearness of Judge Taney's apothegm, it had nevertheless become solidly crystallized into the common law.

More than that, the whole power of governments was held in constant readiness to crush work and workers by legislative enactments, and to promptly stamp out any avowal of national or political rights by the working classes.

Hume, the historian, tells us that in the reign of Edward III., of England, which began in 1327, "a reaper in the first week of August was not allowed over two pence a day, in the second week a third more; a master carpenter was limited through the year to three pence a day; a common carpenter to two pence. The pay of a common soldier was six pence a day." A few years previous, government had "fixed" farmers' prices at seven pence half-penny for a fat goose; three pence for a fat hen; three pence for two chickens and three pence for four pigeons; so the poor devil who had worked from sun to sun through the week could buy with his six days' wages of twelve pence a goose (seven pence half-penny), a hen (three pence), and have a penny and a half left for clothes, house rent, fuel, etc.

Even so late as the time of David Hume, who died only a century ago, that distinguished economist, whose utterances are deemed oracular and reverently quoted by our college professors, taught that the only sure way to provide for our laboring classes was to carefully nurture the landed proprietors. A little later his teachings were softened into the apothegm which, if we are correctly informed, was used as a copy for pupils to practise writing with in the schools: "Take care of the rich, and the rich will take care of the poor."

The wisdom and equity of such teaching were at that time never questioned, as there were then really no rich and no poor in the sense now applied to those terms. Manufacturers were comparatively unknown; the term servant was never applied to white people, assistants from outside the family being termed help. They ate at the same table, attended the same church, sat in the same pew, and frequently married the sons and daughters of their employers.

But with the advent of steam and improved machinery come important changes. Spinning jennies and power looms threw thousands of the old wheels and hand looms into the garrets, and farmers' daughters sought work in the newly constructed factories.

In the favorite business of this town, hat machines, run by one person, did the work of twenty-five, thus throwing twenty-five out of business, which of course glutted the labor market and depressed wages. This is mentioned as a sample of the effects throughout the whole curriculum of manufactures.

Soon unrest supplanted contentment; trust in employers was superseded by suspicion, and to-day a large and growing class of workers are as arrogantly denying to capital any rights which labor is bound to respect as, half a century ago, the converse of the proposition was supported by the moneyed classes.

CO-OPERATION teaches that both have their rights, but that, other things being equal, the most perfect societal conditions will accrue when every worker shall be his own capitalist, and not abjectly beg of his fellow-men the privileges to enjoy the primeval curse of earning his daily bread by the sweat of his

brow. The next article of this series will be on strikes—their causes and their cure.—*Orange (N.J.) Journal, June 21.*

#### THE MODERN DISCIPLES.

A New York Episcopal bishop anonymously advertised a few weeks ago for five young clergymen to perform missionary service in his diocese on certain self-denying conditions. They would receive their board and \$150 a year for clothing and other conveniences. They must be well educated, sound in mind and body, users of no artificial stimulants or narcotics, men of good practical sense,—and the possession of these qualifications must be sufficiently certified to. The bishop's meagre offer drew forth ridicule and sharp criticisms from various quarters, and it was called either an affront or a joke upon the ministry. Whereupon the bishop reveals himself to be Dr. Huntington of the Central New York diocese, and he deals out a little wholesome sarcasm at the expense of his critics. He remarks, in the first place, that he does not create the conditions that he named, nor even express his sympathy with them, nor propose to ask or urge any man to comply with them; he only mentions them as existing and unavoidable. Speaking of himself in the third person, he continues, "His gross sin is that he imagines that out of hundreds who have foregone the world for the kingdom of heaven, and who preach sermons, and sing hymns about cross-bearers and marching soldiers and a suffering sainthood and the glories of self-renunciation, there may possibly be five, only five, who would not count a very abstemious ministry in one of our Middle States intolerable, or the offer of it either an affront or 'a joke.' This appears to be what we have come to just after Lent, with the columns of religious journals teeming with complacent accounts of 'large attendance,' and before the Easter perfumes and harmonies have been lost in the air. It is something for our young men, postulants and candidates in our theological schools, to consider. If one of them should happen, rising from the study of the Gospels and Epistles or the records of the ages of faith, to dream of following his Lord on plain food, in plain clothes, having not where to lay his head on any pillow of his own, 'well educated' and yet not well lodged, say half as well educated as the Pattersons and Selwyns and Hebers, with no fine-flavored coffee, and no tobacco at all, what an idiot he would be! The days of great sacrifices and great honors, young man, are gone by. Christian heroism is out of fashion. Be anything but a zealot. There are not many foxes for you to chase in America; but after you have recited your Pearson and Hooker, take down your list of 'good parishes,' light your pipe, and discuss with your companions the comparative salaries, the social refinements, snug rectories, and other material advantages. If you hear of a bishop who wants the other style of man, laugh at him.... Take good care, first of all, of your own independence and comfort, and then of your prospective official prerogative. Make early arrangements for matrimony and settling down. Resent any expectation that you are to be more sparing of yourself than the children of the world whom you are going to convert; and preach the crucifixion of eighteen centuries ago."—*Springfield Republican, June 14.*

#### AMERICAN CATHOLICITY.

AN ENGLISH OPINION OF ITS RECENT TROUBLES AND ITS FUTURE PROSPECTS.

It is opportune that the Church of Rome in the United States should succeed in attracting the favorable attention of the public. Within the last three months, that church sustained a blow which would have damaged a less sound and well-organized body. Archbishop Purcell of Cincinnati, an aged and much-esteemed prelate, and his brother the Very Rev. Edward Purcell, have been found guilty of grievous errors. For many years the archbishop had been in the habit of receiving money on deposit, and thousands of his flock trusted him with their savings. He has had to confess his inability, owing to unforeseen circumstances, to pay interest on these deposits, and he has appealed to Protestants as well as to professors of his own faith for pecuniary aid. His accounts have been investigated, with the result of showing that his liabilities amount to upward of \$4,000,000, and that his creditors number three thousand. No other charge than that of unjustifiable recklessness is brought against the archbishop and his brother, not a single dollar having been expended upon themselves personally. What he did was to take all the money offered to him, to keep no accounts, and to expend whatever he had in hand in paying priests, building schools and churches, and in advancing the spiritual interests of his diocese. The archbishop innocently professes to see no moral harm in this. Indeed, he tells a pathetic story of his struggles with the world and of his own good intentions. He was born of parents who had to stint themselves in order to educate him. When he was made Bishop of Cincinnati he was so poor that he had to borrow \$300 in order to travel to his see, along with two or three students and his servants. He had to continue borrowing money in order to provide the requirements of his diocese, and he was so much respected that he had no difficulty in getting whatever sums he chose to accept. Utterly ignorant of business, he was grossly imposed upon by persons who played upon his simplicity. He was as ready to lend as to borrow, and to intrust entire strangers with loans for some charitable object without asking for any acknowledgment. He complains that what really oppresses him is, not the original sum which he received, and on which he undertook to pay interest, but the amount accruing through the operation of compound interest. In proof of this, he cites the

case of a creditor who called upon him to pay \$1100, who admitted that \$800 represented interest, and who said that he was ready to cancel the debt on receiving back \$300, the sum originally lent. But as the archbishop is unable to repay anything, it really matters little how the liabilities have risen so high. His position is a most painful one. He is in the eightieth year of his age and the forty-fifth of his episcopate; he has been looked up to as a model father of the Church, and now he owes more than \$4,000,000, and has to confess insolvency.

Archbishop Purcell's case is instructive, not only on account of the misery which his mistaken conduct has caused, but on account of the light which it throws upon the propaganda of the Roman Catholic Church in the United States. That prelate's whole life was devoted to furthering the cause of his church, and he only did in an erroneous manner what other prelates are daily doing less exceptionably. The energy shown by the Church of Rome to obtain ascendancy in the Union quite equals that which the Puritans displayed when they determined to make Massachusetts a Christian commonwealth on their own model. It is estimated that one-fourth of the population is Roman Catholic, and the tendency to increase seems continuous. The late Mr. Robert Dale Owen devoted much labor to convince his fellow-citizens that the growing power of the Church of Rome was a peril to the principles on which the Republic was founded. His statistics and statements were alarming, but his remedy was not acceptable. He contended that nothing but a general adoption of the doctrines of Spiritualism would save the country, and he found that the cure was deemed as repugnant as the malady.—*London Times.*

THE CONDITION of the poor-houses in some of our States has long been a reproach to our civilization. In too many instances, they breed pauperism instead of curing it, contaminate the innocent and unfortunate by close contact with the vile and the indolent, and by neglecting to provide proper barriers between the sexes give rise to grave evils.—*N. Y. Tribune.*

ENGLISH WOMEN may take pride in the result of the first special examination for their sex held by the University of London. Of eleven young women examined, nine were successful, six of them taking honors and four scholarships—a better showing than any body of male applicants ever made.—*Springfield Republican.*

#### Poetry.

##### IF DEATH WERE TRULY DEATH.

If death were wooer soft, and life the wooed,  
In some unlifted gloom;  
If life were by decay's rank solitude  
Stung and lost in the tomb,—  
Were love, mirth, health, and smile and sweetened tear,  
Choked by repining?  
And all faint as vague dreams that disappear  
At night's declining?  
If death were death in truth, and not new bloom  
Of deathless being,  
And life ne'er led to life, and to resume  
Its youthful seeling,—  
Were fruitless waste our way, and one of sorrow  
And plaint and pining?  
For labor of the day such a still morrow  
Not worth the gaining?  
Away! away! the dull unhappy thinking  
Such illness dire!  
Away the falsehood of the heart so sinking  
In hopeless mire!  
I turn me to the East, where is no missing  
The sun's vast fire.  
I turn; my blood tingles beneath the kissing  
Of wild desire:  
"O sun! thou would'st then smile as clear and gloried  
As e'er I hoped for!  
And thou, O life, would'st be as nobly storied  
As e'er age groped for!  
Thou, heart, would'st at love heart still for sake of loving  
Where grief is weeper!  
Thou, soul, would'st soothe the fond soul to promise proving  
That love were deeper!"  
O'er the wide way the hordes of life are creeping  
Bewildered, slowly;  
Here are some joyed, and there kneel others weeping  
In prayer lowly;  
And love, and light, and laugh and shade are living,  
And winsome hoping,  
And cloud doth frown, and doubt is ever giving  
E'en faith its moping!

HORACE L. TRAUBEL.

##### CASH RECEIPTS.

N. B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING JUNE 28.

R. T. Starr, \$3.20; Gen. William Lilly, \$1; J. H. Holley, \$3.20; David Newport, \$1.50; Miss S. M. Nowell, \$4; Mrs. O. Gillett, \$3.20; E. E. Bailey, \$1.50; John Trevor, \$4.20; E. Alderman, \$1; Dr. C. B. Michener, \$3.25; O. P. Whitcomb, \$3.20; Robert J. Turnbull, \$3.20; W. H. Williams, \$1.50; E. Countryman, \$3.20; Jno. Briggs, \$4.40; Mrs. E. L. Bigelow, \$3.20.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.



# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 8, 1879.

### PRELIMINARY CONSIDERATIONS.

In the last number of THE INDEX we affirmed that the progress of rationalism is sufficiently advanced for entrance upon a more energetic and practical work in its interest than has yet been undertaken. This is a conclusion to which many of its most earnest and intelligent minds have been tending with increasing confidence for some years past. It has not been peculiar to over-sanguine and imaginative temperaments, but shared by not a few of the most conservative and deliberate of radicals.

It was announced in open and direct terms by Mr. Frothingham, in his recent farewell discourse. On the occasion referred to he frankly avowed that he uttered his last word in behalf of mere individualism. It was his conviction that this period was drawing to a close and the era of construction was at hand. In accordance with this persuasion he declared to his people that when the time should arrive for him to resume his work with them, which he looked forward to after a sufficient separation to recover his health, it would be with more constructive modes of operation and purposes.

This very noteworthy sign of the times, with other correspondent ones, was dwelt upon with special emphasis in the annual report of the Free Religious Association at its late session, which will be found in another part of this paper. They indicate a strong drift of thought and feeling among radicals at present. To such indications as these may be added the testimony of not a few of those of large practical experience in the field. Spiritualism has already done much in this direction,—for which should be accorded to it all credit. There is no class of liberals in America that has shown more appreciation of the importance of organization, energy for or power in putting it into successful operation. It is useless to deny that it has proved a deliverance to thousands who hitherto all their life long had been subject to bondage. It has given them an interest in science and modern inquiries which else they might not have obtained, and quickened them in more rational modes of thinking. But with all these admissions, and more that might be made in its favor, Spiritualism comes far short of meeting the present demands of the rational movement. While it has laid great stress upon criticism and science and the scientific method, there is no body of persons, not even the most superstitious of the Church, that has been so utterly unscientific in some particulars, that has fostered a larger amount of obstinate and irrational credulity. Instead of showing any special capacity to grapple with the great questions of society and problems of the age, it has been too largely, in its connection with the grand army of progress, little more than loiterers by the way, a band of untrained camp-followers living upon the resources of the march and claiming a share in its glories, but rendering uncertain and feeble contributions to its victories. It has exhibited little more than apathy and indifference in respect to some of the most vital movements of the time, and suffered its intellectual energies to be almost wholly absorbed in the tricks and impostures of dark-lantern seances, ghost hunting, and the tipping of tables. Thus Spiritualism shows itself deficient in the essential elements of a great expansive rationalistic movement. It gives little assurance, after the thirty years of its existence, of any inherent genius for intellectual transformation, adaptation to different orders of mind, or comprehensive development,—of proving in the main more than a spasmodic and perishable outgrowth of the peculiar mental conditions of the period that has witnessed its rise. Although embracing a rapidly-acquired, wide-spread, and numerous fellowship, it must inevitably remain, in a very emphatic sense, circumscribed in its range and influence. It cannot of itself, though never so valuable the stones which it may supply, found the new and enduring temple of the future. It cannot furnish the instant prerequisites for an ultimate, all-comprehending religion of humanity.

This might be pointed out in various ways, did space permit. With all due respect, then, for Spiritualism, for the service which it has rendered to rationalism,—with no disposition to detract from its merits, which we confess are many, or for a fling at it,—we simply aver, as has already been intimated, that it is not now nor has it ever been justly entitled to be considered a thoroughly rationalistic movement. It has never been more than partially such at best. With all its cry of science, it has been indisposed to adopt the methods of science and candidly subject itself to the tests of the scientific intelligence. Its "investigators" so-called, in the majority of instances,

have been persons of a strong natural bias toward belief in its "phenomena," or otherwise in some degree incompetent for trustworthy testimony in respect to the subject. Putting aside, then, the question whether Spiritualism is true or false in itself, whether its theories and alleged facts are consistent with the laws of Nature and susceptible of demonstration, which are points we need not here consider, we still maintain it unfitted, both by its antecedents and methods of verification, for planning and organizing the great work of construction and up-building for which rationalism to-day is waiting. Its ideas may enter into such a movement, as they inevitably will and should, to be subjected to its more searching ordeal; but its whole moral and intellectual character would need to be elevated and greatly changed before it could enlist the sympathy of countless numbers of the pure and thoughtful of the time who have renounced, or are renouncing, the old beliefs, and are looking for better solutions of the problems of life, and modes of practical efficiency to their fellow-men. But this is something which there is not the slightest probability will happen.

Nor can rationalism afford to wait for so doubtful an issue. Its call is too imperative, its exigencies too pressing. Its soldiers cannot rest upon their arms. The battle is already waging in which it must join. The dangers are too serious and threatening to yield to such a delay. It was the dream of Mr. Abbot that the Liberal League movement might eventually become the rationalistic church of the future. It was planned for the accomplishment of this object, but from various reasons failed to realize the full significance of the conception. Its chief consideration was abstract and political subjects. These, although of inestimable importance, did not touch the even more urgent questions of social reformation and charity which rationalism is called upon to deal with. They did not embrace the great subject of moral culture in all its varied relations, and especially in the formation of individual character and the training of children. It was very largely a purely negative and destructive work. The work of rationalism in its completeness must be also constructive and affirmative. The aims of the Liberal League movement must still be carried forward, because they are founded in principles of reason and justice, and only through the triumph of them can rationalism have room for full development. It demands, and will continue to demand, the secularization of the State. But the Liberal League, it may as well be confessed with sadness, has suffered such demoralization and disrepute in consequence of events of its last Congress that for the larger number of its founders, and a very considerable one of radicals in general, it has well-nigh ceased to be. The conclusion, then, to which we are led from the foregoing survey of the field is this: There is none of the existing organizations in the interest of rationalism, even with all they include worthy of preservation and destined to be preserved, sufficiently comprehensive in its scope to afford a satisfactory basis for the constructive work before radicals at present; that can be so remodelled as to harmoniously answer to the best conceptions, larger views, and higher aspirations that are teeming in the brains and quickening the heart-beats of an ever-increasing multitude to-day. It will be seen that the theme we have been discussing is not exhausted. Its importance we feel sure will be conceded. We shall recur to it again.

### SABBATH-BREAKING.

There is good reason to believe that to go to church is not always the best use of Sunday. It is a question whether it is as wrong to break the Lord's day as we have been taught—whether it may not, without heinous sin, sometimes be turned into man's day. The divine influences which are supposed to belong to it are more likely to come to us, often, amid the associations of Nature than in a temple.

Beneath the spacious depths of the blue heavens we are at times quickened to an aspiration and elevation of spirit that is not experienced under the gilded and fretted dome on which the most cunning skill has been expended. The music of the pines, the chant of the sea, the song of birds, may inspire a thrill of ecstasy and purer emotion than organ swell or choir of artistic singers; and the fragrance of flowers seem a holier incense than the perfume of censers. This was particularly impressed upon us two or three weeks since, when we joined a friend for a Sunday excursion from New York to a somewhat famous resort at this season.

There are, doubtless, many good people who would have pronounced such a neglect of the "privileges



of the sanctuary" most sinful. They would have called it profaning the Lord's day, and considered us gross Sabbath-breakers. But somehow we were led to reflections, then and there, perhaps through the enemy of souls, which caused us to feel how absurd are such notions. Here was an outpouring from the over-crowded city of many thousands of human beings whose whole life is spent within brick walls and amid the dust and noise of glassless streets. They were from stores and workshops and warerooms, and all the manifold occupations of a dense and numerous population; some, whose realizations of the word home were all comprised in the contracted apartments of a boarding-house; children from the din of swarming school-rooms; families who scarcely had an hour together all the week. A tropical heat had raged for several days before, making the city air oppressive with stale scents and stifling exhalations. What a delightful and exhilarating contrast there was now in the sea-moistened breeze that fanned us as we cut our frothy way through the glistening waters! The familiar strains of "Pinafore" seemed enhanced with new melody as they came floating down from the band on the upper deck, and enlivened our spirits as island and fort and green country landscape with its grey rim of shore glided by in quick succession, like the unfolding of a panorama.

At our destination, the crowd soon dispersed in all directions, dotting the level beach for a long distance on either hand; some into groups of less or greater magnitude. Children sported in venturesome delight with the spray and the treacherous waves as they came stealthily creeping up the sand, now and then engulfing their feet and causing them to clap their hands with glee. Others tried their skill with velocipedes upon spacious wood floors, and little babes whose eye-lids already had grown heavy slept in swinging cradles considerably provided for their use. Upon the balconies and verandas of the open pavilions there were clusters of persons in conversation, from which merry voices sounded. Here sat one apart and smoked or read, with the restless blue waste spreading far and wide, and the white of distant sails in view; while there a young man and maiden wandered away in solitary companionship, telling a tale, perhaps, of profounder interest and sweeter cadence than what the waves were saying. The briny air sharpened the appetite and gave an exquisite relish to the savory dishes dispensed by a small army of waiters. All seemed cheerful; ill-temper, care, and anxiety for the nonce were banished.

Amid all the vast concourse of the entire day, there was not a single instance of indecorous conduct; scarcely one of any approach to intoxication. As we mingled among these Sabbath-breakers, we endeavored for the time to put ourselves in their place, and found it hard to believe that the day would have been more profitably passed by many of them if spent in the close atmosphere of a church or in listening to a sermon.

#### PERSONAL ITEMS.

MRS. JULIA WARD HOWE has taken her return passage home from Europe.

T. W. HIGGINSON is the Commencement orator at Bates College, Maine, this year.

MR. C. D. B. MILLS was to address a meeting of liberalists at Oneida, Central New York, June 15.

COL. R. G. INGERSOLL'S lecture tour through Minnesota has been cancelled on account of the death of his brother.

CHUN LUNG, a Chinese member of the senior class at Yale, will deliver an oration at Commencement on the "Chinese in America."

PROF. WILLIAM DENTON has recently been delivering scientific lectures at Springfield, Mass., which have attracted large audiences.

MISS FLORENCE MOULTON, who wrote the class song at Lassel Seminary used at the exhibition last week, is a daughter of Mrs. Louise Chandler Moulton.

SIDNEY MORSE, whose skilful execution of busts of Paine, Parker, and other reformers has won for him reputation, is at work on one of Ralph Waldo Emerson.

W. J. POTTER of New Bedford delivered an impressive and discriminating review of the life and time of William Lloyd Garrison, before the Parker Memorial Society, Sunday, June 22.

MR. ABRAHAM STEIN of New York has donated to the Hebrew Union College, of Cincinnati, The First Translation of the Old Testament in the Hindu (or Bengalee) language, by Dr. Carey; one octavo volume, complete.

MISS ANNA JACKSON FERRIS was elected a member of the New Haven County Medical Society recently, the first woman ever admitted to membership in that body. She is a graduate of the Pennsylvania Woman's Medical College.—Commonwealth.

## Communications.

### SHOULD WE BE COMPELLED TO POISON OUR CHILDREN?

The subject of vaccination for small-pox is just now creating wide discussion in England, where since the Vaccination Act of 1853 vaccination has been compulsory. The Public Health Act of 1868, gives to the Privy Council the powers of appointing public vaccinators. The Vaccination Act of 1867 has since consolidated and amended the previous statutes on the subject. By it, the parent must have the child vaccinated within three months from birth, and the operation must be repeated until successful, unless the child be found unsusceptible.

Some of the best minds in England have been aroused to a sense of the injustice of this law. Startling statistics of cases of blood-poisoning through vaccination have been published, and much opposition to the enforcement of the act has been manifested. Hundreds of individuals have been prosecuted for non-compliance with the act, and many have submitted to repeated prosecutions, fines, and costs, rather than allow their children to be contaminated (as they view it) by vaccination. One man, a Mr. Luck, who had seen six of his family previously injured by the operation, persistently refuses to have two of his children vaccinated, and is consequently among those who are thus persecuted. A Mr. William Tebb, London, who has been repeatedly prosecuted by the Board of St. Pancras Guardians, London, because he will not allow his daughter, a healthy child, to be subjected to the operation, is among those who have suffered most in the way of repeated fines and costs, and is also one of the most vigorous workers for the repeal of the act.

Right Hon. John Bright says of the Compulsory Vaccination Act: "The law is monstrous, and ought to be repealed." Right Hon. W. E. Gladstone takes a similar position. Prof. F. W. Newman writes (Jan. 23, 1879) to Mr. Tebb a letter in which he speaks of the legislators as "committing usurpation by legislating against perfect health," and says the magistrates are guilty of oppression in enforcing the law, and ought to resign their posts rather than execute such a law. He says: "To poison the blood of healthy children is a wickedness which no honorable man ought to justify by saying that the State commands it; nor, therefore, ought he to compel a parent to do such a deed. No man is obliged to continue in the post of magistrate or guardian. If he is commanded to act oppressively, he can resign his post, and ought to resign it. Nothing is clearer to any one who will open his eyes, than that what is now called vaccination has no effect in lessening small-pox, and has frequent and terrible effect in doing mischief. . . . This pernicious and usurping law was passed without publicity and free debate, and Parliament did not know the dangers of various contagions from this false vaccination, of which the enforcement degrades law and makes Parliament itself odious. A patriot, methinks, would brave the authority of Parliament to save the honor of Parliament."

Baron Von Koenig says, probably referring to the early practice of vaccination among the Turks: "Vaccination is a remnant of a great medieval superstition, from which every claim to State protection should be withdrawn." Count Tredwitz says: "The State has no right to prescribe a medical creed to any man, and no man with any self-respect who has once seen through the shameless deceit of vaccination will, without resisting to the uttermost, ever consent to the degradation of allowing those near and dear to him to be subject to it."

"Mr. Baxendall has shown" (I quote from an article from the St. Leonards and Hastings Gazette) "from the Registrar General's returns that, under compulsory vaccination, the small-pox deaths in London have increased one hundred and thirty-two per cent., and Dr. Pearce has shown from the same official returns the enormous increase of a loathsome disease in infants which is specially liable to be transmitted by vaccination." Dr. Pearce and others have also shown that phthisis, bronchitis, pneumonia, measles, whooping-cough, and other inoculable maladies, have enormously increased since vaccination was adopted.

#### Testimony of other Physicians.

"Dr. Shorthouse regards compulsory vaccination as the most costly humbug. Dr. Cornell of New York is firmly convinced that vaccination is a curse to the human race. T. L. Nichols, M.D., says he has no doubt that thousands have been mortally poisoned by vaccination. Dr. Skinner is perfectly certain that vaccination is no protection. Dr. Keller has proved that more vaccinated than unvaccinated are attacked by small-pox. Dr. Hermann is convinced that vaccination is the greatest delusion in the science of medicine. Dr. Collins was so alarmed at the effects of vaccination that he gave up the practice, and with it an income of \$500 a year. Dr. Hitchman says, 'I have seen hundreds of children killed by vaccination.' Dr. Stramm strongly condemns vaccination."

So much for transatlantic testimony. The various testimonies given in the *Vaccination Inquirer*, published in London, seem to indicate that vaccination opens the door to vice and disease. If, by vaccination, a person becomes liable to any or all the inoculable diseases which may have existed; either latent or developed in the person from whom the lymph was taken, it is certainly important that the fact be known.

An important case in corroboration of the foregoing testimony was recently given to the writer, of the introduction of a terrible disease through vaccination, throughout a whole county in Indiana, by a travel-

ling doctor who was inoculating for small-pox. The details, which were horrible, would extend to too great length an article which has already, I fear, exceeded due limits. E. J. L.

#### INFINITE INTELLIGENCE.

##### EDITOR INDEX:—

As, by a process of deduction (see communication in THE INDEX, issue of May 15), starting from the premise that something has always existed, we arrive at non-originality in the absolute, and therefore at infinite intelligence, so, by a process of induction, starting from the fact that man is progressive, we arrive at infinite intelligence, and therefore at non-originality in the absolute. Man, we all know, is progressive; and progress is towards something: it cannot be towards nothing. Now what does man progress towards? Towards a knowledge of all that is, substantially as well as phenomenally. And this knowledge, of course, is existent; for, as already stated, there can be no progress towards that which is non-existent towards nothing. Hence, there is infinite knowledge, infinite intelligence. Now, as the knowledge is existent, that of which the knowledge is possessed must be existent, phenomenally as well as substantially, for substance can be known only through its phenomena, or to the extent only of its phenomenal manifestation; hence, phenomena in their entirety must measure substance in its infinity, or the actual phenomena must express all that substance is capable of, otherwise knowledge cannot be infinite. Consequently there is not now, never has been, and never can be, anything absolutely original, in the domain of matter or any other domain. The assumption of absolute originality is on a par with the assumption that something can be produced from nothing; that the infinite can be increased; that something can exist outside of that which has no outside. Some men of prominence in the domain of thought assume that infinite intelligence is not. But on the assumption that infinite intelligence is not, it follows that the infinite, so-called, produces something original to itself; hence it commenced to produce; therefore itself had a commencement. Consequently, infinite? By no means; simply a greater finite, and, substantially, nothing. Others, again, assume that there is infinite intelligence, but that it becomes conscious only in man; in other words, that it is finitely conscious, infinitely unconscious. Now if the infinite possesses any consciousness whatever, and it is patent that it does,—it is infinitely conscious. It is simply absurd to say that the infinite is finite, as in effect is said when it is affirmed that infinite intelligence becomes conscious only in man, or, in other words, that it is finitely conscious. The infinite can be finite in nothing. If we assume, as in this communication it is assumed, that there is one, infinite, all-inclusive substance, we are logically carried to the conclusion, not only that consciousness is latent in unconscious matter, but that there is infinite consciousness as well. For, if there is one, infinite, all-inclusive substance, it inevitably follows that the finite is, in substance, the same as the infinite; therefore the infinite is latent in the finite, or the infinite is, actually, all that the finite is potentially; consequently consciousness is not only latent in unconscious matter, but there is also infinite consciousness. It will be seen that the same argument prevails against the second assumption concerning infinite intelligence that prevails against the first, for both involve absolute originality with its train of absurdities. Still others assume that there is infinite intelligence, and that it is possessed by a personality. But that which is finite in space cannot be infinite in intelligence; and as all things else are external to a personality, no personality can be otherwise than finite in space. Consequently no personality, in the usually received sense of the term, can be possessed of infinite intelligence. As the finite had a commencement, it of course commenced to produce; therefore it produces something original to itself. As the infinite, on the other hand, did not have a commencement, it of course did not commence to produce; therefore it produces nothing original to itself. Consequently there is infinite intelligence, of which we do not and cannot have experience, as well as finite intelligence, of which we do have experience. As stated in the communication to THE INDEX referred to at the commencement: "We can proceed from finite intelligence of which we have experience to infinite intelligence of which we have no experience, and obtain an adequate conception of the one from the other. The aggregate intelligence of man although finite is immense, and no one of the personalities to whom it attaches can possess it at all; or the intelligence of no one of the personalities can equal that of the aggregate of personalities. Now let us consider the intelligence and the personalities extended to infinity, and we have infinite intelligence distributed through an infinity of personalities,—an intelligence which no personality nor any finite number of personalities can ever possess in its entirety, but of which each and every one is forever appropriating more and more. While the intelligence of each and every personality is forever expanding, the aggregate intelligence, being infinite, is eternally the same,—constituting the infinite intelligence of an infinite personality to which nothing is external." It is perfectly transparent that the aggregate intelligence possessed by any number of progressive personalities, provided it be finite, would, if they survived, be eventually possessed by each and every one. It is equally clear, on the other hand, that the aggregate intelligence possessed by an infinite number of progressive personalities, provided it be infinite, could never be possessed by each and every one, nor by any finite number thereof.

Having, as I think, demonstrated in a satisfactory manner that infinite intelligence consciously exists,



and having shown that it can exist as it is here assumed that it does, it will be well in conclusion to show that it does so exist. As the infinite, never having had a commencement and therefore never having commenced to produce, produces nothing original to itself, it follows that progressive personalities have from all eternity been produced; therefore the aggregate of progressive personalities has from all eternity been infinite; consequently the aggregate intelligence has likewise from all eternity been infinite.

E. B. B.

## MY CREED.

In THE INDEX of June 12, 1879, I saw an article from Daniel Cony which proposed to individual freethinkers to give a short statement of their belief. The suggestion I think a good one. My belief does not differ materially from the opinions expressed by Mr. Cony. I would alter his first article so that it would read:—

1. I believe in one eternal supreme existence, which embraces all mind, matter, motion, power, etc.; that all separate existences are but parts of this harmonious, stupendous whole; that this whole always existed and always will; that it is governed by universal unchanging law in all of its parts.

On the above subject what I have said is to me the most reasonable conclusion to which I can come.

2. Man is a finite being; as an individual he had a beginning, but whether, as an individual, he will always exist in the future, I neither affirm nor deny; but I hope he may.

3. I know man is an accountable, responsible being; i.e., there are certain acts which if he does suffering to him will ensue, the knowledge of which suffering is to him a motive not to do such acts; and as happiness is man's object in life, he is thus compelled to refrain, for he can only choose as he is moved by the stronger motive. No man can lay his hand on a red-hot plate of iron and retain it there five seconds without a motive; if any one thinks he can, let him try it. I once told a man he could not do such a thing, when a red-hot stove was before him. He replied, "If I don't do it, it is not because I can't, but it is because I will not to do it." I replied, "Don't you see you have hit the nail on the head. You will not to do it, because the motive in such direction is the stronger, and cannot of course, at the same time, will to do it. For the will cannot be operative in two opposite directions at the same time. Here are two things operating on your will at the same time: one to convince me that you can do it, the other to prevent you from the pain of a burned hand and its consequences; and the latter is the stronger. The truth is, you have the physical power to do it, but you have not the will power; and that is just what you can't get without first having the motive."

4. Perhaps it will be said I have been proving man not a responsible being. I have not said a word that shows man is not ruled, rewarded, and punished according to established law, and made to know it; but whether he knows or believes it, this is the case, and I can see that such a ruling and governing of man is not in discord with love, mercy, or justice, for a combination of love, mercy, and justice often inflicts pain. We often see this combination in a single person inflicting pain on himself, in parents inflicting pain on their children; and this same combination requires and justifies governments inflicting pain on their subjects. And now, does not the great Governing Power of all stand justified by the same combination in inflicting pain wherever we see it inflicted?

5. We see these laws are given in mercy and made unchangeable; that man may always know what to depend upon; the laws are made general, universal, apply to all conditions, to each individual life, whether child, brother, sister, parent, ruler, or ruled.

6. Here is the grand lesson of life, as well as for death and eternity, to be learned. Seeing we are existing under such laws, punished or rewarded by them, the great lesson to be learned is, What are they, and how can I keep myself in such relation to them as to give to myself and all others the greatest amount of happiness possible? The answer to this question will tell what truth is in all of its ramifications, in agriculture, trade, mechanics, art, science, government, morals, and religion. Perhaps it would not be improper to say, religion in its fullest significance includes a knowledge of all the laws of the Supreme Power. Mr. Abbot defines religion to be "an effort of man to perfect himself." Man, in order to be perfect, of course would have to understand all laws and live accordingly. But the great teachers of religion, especially teachers of what is called the Christian religion, separate religion from morals; i.e., declare that religion alone will save a man from future punishment, while morals alone will not; and all refer us to certain books where we can learn what religion is. The Chinese, Hindus, Persians, Mohammedans, Jews, and Christians refer us to different books for this purpose,—all divine, they say, and inspired by God. I don't say that there is not much truth, many truths, in the books referred to; but what I believe is, the affirmation of anything in any book does not make the thing affirmed true. What is truth is true, independent of what any book or man might say, and is found in the nature of things and their relations to each other and the whole. I believe what has been and is called religion, independent of the relations referred to, is a creature of the imagination—superstition. He, then, who learns the greatest amount of all the laws which are for his direction in all his relations in life, and lives in such relation to them as to give to himself and others most happiness, is most religious. It is what all should aspire towards. If mankind had to read and compare all that has ever been written on

religion, so-called, before they could safely judge as to what is right, they would be in a most deplorable condition.

7. I believe that the Nazarene was the prince of free-thinkers. It will be remembered that on one occasion he tells his disciples he had many things to say to them, but they were not able to hear them; i.e., as I understand him, they could not appreciate them. But, says Jesus, when He, the Spirit of Truth, is come, He will guide you into ALL TRUTH. Jesus knew that at that time the spirit of truth had not come, and his disciples could not at that time appreciate what he would say. Now I think the spirit of truth is abroad in the land; the spirit of truth which demands investigation and verification; and such ideas as can't stand these tests, it holds as yet unknown. It may not deny, but it will not affirm. All hail to this spirit of truth!

E. L. CRANE.

## MORRIS EINSTEIN.

A REMARKABLE MAN.—HE WRITES HIS OWN FUNERAL ORATION, AND GIVES DIRECTIONS AS TO HIS FUNERAL.

The subject of this sketch was born in Kappel, Kingdom of Wurtemberg, Germany, of Jewish parents, on the 28th of October, 1813, and was consequently sixty-five years of age. He was the oldest of three brothers and five sisters, who all survive him. He was educated for the profession of a teacher of German and Hebrew. After graduating from the seminary, he entered upon the duties of his profession. Although liberal, religious, and political opinions were in those early days quite rare, his nature soon revolted under the double restraint of a monarchical government and strictly theological ritual, as well as on account of the meagre salaries paid to all teachers in Germany. He was anxious to improve his own prospects, as well as to assist his mother, who had been left a widow with eight children. He resolved to emigrate to America, and landed in New York in 1850, where his younger brother Abraham had preceded him a year before. On his arrival he abandoned his regular profession of teacher, because he knew his religious opinions were incompatible with such a profession, and went into trade.

Mr. Einstein was never married; but sometimes he regretted his neglect to get married, and thought it foolish for men to delay this change in life until age overtakes them. In the absence of a family of his own, he took a fatherly interest in the children of his widowed sister, Mrs. Klenmaier, but more particularly in those of his brother Abraham, with whom he boarded for over twenty-five years.

Mr. Einstein's character and nature were of the most positive kind. No one ever thought of doubting his veracity or honesty, and nothing could induce him to do anything which he thought was wrong, nor could any argument change his prejudices and settled opinions.

His most marked peculiarities, however, were his religious opinions, or, we should rather say, his irreligious views. He was an infidel of the most positive and uncompromising kind. This he was already when Col. Ingersoll was still a young man. There was nothing sacred to him in religious matters. He looked upon religion as something founded upon delusion and the result of early education, and he defended his views on this subject, both in conversation, in newspapers, and in a book which he published several years ago, entitled *The History of Religious Beliefs*. His most intimate friends, outside of his own family, were those who were opposed to all Orthodox creeds. He looked upon death without the least fear, and was as ready for it as the most devout martyr. He bought long ago a burial lot for himself in Woodlawn Cemetery. Some time ago he wrote out what he called "My own funeral sermon," and also left minute written directions regarding it.

In spite of his peculiar theological opinions, the deceased was well liked and universally respected by our citizens, and was repeatedly chosen to serve as judge of election in the Fourth Ward, where he resided. His own life was so strictly moral that he sincerely believed the whole world would be equally so if he could only convert it to his belief. He therefore was always laboring with that end in view.

The funeral of deceased took place yesterday afternoon, and was conducted strictly according to the directions. A large number of friends and neighbors were present at the ceremonies both in the house and at the cemetery.

In accordance with request of deceased, the Hon. William Barnsdall, Mayor of Titusville, read the funeral sermon written by the deceased himself, adding some cheering words for the benefit of the friends of the departed.

Mr. Barnsdall, who was an intimate friend of the deceased, eulogized him as a man of honor and integrity, notwithstanding his peculiar theological views. Judging from Mr. Einstein's expressions while in life, it would have been a pleasure to him could he have heard his own sermon delivered by his Honor the Mayor. A profound silence reigned among the spectators during the continuance of the ceremonies. —*Titusville Morning Herald*, June 19.

## A LETTER TO THE WOMEN OF MASSACHUSETTS.

The Legislature of Massachusetts, at its last session, conferred upon the women of the State the right to vote for members of school committees. That right grants, alike to those who have not sought it and to those who have desired it, a share in the responsibility of guarding the best interests of our schools.

We believe that those women who care for the wise education of children will wish to avail themselves of this opportunity. That none may be prevented from so doing, by lack of knowledge respecting the

practical details connected with the exercise of a function so new to us all, we offer the following information:—

Women who have paid a State or county tax within two years of election need not take any action except to be registered. This may be done, in Boston, until fourteen days before election; in other cities, until seven days before election; in towns, until the Saturday before election. If the tax has been paid by parent or guardian, it is sufficient; if the tax was assessed on the woman's property, standing in her name, it is sufficient, although paid by the hand of another. The office of registration can easily be found in any city or town. In Boston, it is at 30 Pemberton Square, where, on presentation of her last tax-bill, any woman who has paid taxes within two years can be registered, after giving evidence of her educational fitness, by signing her name and reading a few lines from the Constitution of the United States.

Women who have not hitherto paid taxes should go to the Assessors' office, which in Boston is in City Hall, before September 15, and there express their wish to pay a poll tax, stating at the same time whether or not they hold any property subject to taxation. These requirements are identical with those prescribed for male voters, by the Act of 1874. It may be well to add that recent legislation provides for a division of State and county poll-tax, and that the payment of either one of them renders a person who is liable to no other tax eligible for registration.

These steps being taken,—and for this a few minutes will suffice,—nothing remains except to inform ourselves respecting the candidates, and give our votes on the day of election to those whom we think are fitted, by character, education, and public spirit, for service on school committees. By thus coöperating with conscientious and intelligent men in protecting the welfare of our common schools, we shall be doing good service in the cause of education, which is of such vital importance to the whole community.

Signed: Mrs. Louis Agassiz, Mrs. R. E. Apthorp, Mrs. William Claflin, Mrs. J. F. Clarke, Miss Sarah F. Clarke, Miss Florence M. Cushing, Mrs. J. W. Dickinson, Miss I. E. Gray, Mrs. Dwight Foster, Mrs. George S. Hale, Mrs. Augustus Hemenway, Miss Ellen Hyde, Mrs. Jona. A. Lane, Miss Anna C. Lowell, Mrs. George R. Russell, Mrs. O. C. Smith, Miss Hannah Stevenson, Mrs. I. T. Talbot, Mrs. George A. Walton, Mrs. John Ware, Mrs. R. C. Waterston, Mrs. Henry Whitman.

## MRS. LUCY STONE BLACKWELL.

THE LEGAL DISCUSSION ON HER RIGHT TO VOTE UNDER HER MAIDEN NAME.

Thus far not more than fifty women have presented themselves for registration in order to be able to vote for the Boston school board at the next municipal election. The first to present herself was Mrs. Lucy Stone (Blackwell), but she was told that she could not be registered without presenting to the registrars a paid tax-bill—a matter which she failed to do. She was passed by, and another lady, Mrs. Dr. Spaulding, who had come fortified with the necessary city document, received the honor of a first registry, which she (Mrs. Blackwell) had aspired to, and to which she was entitled by virtue of long and leading services in the cause of woman suffrage. Mrs. Stone (Blackwell) has made no reply to the secretary of the assessors in regard to the opinion given by the city solicitor, which is that she must be assessed in her husband's name, and so registered, in order to vote with her sex, who will have complied with the legal requirements. It is understood that she has advised with counsel as to her rights in these premises, and one venerable gentleman of the legal profession told the writer that he is now looking up the laws of the land and the English authorities upon the subject. Mrs. Stone (Blackwell) has lady friends who insist that she should not be hindered from being legally assessed and registered as Lucy Stone, because that is the name which she has always been known by in public and in society. One lady, born a foreigner, asked for registration the other day and claimed her right to be registered because her husband was naturalized. The law in relation to the matter was looked up, and her claim to be registered under such circumstances was found to be correct. If this individuality which Mrs. Stone (Blackwell) demands for herself could be allowed, would this foreign-born female be registered without first being naturalized? Rather than give up her idiosyncratic theory, however, the persistent leader of the woman's suffrage movement will sacrifice the vote for which she has labored for forty years. At least her friends say that she will not vote unless as Lucy Stone, the name she bore as a maiden, fancy free. —*Boston Globe*, June 16.

## CALIFORNIA'S CONSTITUTION.

The triumph at the polls of the new California Constitution becomes a matter of the gravest importance, as it may have serious effects all over the country in the direct effects upon interstate commerce of the new fundamental law, and in the indirect effects upon the popular mind of the triumph of so curious and radical a departure from the traditions of legislation. Some of the new features are no doubt improvements, but the Constitution contains concessions to the spirit of communism which would be more appropriate in Paris during the wild days of 1871 than in the United States of America in 1879. Not satisfied with laying down general principles of legislation, which is the proper work of a constitution, the instrument goes into the details of law-making, and fills eleven columns of fine type in the big San Francisco papers with special laws



upon all sorts of subjects. Regarding the Chinese, it denies them the right to inherit, hold, or transmit real property, or to vote, or work for any corporation holding a charter from the State, on public works. The Legislature is provided with further power to prevent their introduction, and to delegate similar power to municipalities.

There are a number of useful provisions correcting the abuses of corporations and attempting to correct stock gambling. For the government of railroads, a commission is provided which has almost despotic power to correct pretty nearly every evil that can arise in the business of transportation.

It is in the tax system that the most stupendous changes are made. Church property is to be taxed, which is just enough; and mortgages and nearly every other evidence of debt are taxed, which is not just at all; while stocks are taxed two or three times over; and the whole system, including an income tax, is so graded as to bear heavier and heavier *pro rata* upon the rich. The old provision for equal taxation is abolished, and it is practically provided, not merely that the more a man has the more he should pay, but the higher percentage he should pay.

Lobbying is declared a felony; the old jury in civil cases is practically abolished, as three-fourths of the jury are made competent to give a verdict; the governor is made ineligible to be United States Senator; eight hours constitute a day's work; all contracts for the delivery of stock on a future day are declared void, a provision aimed at stock gambling; the prices of telegrams, gas, storage, wharfage, are to be regulated by the Legislature.

These provisions are only a small part of those which the new Constitution furnishes for the government of California. California, no doubt, can live under it, as it could live under almost any sort of law; but it will be because a great deal of it, after a few trials, will be quietly ignored.—*Detroit Echo*.

#### INCOMPETENT DOCTORS.

With the exception of one college in New York and two in other States, says Barnes' *Educational Monthly*, any one may become a medical student without preliminary examinations in anything, moral character not excepted. Students are often graduated at the close of two years' study, and in some institutions the course of instruction is even more superficial and imperfect. Examinations for diplomas are not at all rigid, a knowledge even of chemical analysis not being required. There is not a single doctor in one of the counties in Western New York who can conduct a decent chemical analysis, or even tell whether his nitrate of bismuth does or does not contain arsenic. A doctor recently stated on examination that the proper dose of prussic acid for a child two years old was from four to six drops! As a general thing, doctors in rural places, and in some of our cities as well, stick to antiquated remedies and outrageous doses. We think our educational journals ought to stir up the young doctors to more diligent habits as students. Each one of them should have his chemical laboratory, where he daily should conduct such chemical analyses as sickness demands. If doctors were a little more enterprising and pushing we should know something more concerning such diseases as typhoid fever, diphtheria, scarlet fever, and measles. Call two doctors in succession to a child attacked with one of these diseases, and the probabilities are they will give you contradictory explanations and totally different remedies. This is no recommendation to the medical profession. Because doctors are not scientific, the practice of medicine is not conducted on scientific principles, and medicine is not to-day a science. It is a practice, we admit, much to the horror of sensitive tastes. The day will be hailed with joy by a disease-cured world when this practice is conducted on scientific principles. We laymen would like to know many things our medical advisers will not tell us, simply because they cannot. Let us have some light on those diseases lurking unsubdued in all parts of our land. It is your duty to enlighten the world, and if you are the students you should be, some of you will bless this humanity of ours by telling exactly what will cure certain diseases, and why it will do so. You should be paid to prevent as well as cure. We would rather give you twenty-five dollars to keep us well than ten to cure us when sick.—*Springfield Republican*.

#### CHURCH TAXATION.

It was hardly to be expected that the proposition to tax church property, which was sprung in the Legislature on Friday, would result in anything but the desultory and unsatisfactory debate which followed. It was too late in the session to begin the discussion of so important a question and to attempt, with any hope of success, the inauguration of so radical a departure from the traditions of taxation in Michigan. Yet it is a good thing that it was broached. The discussion, brief and scrappy as it was, will awake thought; and the more the people think on this subject the less respect they will have for a system which is different only in degree from an established church, and which is just the same outrage upon the tax-payers which was perpetrated on the people of France before the revolution, when the Church absorbed, by her exemption from taxation, pretty much all the property there was in the realm. The injustice weighs lightly upon us now, because we are rich beyond all the nations of the earth; but it will grow more and more irksome as population grows denser and the expenses of government increase, and may yet press upon us so heavily as to require a revolution to throw it off, as it did in France. They are the worst enemies of religion who advocate the continuation of this unjust subsidy, this palpable disregard of the constitutional principle

of equal taxation. Such privileges and exceptions have brought ruin upon religion in many of the old countries, and cannot fall of the same result here. The arguments advanced in its favor are the merest drivel, and can be disposed of with a word. There is little hope of anything being accomplished in the present session, but the debate is at least formally opened, and we trust it will be continued.—*Detroit Echo*.

#### CATHOLIC CHURCH FINANCES.

THE BISHOP OF MONTREAL SERIOUSLY INVOLVED.—UNABLE TO MEET ACCORDING INTEREST ON DEBTS.—AN APPEAL FOR AID.

MONTREAL, June 17.

A good deal of excitement was manifested here to-day on its becoming known that the Roman Catholic bishop of Montreal, Mgr. Fabre, was involved, like Archbishop Purcell, in financial difficulties. It appears that large loans were obtained for building sixteen churches, as well as other work connected with the diocese, and that, owing to the enormous depreciation in house property here from which rents were received, the revenue of the diocese has fallen off to such an extent that the bishop was unable to meet the accruing interest. The diocese has been always considered one of the richest in Canada, being the owner of vast estates in this city as well as outside. The bishop has appealed to the one hundred and fifty-two parishes in the diocese for aid. He asks each parish to lend him \$1000 for five years without interest. All the religious communities have been called on to do the same, and the laity are required to do their share. In return for such assistance, the bishop promises in his appeal to celebrate annually for twenty-five years two grand masses, one for the living and the other for the dead. The amount of indebtedness is not made public, but to one estate alone, that of the late Mr. Masson, the sum is said to be \$200,000. The bishop has broken up his episcopal residence in the palace in this city, and is going into a modest cottage in the suburbs, which will be a saving of at least \$10,000 or \$15,000 per annum. He will shortly leave for Rome to lay the state of the diocese before the papal authorities. Bishop Fabre only succeeded Archbishop Bourget of Guibord fame on the latter's resignation two years ago, but was for several years before that the archbishop's coadjutor. He is a comparatively young man, little over fifty, and is greatly esteemed by all denominations. He is a brother of Senator Fabre, of Quebec, a distinguished journalist and liberal statesman.—*Boston Herald*.

#### JEWISH INFLUENCE IN FRANCE.

In some circles of Europe, the government of the French Republic is regarded with special interest on account of the Jewish descent of some of the men holding leading positions. Messrs. Gambetta, Jules Simon, and Jules Favre are said to have a good share of Jewish blood in their veins, if not of pure Jewish extraction. The self-possession, calmness, and deliberation of these gentlemen have surprised everybody, and won the admiration of all, except those they have defeated. Yet should we be surprised at composure and caution in a Jew, when we remember the long and severe trials through which he has passed, and which he has almost invariably turned to his advantage? Still it is a very suggestive fact that the administration of French affairs has fallen so naturally into the hands of the children of Judah. Under the generous toleration and the principles of humanity established by Protestantism, the Jew is steadily rising in influence and importance. No Christian can regard this fact, characteristic of our times, with any other feeling than one of genuine satisfaction. It is also exceedingly pleasant to notice the noble qualities more and more exhibited by the ancient people as the distance is increased between them and the prejudice, the social ostracism, and the fearful persecutions to which they were subjected not long ago,—a treatment for which the Papacy is largely responsible.—*Christian Intelligencer*.

#### WOMAN AND SOCIAL SCIENCE.

Miss Ella A. Martin, who is said to be one of the rising young lawyers of Chicago, lately read a paper before the Social Science Association of that city on "The Importance of the Study of Political Science to Woman." The aim of the writer was to show that most of the reforms and philanthropies in which women are prominently engaged have some vital connection with the underlying principles of our government, and that it will be impossible for women to accomplish any permanent results in this direction until they have first mastered the laws of political economy, and learned to work in accordance with natural order and progress. The questions of temperance, labor, contagious diseases, etc., were reviewed, and the necessity of applying to their solution more reasonable methods than have hitherto prevailed clearly demonstrated. The final words to and about woman deserve wide circulation: "A very considerable part of their (women's) efforts are utterly futile; and why? Because they take no pains to master the problems with which the world is contending. The world sees that they know very little of the practical difficulties of those things about which they talk, and passes them by. Intellectual strength and broad understanding will do more to make woman a power for good than anything else."—*Chicago Unity*, June 16.

A CORRESPONDENT wishes to know if we are the author of the *American Encyclopedia*. Well, no; not exactly the author of it. We killed the Iowa canvasser, however, if that is what you mean.—*Burlington Hawkeye*.

#### FOREIGN.

THE REV. J. PAGE HOPPS, at the annual meeting of the British and Foreign Unitarian Association, introduced a motion to the effect that the Afghan and Zulu wars were immoral. The chairman declared Mr. Hopps to be out of order, and the motion was not pressed.

THE *Daily News*, recapitulating the events which led up to the admission of Jews to Parliament, says it will probably seem to some coming generation an almost incredible thing that in a modern and civilized day a principle of legislation could have existed in this country by virtue of which a man like Baron Lionel de Rothschild was deliberately excluded from the full rights of citizenship. No man could be more entirely a citizen of this community; and he will long be remembered as one of the most useful citizens the city of London has ever known.

SUNDAY AND THE ROYAL FAMILY.—It was quite a charming little scene on Autenil Race-course last Sunday. A quantity of wicked Sabbath-breakers, in defiance of the Lord's Day Observance Society, went racing, and sat joking and betting and enjoying themselves, dressed up in showy fal-lals, when, of course, they ought to have been at church or saying their prayers quietly at home. Among them was the gentleman who is one day to be head of the English Church, his Royal Highness the Prince of Wales, and by his side, dressed in the loveliest dark-green silk, with a black bugle cuirasse, and looking as happy as she ever looks now, sat—blush, ye bench of bishops; wriggle ye chapel-goers of Clapham—the Princess his wife. And the Princess was attended—another blow for pious England—by Miss Knollys. . . . I think if P. W. likes to go racing on Sundays, he should be allowed to. I always go when I'm in Paris, and I would in London if there were any.—*"Dagonet," in Referee*, June 15.

THE EUROPEAN PROSPECT.—The *Pall Mall Gazette* says: "There never was a time, perhaps, when the international affairs of Europe, or when the fortunes of its populations, more closely depended upon the existence of two or three individuals. With the removal of any one of these persons, the position of millions of civilized beings—their lives and fortunes entirely at the disposal of an emperor here, an emperor there, a minister in one place, a little gang of superior male and female diplomatists in another—will almost infallibly be altered for better or for worse. All of these most potent and all but irresponsible individuals are old men and infirm. In a few years, at most, the German Emperor that is, the Otar that is, the Bismarcks and Gortschakoffs, will have departed from the world which they now govern according to their mere will and fancy; or according to as much of a compact as they can agree upon in the seclusion of their respective sitting-rooms. Even on the departure of any one of these persons much may change; and the people, who are as much the helpless tools and creatures of their rulers as the Egyptians of old were, will find themselves under heaven knows what sort of new conditions. Whether it is to be more war or a little peace, more liberty or a yet longer period of subjection to the grinding militarism which now oppresses all that is free and wholesome in the growth of civilization, it is impossible to say. In some quarters the prospect looks hopeful, in others the outlook is of continued dreariness; but what seems probable on the whole is, that though the inevitable and very near change may be begun in increased confusion, the end will be good. For such a result, at any rate, we may fairly hope. Europe has been too long under the domination of family parties of autocrats with vast plans of personal ambition attempted or fulfilled at the cost of the mass of mankind."

#### JESTINGS.

NO MAN should live beyond the means of his creditors.

A SUNBEAM is very light, but you can't get men enough together to raise one end of it.

A POPULAR loan at the South is one that a fellow (or State) gets without obligation to pay back.

THE LITTLE girl looks forward to the time when she can "do up" her hair like a lady, as a period of true hair-pinness.

PROFOUND thought by a statesman: "If you want to hear anything good said of you in your lifetime, circulate a report that you're dead."

REV. DR. HENSON, at Philadelphia, in a prayer, thanked God for the gift of speech. When we remember that the gentleman makes his living by it, we may easily think he does well to offer thanks for it.—*Commonwealth*.

"I SUPPOSE the bells are sounding an alarm of fire," said a scoffer, as the church bells called the worshippers one Sunday morning. A minister passing overheard the remark, and replied: "Yes, my friend; but the fire is not in this world."

REV. DR. SOMNIFEROUS, having the week previous married a couple, is interrupted by the ex-bridegroom, while enjoying the paper and a quiet cup of tea. Ex-bridegroom: "Ah! my dear doctor, allow me to present you with a little memento (\$10 bill). That marriage turned out better than I expected."—*Harvard Lampoon*.

MISS CALINO goes for the first time to see the sea at Dieppe. At her departure for home, her sister recommends her to carry back some sea-water in a bottle. She goes down to the shore and fills her vial with water. "Better not fill it up like that, missy," said a sailor, "bekase, it bein' low water now, when the tide rises it'll bust your bottle." Miss Calino, quite convinced, empties half the water from her vial and departs.



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4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary in this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS M. ABBOT.

### SIFTINGS.

AS WE aspire toward what is above, let us not forget what is below us.

"THEOLOGY is an excellent nurse, but a bad mistress for grown-up minds."

IT IS THOUGHT that Dennis Kearney would not object to a seat in Congress.

IT HAS lately been said that men go to church nowadays to please their wife's relations.

THE COLORED people are to have a convention at Louisville, Ky., soon, to take an inside view of the situation.

"I WILL SHOW you," said one of the ancients, "how to make a love potion without either drugs or spells. If you make be loved, love."

QUAKERISM decides that it does not intend to die at present. It would be difficult to name a sect that has a better right to live.

THINK OF IT! No ringing of bells nor firing of cannon on the Fourth in Boston. Could there be evidence more conclusive of the decline of patriotism?

EMERSON DOES NOT approve of the custom among congressmen of pairing votes. A vote for the right, he says, cannot be paired equally with a vote for the wrong.

THE NEW YORK *Herald*, in its report of the Hull funeral, remarked: "There was a whispered mockery in the words, 'The Lord gave and the Lord hath taken away.'"

WE READ IN a German paper that in the province of Brandenburg there are at present thirty-eight vacant pulpits, owing to a lack of "soul-guardians." Truly a sign of the times.

PROFESSOR PATTON, of Chicago, deprecates the small numbers and poor quality of candidates for the Presbyterian ministry. The "best brains," he thinks, do not study for the profession.

"HUMANITY reveals itself in fragments; one man is the embodiment of one kind of excellence, another of another. Achilles wins the victory and Homer immortalizes it: we bestow the laurel crown on both."—George H. Lewes.

THE PROPRIETY of continuing the observance of fast-days was lately up for discussion in the General Assembly of the Church of Scotland, and debated at considerable length. It was pretty generally conceded that these days were observed less strictly than formerly. One of the disputants went so far as to declare that the last fast-day in Glasgow was the fastest day he had ever seen in his life.

REV. SAMUEL DAVIS, a Baptist clergyman, lately preached a sermon on infidelity at Somerville, Mass. It is evident Mr. Davis is a person of strong convictions. The quotation we give below from a report of his discourse serves to indicate how he would fix things, in one instance at least, if he had the power. "The speaker" we are told, "condemned the Jews for keeping open shop on Sunday, and said that as this is America, and we have appointed a day for the Lord, the Jews should be compelled to observe Sunday."

ACCORDING to disclosures that have come to light, it appears that the Roman Catholic bishop of Montreal, like his brother bishop across the border, has a poor head for figures. His accounts are in a deplorable condition. His books won't balance worth a cent. No one, it is said, dares to conjecture the amount of his liabilities, but the impression seems general that they are very heavy. He appeals to the "faithful" to help him out of the scrape, and promises to pay them in masses for the living and the dead. What a pity it is that some of the rest of us cannot be relieved of our embarrassments in that way!

ENGLAND APPEARS to be paying dear for its whistle. Its whistle in this instance is the Zulu war,

which it is reported costs \$2,500,000 a week. This is Bishop Colenso's opinion of it: He declares it a "most unrighteous and unnecessary" one, which has been "forced on by the policy of the high commissioner; in which already ten thousand human beings have been killed, two thousand five hundred on our side and seven thousand five hundred on that of the Zulus; and which, unless, as may be hoped, the Secretary of State interferes in the interests of peace, will be carried, no doubt, to its bitter end, involving the killing of thousands more and the expenditure of millions of English money."

THE REV. DR. B. (Benjamin we suppose) FRANKLIN (by the way, it seems strange to think of Benjamin Franklin as a doctor of divinity) complains in the *Churchman* that such books as Max Müller's lectures on the *Origin and Growth of Religion*, and Dr. Shields' (of Princeton) *The Final Philosophy*, "yield the claim of historic Christianity, that man has failed and can never become sufficient for himself to work out his own salvation, and that Christianity comes from above to give what human wisdom could not give—a final philosophy of its own; and in its place assumes a human faculty of testing truth to which revelation and philosophy must submit, under the postulate of 'the self-sufficiency of man for the evolution of a religion of humanity.'"

IT IS WELL TO understand your constituency. The Rev. Dr. Gray, we are informed, has been making a study of fools, and has reached this conclusion: "A fool of a Presbyterian beats all fools; and we have some of them, male and female. Not so many as the Methodists have; but ours are of a larger and more incorrigible variety." The *Independent* playfully comments on the above as follows: "The Methodist takes offence at the 'odious comparison,' but will probably not be 'incorrigible' when Dr. Gray explains that he evidently meant that the Methodists have more fools because there are more of them." And, in a summary way as a radical, we would venture to suggest, gentlemen, that it is possible the solution to your speculations is found in the principle of those mental states which causes persons to see in others the likeness of themselves.

THE REV. MR. WENDTE, a Unitarian clergyman, has given the names of some eminent Unitarians to a Chicago paper, and they have been copied with a natural pride into a denominational one on the other side of the water. It occurs to us it might be well for Mr. Wendte to run his eye over the list and see if it will not bear some revision. Among the names which he enumerates are Theodore Parker and O. B. Frothingham. Inasmuch as it is a well-authenticated fact that Unitarians did not pretend to claim Theodore Parker while living, it seems strange that they should do so now he is dead. Parker declares that they had so little love for him that they were accustomed to move away from him on the settees when he came into their meetings. Their ministers would not exchange with him; nor their periodicals publish anything he wrote. As for Mr. Frothingham, we believe his name was officially struck from the roll of Unitarian ministers about ten years ago. Mr. Wendte includes among the distinguished Unitarian writers the names of Ralph Waldo Emerson, Henry Thoreau, Mrs. E. D. Cheney, and others. But Mr. Emerson is not a church-goer, and voluntarily left the Unitarian ministry nearly as soon as he entered it, and has had little or nothing to do with Unitarianism since, or any form of Christianity; and in consideration of the fact also that Thoreau cherished a persistent and incorrigible detestation of churches and preachers of every description, it would seem as though Mr. Wendte had been almost too eager to swell the glory of his sect by connecting great names with it,—in a word, appropriating what does not belong to him.



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SYRACUSE, N.Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

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DAVID H. CLARK, Florence, E. P. HALLOWELL, Boston, Mass.

(For THE INDEX.)

## The Cuneiform Legends of Chaldaea, And their Relation to the Early Hebrew Writings.

A PAPER READ BEFORE THE PHILOSOPHICAL CLUB, BROOKLYN, N.Y., FEB. 20, 1879.

BY LEWIS G. JAMES.

The labor of deciphering and translating the cuneiform inscriptions of Assyria and Babylonia, including, as it does, the discovery of their alphabet, language, grammar, and signification, constitutes one of the most noteworthy achievements of modern scholarship; "deserving," says Prof. Max Müller, "to be classed with the discoveries of a Kepler, a Newton, or a Faraday." The results of the translation of the older Assyrian inscriptions have been made public only within the last five or six years. Few, even among our theologians, have acquainted themselves with the nature of these results; and nearly all who have done so are either silent concerning their bearing upon the early legends of the Hebrew Scriptures, or, apparently, wilfully blind to the real force of the remarkable similarity between them, which no investigator can fail to recognize.

The term "cuneiform," or wedge-shaped, is descriptive of the characters in which these inscriptions are written. They are found sometimes on rocks, stone slabs, monuments, gems, and seals; but chiefly on bricks, vases, and cylinders of clay, baked hard in the sun, or dried in a kiln. On this clay, when soft, the characters seem to have been inscribed by means of a square, sharp-cornered instrument. Many of them are so small that a magnifying glass is required to distinguish and read them.

They were first discovered in modern times after being lost nearly two thousand years, by Garcia de Sylva Figueroa, ambassador of Philip III. of Spain, in the year 1688. While digging in the mines of Persepolis, he found and copied some of these inscriptions, expressing the belief that the characters constituted writing. Others deemed them to be merely talismanic signs, charms, the formulas of priests, or astronomical symbols. Thomas Hyde, a distinguished Oriental scholar of England, failing to decipher them, expressed his disgust that he had wasted so much time over them, deeming them merely the idle fancies of some architect who wished to see how many forms of a single stroke he could invent.\*

They were finally admitted, however, to be writing; and fragments were imperfectly translated by various scholars, among them Grotefend, Rask, Eugène Burnouf, Spiegel, and Christian Lassen. The

\*Cuneiform inscriptions, by George T. Ferris. (Appleton's Cyclopaedia.)

more recent discoveries of Layard, on the sites of ancient Nineveh and Babylon, brought to light an immense number of cylinders and tablets containing these inscriptions; and the labors of Rawlinson, Oppert, T. B. Sayce, and George Smith have resulted in giving us tolerably accurate translations, revealing the most valuable traditions in early history, astronomy, and legendary lore. These fragments seem to have constituted parts of the royal libraries of Nineveh and Babylon, which occupied, apparently, the upper chambers of the royal palaces, and on their destruction were precipitated into the lower stories in a mutilated condition.

The principal tablets, containing the Genesis legends and various astronomical and historical records, were discovered in the mound of Kouyunjik (ancient Nineveh), among the ruins of the palace of Sennacherib, who lived in the eighth century B.C., and Asshur-bani-pal, in the early part of the seventh century B.C. About this time a revival in letters seems to have occurred in Assyria, during which the great national libraries were renewed and enlarged, copies were made of older inscriptions, and a methodical arrangement of the various cylinders and tablets was instituted.

There are three different languages or styles of cuneiform writing. The latest and simplest is known as the Persian. The next, which is much more complex, containing three times the number of characters, is called the Scythian; and the oldest and most complicated, containing six or seven hundred characters, is termed the Assyrian or Babylonian. The simplest and latest seems to have ceased to be employed soon after the time of Alexander the Great, about 300 B.C., and the oldest at a much earlier date. The Genesis legends and early historical documents, to which alone reference will be made in this paper, were written in the oldest and most complex style of characters.

As to their age, the principal documents in the Assyrian language from which translations have been made, discovered in the ruins of Nineveh, must necessarily have been written prior to the destruction of that city, which occurred about 625 B.C. Internal evidence proves them to have been copies of older records, the copies having been made in the eighth and early part of the seventh centuries B.C. It is interesting to remember that this was also the period of the earliest "writing prophets" of Israel. The Genesis legends of the Pentateuch did not, according to Kuenen\* and the best judgment of modern liberal scholars, take form until several centuries later.

As to the age of the earlier documents of which these records are merely copies, Mr. George Smith, the Assyriologist, a very careful and conservative scholar, thus testifies: "The Izdubar Legends, containing the story of the flood and what I believe to be the history of Nimrod, were probably written in the south of the country, and at least as early as B.C. 2000. These legends were, however, traditions before they were committed to writing, and were common in some form to all the country. The story of the Creation and Fall belongs to the upper or Akkad division of the country, and may not have been committed to writing so early as the Izdubar Legends; but even this is of great antiquity."†

Prof. J. L. Porter, of Assembly's College, Belfast, an eminent Orthodox scholar, declares that "the Assyrian tablets in their original form are at least two centuries older than Abraham, and six centuries older than Moses; while the remarkable traditions they contain are older still."‡ Sir Henry Rawlinson, one of the ablest of Oriental scholars,—the first to give an accurate translation of the older cuneiform writing,—vouches for the correctness of Smith's renderings, and ascribes to the legends which the inscriptions record an antiquity of 6000 or 7000 years B.C.§

A portion of the evidence on which these dates are based is, in brief, the record of early astronomical observations and the testimony of the copies, themselves, that the originals from which they were transferred were of the period of Uruk, king of Ur, who lived somewhere from 2250 to 2000 B.C. It is very improbable that such an admission should have been made unless it were true; as the monarchs of those days were more than willing to claim for themselves all the glory of the achievements of their own times. Moreover, inscriptions of the time of Uruk—bricks and tablets bearing his stamp—have been found, and the language in which they were written is identical with that of these inscriptions. This language had ceased to be spoken at the time when these copies were made, and was probably read only by the scribes and scholars. Various sculptures on seals and tablets of the age of Uruk, and even an earlier period, have also been discovered, which illustrate these legends and prove them to have existed at this time.¶

### The Legend of the Creation.

Considering, first in order, the Legend of the Creation and its likeness to the account in Genesis, I shall present in the main the translations of Mr. Fox Talbot, modified when necessary for greater fullness and accuracy by a careful comparison with the interlinear rendering of Mr. George Smith. The Chaldean account of the Creation is inscribed on a series of clay tablets only portions of which have been saved from the ruins. The record is therefore in-

\*History of the Religion of Israel. By Dr. Abram Kuenen, of the University of Leiden.

†The Chaldean Account of Genesis. By George Smith.

‡Exploration as verifying Revelation. By Prof. J. L. Porter, in Princeton Review, July, 1878.

§Journal of the Asiatic Society and Cuneiform Inscriptions of Western Asia.

¶The Chaldean Account of Genesis. By George Smith.



complete; but its general tenor is unmistakable. A fragment of the first tablet reads:—

"When the upper region was not yet called heaven,  
And the lower region was not yet called earth,  
And not a plant had grown up on the earth below,  
And the abyss of Hades had not opened its arms,  
Then the watery chaos gave birth to all of them,  
And the waters were gathered into one place."

This extract corresponds with Genesis i., 1 and 2: "In the beginning, the gods (*Elohim*) created the heavens and the earth. And the earth was without form, and empty, and darkness was upon the face of the deep."

The rest of the tablet is much broken. The record refers mainly to the action of the gods. A fragment reads:—

"... When order did not exist,  
Then the great gods appeared also.  
The gods Lahmu and Lahamu, they caused  
To come also."

Mr. Smith says of this fragment: "The gods Lahmu and Lahamu are the male and female personifications of motion or production, and correspond to the moving wind or spirit in Genesis." The correlative Bible passage reads: "And the spirit of the gods moved upon the face of the waters."

Only a few incomplete fragments of the next three tablets of this series have yet been discovered. One of them evidently gives an account of the creation of dry land and its separation from the watery chaos.

The fifth tablet commences:—

"All that was done by the great gods was delightful.

Anu constructed dwellings for the gods;  
He arranged constellations whose figures were like animals.  
He made the year. Into four quarters he divided it.

Twelve months he established,  
And marked by their constellations, three by three;  
And for the days of the year he appointed festivals.

He marked the courses of the planets  
That they may not do injury, and may cause no trouble.  
He fixed the residences of the gods Bel and Ea with him.  
And he opened the great gates in the shrouded darkness.  
The fastenings were strong, on the left and on the right.  
In the centre he placed luminaries;  
He agitated the lower chaos, and made the moon to rise  
out of it;

He appointed the moon to rule over the night,  
And to wander thro' the night until the shining of the day."

The translation of the remainder of this tablet is so uncertain that I will not attempt to reproduce it. Mr. Fox Talbot, apparently allowing his preconception and desire to influence the result, makes it include the establishment of the seventh day as a holy assembly day when all should cease from labor; while Mr. George Smith, whom I should judge to be a more careful and reliable authority, translates it simply as describing the quartering of the moon. The fragment concludes with an account of the creation of the sun (the god *Shamas*) to rule the day.

So far as reliably translated, this account corresponds very nearly with Genesis i., 14-19, the fourth day of the creation: "And the gods said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs and for seasons, and for days and years. And let them be for lights in the firmament of heaven to give light upon the earth; and it was so. And the gods made two great lights; the greater light to rule the day, and the lesser light to rule the night; they made the stars also. And the gods set them in the firmament of heaven to give light upon the earth and to rule over the day and over the night, and to divide the light from the darkness: and the gods saw that it was good."

The principal differences in the two accounts are, that in the Chaldean legend the greater prominence is given to the moon, which is represented as created first; while in the Hebrew record, the sun, "the greater light," has the precedence. In the Chaldean tablet, the account opens with the expression: "All that was made by the great gods was delightful"; which corresponds with the close of the Hebrew version: "And the gods saw that it was good." This correspondence and difference run through the entire account of the creation; each Chaldean tablet opening with this expression, while its equivalent closes the record of each creative day in the Hebrew version.

A portion of the seventh tablet of this series reads:—

"When the gods in their assembly had created the earth,  
And they had created also the delightful leviathans,  
They caused the cattle of the field to be living creatures,  
And the beasts of the field and the creeping things of the field.

They fixed habitations for the living creatures;  
For the cattle and creeping things of the city they fixed abodes."

This corresponds with the account of the sixth day of creation, in Genesis i., 24 and 25: "And the gods said: Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And the gods made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and the gods saw that it was good."

It will be noticed that the three different kinds of living creatures are distinguished in the Chaldean record precisely as in Genesis. The remainder of this tablet, which evidently gave an account of the creation of man, is, unfortunately, too fragmentary for translation; but the next tablet presents an address to man and woman on their respective duties, which is also much mutilated. It includes a refer-

ence to what is to be eaten, and perhaps contained the prohibition against partaking of the forbidden fruit, corresponding with the Genesis legend. Very ancient Assyrian and Chaldean sculptures have been discovered, representing a tree with fruit; a man and woman on either side, with hands extended toward the fruit, and a serpent behind the woman.

#### The Sabbath Day.

Although the fifth tablet of the creation series does not probably contain any reference to the institution of the Sabbath, there is no doubt that the religious recognition not of every seventh day but of the seventh day of each month, as a day of rest, was a very old custom among the Chaldeans and Assyrians, originating before the time of Abraham, before the Hebrew nation came into existence. Mr. Smith says elsewhere: "In the year 1869, I discovered among other things a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days or 'Sabbaths' are marked out as days on which no work should be undertaken." This appears to be the same calendar, a portion of which has been thus translated by Rev. A. H. Sayce:—

"The seventh day. A feast of Merodach and Zir-panitu, a festival.

A day of the completion of labors. The prince of many nations

The flesh of birds and cooked fruit does not eat.

He changes not the garments of his body. He puts not on white robes,

He legislates not in royal fashion.

The general appoints not a place of garrison;

He applies not medicine for his sickness of body.

It is suitable to make a sacred spot.

In the night, in the presence of Merodach and Ishtar,

The king makes his offering. Sacrifices he offers;

Raising his hand, he worships the high places of the gods."

The nineteenth and twenty-eighth days of each month are commanded to be recognized in precisely the same terms. It would seem most probable that in Assyria and Chaldea, as in Palestine, the Sabbath was first instituted, as herein intimated, for a day of rest and worship. This agrees with the declaration in the book of Covenants, an ancient fragment of the Pentateuch, the oldest Hebrew document wherein it is mentioned: "Six days shalt thou do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed." (Ex. xxiii., 12.) The Deuteronomist who wrote later repeated this reason and added another to this command for Sabbath observance; because Yahweh, "by a mighty hand and an outstretched arm" had brought Israel out of Egypt. (Deut. v.) The connection of this command with the creation seems to have been the subsequent invention of a later writer in the Pentateuch, the author of the book of Origins, and cannot be traced to the Chaldean records.

#### The Fall of Man.

Another tablet of the Creation series gives an account of the fall of man, into which the serpent or dragon, *Tiamat*, enters. Unfortunately, this is very fragmentary; but in some respects it is clearly in accord with the Genesis legend. Man is first spoken of as pure and holy:—

"He made man. The breath of life was in him.

The doing of evil shall not come out of him;  
Established in the company of the gods, he rejoiceth their heart.

The dragon *Tiamat* tempted him. . . .  
The god *Ea* heard and was angry,  
Because his man had corrupted his purity."

Then a curse is pronounced upon man for his disobedience.

"The god *Ea*, the Lord of all the earth, called out his name,  
And in the ranks of the angels pronounced his curse:

May he be punished, as I declare;  
May the course of his issue be cut off;  
May all of his seed be destroyed.

May he be conquered, and at once cut off;  
May wisdom and knowledge injure him;  
May father and son be put at enmity,  
And may they plunder and destroy each other;

May they make Merodach, the Lord of the gods, angry.  
May the land bring forth, but man not touch it.  
His desire shall be cut off, and his wish unanswered.  
His back shall be broken and not be healed.  
In his urgent trouble no god shall receive him,  
His heart shall be broken and his mind be troubled;  
To sin and wrong his face shall come."

The main features of the Chaldean accounts of the creation and fall of man are thus seen to correspond with the Genesis records. The creative process advances in six distinct stages, and their order is identical with the first account in Genesis. In various fragments of the inscriptions man is called *Admi* or *Adami*, which is precisely the term used in the Bible. In the Chaldean legend, however, it is always represented as a common designation applicable to the race, and never as a proper name. It is also sometimes used in this sense in Genesis; i.e., "Male and female created he them, and blessed them, and called their name Adam." (Gen. v., 2.) Sir Henry Rawlinson says that the Chaldeans recognized two principal races of men: the *Adamu* or dark race, which was the race that fell; and the *Sarku* or light race, who retained their holiness. Traces of this legend are recognizable in the Bible, two races being there mentioned: the sons of Adam and the sons of God. In one place

\**Assyrian Discoveries*. By George Smith.

†Merodach, Bel, and Ea are names for the same deity.

‡*Records of the Past*. By Rev. A. H. Sayce.

§Exodus xxi.—xxiii., 19.

||*The Religion of Israel*. By Dr. Abram Kuenen.

¶*Cuneiform Inscriptions of Western Asia*. By Rawlinson and Norris.

we are told that they actually intermarried: "The sons of God saw the daughters of men that they were fair, and took to themselves wives of all which they chose." (Gen. vi., 2.)

The dragon, *Tiamat*, in the Chaldean legend, seems to perform the same office as the serpent in Genesis; but in the inscriptions his history is given at much greater length, and his appearance as a tempter is less abrupt and unnatural. He was the personification of the original chaos of waters out of which the universe was created. He is recognised as identical with the *Thalath* of Berossus, the Babylonian historian, and akin to *Θαλάσσια*, the sea, of Greek literature. This dragon, the genius of Chaos, was at war with the gods and the divine principle of order from the beginning. After the fall of man, the god Bel, Merodach or Elu, attacks *Tiamat* and finally vanquishes him; a legendary event which was a favorite subject of Assyrian and Babylonian sculpture, but has been strangely misinterpreted by the author of the Apocryphal book, *Bel and the Dragon*, wherein both Bel and the Dragon are represented as gods who were worshipped by the Babylonians; which is very much as if we should say that Orthodox Christians worshipped equally Christ and the devil.

Introductory to the Creation legends is a curious account of a conflict between the gods in heaven, and the fall of the rebellious deities in whose place man is created. There are other legends in which serpents and animals are made to speak; reminding the reader of the talking serpent in Genesis, and the story of Balaam in Numbers.

#### The Flood.

Equal in interest to the Genesis legends of Chaldea, are those contained in a remarkable series of twelve tablets which recount the exploits of a mythical hero whose name has not yet been correctly deciphered, but whom Mr. George Smith calls, provisionally, *Izdubar*. The eleventh tablet of this series contains the Chaldean story of the deluge, which is related to *Izdubar* by *Hasisadra*, or *Silt*, the Chaldean Noah, who has been translated and become as one of the gods. The account is not perfect, but is much less mutilated than the Creation tablets, so that there is no difficulty in discovering the main features of the story. I shall present it somewhat at length, mainly in the translation of Mr. George Smith. The god *Ea* thus orders *Hasisadra* to build the ark:—

"Son of Ubaratum,  
Make a ship after this manner;  
For I will destroy the sinner and the life. . . .  
Cause all of the seed of life  
To go into the midst of the ship. . . .

The ship which thou shalt make,  
Six hundred cubits shall be the measure of its length,  
And sixty cubits the amount of its breadth and height.  
Into the deep launch it. . . .

I perceived, and said to *Ea*, 'My Lord,  
Making the ship which thou hast commanded me,  
When it is made, young and old will deride me,'  
*Ea* opened his mouth and spake,

And said unto me, his servant:—

"The flood shall come which I will send to you."  
Strong was the ship.

On the fifth day\* I completed it.  
I placed planks against the water within it.  
Three measures of bitumen I poured over the outside.  
Three measures of bitumen I poured over the inside.

The men constructed ovens.  
I placed in them the offering for the sacrifices.  
Two measures of boxes I distributed to the boatmen.

Wine in a receptacle I collected, like the waters of a river;  
Also food, like the dust of the earth. . . .

The material of the ship was completed.  
The rudders of the ship I caused to be placed above and below.

All I possessed; all I possessed of silver,  
All I possessed of gold; all I possessed of the seed of life,—  
The whole I caused to go up into the midst of the ship;  
All my male servants and my female servants,  
The beast of the field, the animal of the field,  
The sons of my people,—all of them I caused to go up.  
*Shama-t* made a flood, and he spake to me, saying:—  
'In the night I will cause it to rain heavily.  
Enter into the ship and shut thy door.'

The flood happened of which he spake, saying:—  
'In the night it will rain from heaven heavily.  
During the day I celebrated his festival;  
I had a day of watching and of fear.  
I entered into the midst of the ship and shut my door.

The cloud-gods rose,  
From the horizon of heaven extending far and wide.  
Vul in the midst of it thundered,  
And Nebot and Saro went forward;  
The throne-bearers went over mountains and plains.  
The destroyer, *Nergal*, § overturned.  
*Ninip* went forward and cast down.  
The storm-gods carried destruction,  
In their glory they swept the earth.

The flood of *Vul* reached to heaven,  
The bright earth was turned to a waste.  
It swept the surface of the earth like a besom,  
It destroyed all life from the face of the earth.  
The strong deluge covered the people and reached to heaven.

Brother saw not brother, people knew not each other;  
In heaven the gods heard the tempest and sought refuge;  
They ascended to the upper heaven of *Ann*,  
The gods like dogs in droves lay prostrate.

*Ishtar* spake like a child,  
*Rubat* uttered her speech:  
All to corruption was turned; and then I  
In the presence of the gods prophesied evil,  
All my people were devoted to evil. Thus I prophesied:  
I have begotten my people, and like the young  
Of the fishes they fill the sea.

The gods wept with her concerning the dead ones,  
The gods were seated with lamentations;  
Their lips were covered for the coming evil.

Six days and nights passed.  
The wind, deluge, and storm overwhelmed the earth.  
On the seventh day the storm was calmed in its course,  
And all the deluge which had destroyed  
Like an earthquake was quieted.

\*The translation is uncertain. A longer period than a day may be indicated.

†The sun-god.

‡Nebo, the god of the planet Mercury.

§Nergal, Mars; the god of war.

¶Ninip, Saturn; the god of hunting.

‡*Journal of the Asiatic Society*.

§*The Chaldean Account of Genesis*. By George Smith.



The sea he caused to become dry,  
And the wind and the deluge were ended.  
I perceived the sea making a tossing,  
And the whole of mankind turned to corruption.  
The corpses floated like reeds.  
I opened the window, and the light broke over my face;  
It passed. I sat down and wept,  
My tears flowed over my face.

I perceived the shore at the end of the sea.  
For twelve measures the land rose,  
To the country of Nizir went the ship;  
The mountain of Nizir arrested the ship,  
And it was not able to pass over it.

In the course of the seventh day I sent forth a dove,  
And it left. The dove went and turned,  
And did not find a place for its feet.  
I sent forth a swallow, and it left.  
The swallow went and turned;  
It did not find a resting-place, and returned.  
I sent forth a raven, and it left;  
The raven went and saw the waters decreased;  
It did eat, and swam, and wandered away,  
And did not return.

I sent animals forth;  
To the four winds I poured out a libation.  
I built an altar on the peak of the mountain,  
I cut seven herbs. Under them I placed reeds, pine, and  
sugar.

The gods collected at its savor,  
The gods collected at its good savor,  
The gods, like fies, over the sacrifice gathered."

The agreements and differences of the Chaldean and Hebrew stories are now easily established. In the command to build the ark, or ship, and the reason therefor,—the sin of the world,—and in the declaration that it should therefore be destroyed by a flood, the two accounts agree. They also agree as to the general structure of the ark, and especially in the statement that it was coated within and without with bitumen or pitch. The records of the animals taken into it and of the sending forth of the birds agree in the main, though not wholly in detail. There is a similar agreement as to the erection of an altar and the offering of a sacrifice, after the abatement of the flood.

In respect to the dimensions of the ark, the number of people and animals taken into it, and the duration of the deluge, there are manifest points of disagreement. The two accounts of the flood in Genesis also differ in the latter particulars; the Elohist version making the total duration of the deluge one year and ten days, and representing that all the animals were taken into the ark in pairs, while the Yahwistic document makes it forty days, and the clean beasts are represented as selected by sevens. It will be observed that the Chaldean version is much fuller in details than the Hebrew. It seems evident that the two accounts had a common origin. Their agreements would otherwise be inconceivable, while the modifications of the Genesis version are such as would naturally flow from the different treatment of the Hebrew writers. Canon Tristram, of England, accepting the Chaldean account as a verification of the deluge as a historical fact, argues that it renders it necessary to place the date of its occurrence at least one thousand years earlier than heretofore.

#### The Tower of Babel.

The Hebrew legend of the tower of Babel and the confusion of tongues is too familiar to require repetition. The ruins known as *Birs Nimrod*, or the tower of Nimrod, supposed to be identical with Babel, are the remains of a structure near the site of Babylon which seems to have been commenced at a very early period; and remained for centuries in an unfinished condition, until its completion by Nebuchadrezzar, about 600 B.C. In an inscription of Nebuchadrezzar we find this fragmentary allusion to it:—

"The tower, the eternal house which I founded and built,  
The first story, which is the house of the earth's base,  
The most ancient monument of Babylon,  
I built and finished it. We say for the other, that is this  
edifice.

The house of the seven lights of the earth,  
The most ancient monument of Borsippa;  
A former king built it, forty-two ages ago,  
But he did not complete its head.  
Since a remote time people had abandoned it,  
Without order expressing their words.  
I did not change the site  
Nor take away the foundation of it.  
I set my hand to finish it and to exalt  
its head. As it was in former times,  
So I founded it, I made it. As it was in ancient days,  
So I exalted its summit."

The translation of the lines, "Since a remote time people had abandoned it, without order expressing their words," is exceedingly doubtful. Mr. Talbot renders the same passage: "From extreme old age it had rotted away. The water-springs beneath it had not been kept in order."<sup>†</sup>

On a fragment of a tablet found by Mr. George Smith, we have a still earlier allusion to the tower. It is considerably mutilated, but reads, according to his translation, somewhat as follows:—

"Of man spake Elu, the father of gods:  
He declared of him that his heart was evil.  
The father of all the gods he turned from....  
Babylon corruptly went to sin,  
And small and great mingled on the mound.

Their strong tower all day they founded;  
To their stronghold at night entirely he made an end,  
In his anger also he poured out his word.  
He set his face to scatter them abroad,  
He gave his command. Their counsel was confused,†  
... Their progress he impeded."

When finally completed, the tower comprised seven pyramidal stories, dedicated to the moon and sun and five planets, and surmounted by a sanctuary of the god Bel. There is no intimation in these inscriptions that the object in building it was to escape some future flood, as in the Bible story. The only supposed allusions to a "confusion of tongues" are pre-

\*A few words have been supplied in mutilated portions, where the sense was unmistakable.

†Records of the Past. Vol. VII., p. 76.

†Literally, *Uttacita melio su nu*—"make hostile their counsel."

sented in the doubtful and obscurely translated phrase: "The people abandoned it, without order expressing their words," which is rendered quite differently by Mr. Fox Talbot, and in the other line, "Their counsel was confused."

I do not think these statements are sufficiently explicit to warrant the inference that they agree with the Bible legend of the confusion of tongues. All that we can safely infer from them is, that, owing to some disagreement or "confusion of counsels," the labor was abandoned.

The Hebrew legend seems to have grown out of a sort of primitive pun, or play upon words, with reference to the name *Babel*. The Chaldean meaning of the word is "the gate of El, or Il"; literally, "the gate of god." The Hebrews confounded it with their somewhat similar word *balal*, or *bilbel*, which means "to confuse"; and out of this misinterpretation and the unfinished condition of the tower grew the legend of the confusion of tongues,† an event which has absolutely no support in historical evidence, and gains no probability from the known history of language.‡

#### Izdubar-Nimrod.

Mr. George Smith enters into a labored argument in support of the proposition that the hero of the twelve tablets, in the eleventh of which the deluge story is recorded, and whose name has not been translated, but whom he calls, provisionally, *Izdubar*, is identical with the Bible character *Nimrod*.§ Now, literally, all the information that we have concerning *Nimrod*, elsewhere, is found in Genesis x., 8, 9, and 10; which reads as follows:—

"And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before Yahweh: wherefore it is said, even as Nimrod the mighty hunter before Yahweh. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

This seems to be very insufficient information on which to build an argument in favor of the identity of *Nimrod* either with any historical personage, or with the mythical *Izdubar*. The history of the latter is very extensive; comprising, originally, twelve closely written cuneiform tablets. He is represented as dwelling in the vicinity of Accad, possessing great physical strength, which he exercises in slaying animals and giants; and as entering upon a series of curious adventures, which are described in detail.

The probability in respect to *Nimrod* is, that his story is simply generic. It implies that the first State ever founded was in the region of the Euphrates; and comprised the cities named in the text. Its founders were of Cushite or Ethiopian origin. This is all that we can legitimately deduce from the Bible record, and even this is of somewhat uncertain import.||

#### Izdubar-Samsa'n.

Although we cannot establish the identity of *Izdubar* and *Nimrod*, there are many striking points of resemblance between the Chaldean hero and another Bible character, the Hebrew *Hercules*, *Samson*.

For instance, the word *Samson* (Hebrew *Shimshon*) means "The sun."¶ *Shamas*, or *Samas*, is also the name of the sun-god of the Chaldeans; and he is represented as the father and especial protector of the mythical hero, *Izdubar*.\*\*

*Izdubar*, like *Samson*, is represented as possessing very great strength, which he exercises in combats with his enemies. He also attacks single-handed, and easily slays, a lion which he meets in his path. *Izdubar* strangling or tearing the lion is a frequent subject in very ancient Chaldean and Assyrian sculpture.

*Izdubar*, like *Samson*, is also represented with very long hair, and is easily distinguished by this peculiarity from other figures in the ancient sculptures. He is made ill, or caused to lose his strength, by the influence of *Anatu*, the mother of *Ishtar*; and this loss of strength is accompanied by a loss of his hair. This corresponds somewhat with the story of *Delliah*, in the Hebrew record. With the return of health and strength, his hair grows again. The inscription reads:—

"He restored the hair of his head,  
Hanging down to cover the cloak of his body."

One of the titles or designations of the sun-god *Samas*, among the Chaldeans, was *Dayan-misi*, "the judge of men";†† and it is noteworthy that *Samson* was reckoned among the Hebrew judges.

#### The True Significance of the Izdubar Legends.

Observing the similarity between the stories of *Izdubar* and *Samson*, and recollecting that *Kuesen*, *Oort*, and other liberal scholars had already traced the mythical elements which have clustered around some possible Danite hero, in the story of *Samson*, to their origin in a solar myth, I was led to investigate more carefully as to the true significance of the *Izdubar* legends. Though some of the tablets of this series are fragmentary or wanting, I am satisfied from the study of what has already been deciphered and translated, that the entire series of *Izdubar* tablets, including the story of the flood, constitute the original record of a solar myth, which represents the passage of the sun through the twelve constellations of the zodiac, and that the *Samson*††† mythology is a shrunken and modified version of the same legends.

\*Article "Babel," *Appleton's Cyclopædia*.

†The Bible for Learners. Vol. I. By Dr. Oort.

‡The primitive condition of language must have been that of great diversity. See *The Science of Language*. By Prof. Max Müller.

§The Chaldean Account of Genesis. By George Smith.

¶The Bible for Learners. Vol. I. By Dr. Oort.

‡The Bible for Learners. Vol. I. By Dr. Oort.

\*\*The Chaldean Account of Genesis. By George Smith.

††Mr. W. St. Chad Boscawen, quoted by Prof. Alex. Wilder, in *The Evolution*, Dec., 1878.

†††For an interesting analysis of the *Samson* myth, see *The Historical Poetry of the Ancient Hebrews*. Vol. I. By Michael Heliophin.

Tracing the myth as far as we are able, we find the fragments of the first tablet which would represent the passage of the sun through the constellation of *Aries* (Assyrian, *Sara-ziggar*, "the sacrifice of righteousness"\*) very uncertainly indicated. The fragments provisionally selected by Mr. Smith are those marked K 3200, in the British Museum, which contain references to *Izdubar* and *Ishtar*, the conquest of *Erech* by some enemy, and the flight of the gods and spirits to the sanctuaries of the great gods.† The month of March was dedicated to *Anu* and *Bel* in the Assyrian calendar.‡

The April passage through the constellation of *Taurus* (Assyrian, *Khar-sidi*, "the propitious bull"§) is evidently indicated by the episode of the friendship of *Izdubar* with *Heabani*, a mythical being who is often represented in ancient sculptures with the chest and face of a man, and the horns and lower extremities of an ox or bull. *Heabani* is first introduced in the second tablet (marked K 3389) precisely in the correct order of the constellations, in the character of a recluse or hermit, who is induced after much solicitation by the god *Samas* (the sun) to visit *Izdubar* and interpret a remarkable dream,—that the stars fell down from heaven and struck him upon the back. The reluctance of *Heabani* to visit *Izdubar* illustrates the gradual conquest of winter by spring during the month of April. This month of showers is appropriately dedicated to *Hea*, the Assyrian Neptune,\* whose name also appears in that of the hermit *Heabani*.

The Assyrian designation for the May constellation (our *Gemini*) is *Munga*, which signifies "made of bricks."¶ This may refer to the temple of *Ellitardus* which is mentioned in the third tablet, or to the dwelling of *Izdubar*. This tablet also contains a phrase which is translated "Heabani had made himself a mountain."† It is noticeable that the Assyrian name for this sign bears no relation to our *Gemini*, "the twins." This tablet, however, gives an account of the two women *Harimtu* and *Samhali* who entice *Heabani* to leave his solitude, which episode would fairly illustrate the conception of the twins. This month is dedicated to the Moon-god, *Sin* or *Uru*, in the Assyrian calendar.‡

The June passage into summer heat is not so clearly indicated, the fragments of the fourth tablet being in a wretchedly broken condition. The Assyrian name for this constellation is *Su-Kul-na*, "the seizer of seed,"\* and the inscription on this tablet appears to relate chiefly to *Izdubar's* preparation for the conflict with the mythical giant, *Humbaba*, who dwells beyond a forest of magnificent trees through which he journeys. The identity of these fragments with this tablet is somewhat uncertain.

The Assyrian name for the fifth constellation (our *Leo*) is *Ab abagar*, "fire that makes fire."¶ The fragments assigned to this tablet by Mr. Smith give an account of the conquest of *Humbaba*, his death, and the return of *Izdubar*. The description of the conflict of *Izdubar* with the lion, which is alluded to in other fragments and frequently illustrated in Assyrian and Chaldean sculpture, may not improbably be assigned to this tablet, thus suggesting and illustrating the conception of *Leo*. The month of July was dedicated to the goddess *Allat*, "the queen of the spear."‡

The sixth tablet is in much better condition than the preceding ones, and gives a connected account of the wooing of *Izdubar* by *Ishtar*, the goddess of the planet Venus. It comes precisely in the right order to illustrate the sixth Assyrian constellation of the zodiac, *Ki gingir-na*, "the errand of *Ishtar*,"\* corresponding appropriately with our *virgo*, "the virgin." This month, August, is dedicated to *Ishtar* in the Assyrian calendar.

The Assyrian designation for the seventh constellation, our *Libra*, is *Tul-cu*, "the holy altar."¶ This tablet opens with the words: "Friend, why do the gods take counsel?" It is uncertain whether any other fragments have been discovered; but Mr. Smith assigns, provisionally, to this tablet a remarkable account of the descent of the goddess *Ishtar* into Hades. This month (September) was dedicated to the sun-god, *Samas*.\*

The Assyrians called the eighth constellation, our *Scorpio*, *Apin an a*, "the bull-like founder."‡ The assignment of fragments to this tablet is uncertain and provisional. An account of the struggle of *Izdubar* with the divine bull of *Ishtar* found on certain fragments of this series may belong here, and also the story of the illness of *Izdubar*, which Mr. Smith provisionally assigns to this tablet.

Elsewhere he declares: "On a fragment of a tablet which I found at Kouyunjik the star of the *scorpion* is said to belong to the eighth month, in which, of course, it would naturally appear."§ This would seem to indicate that the story of the meeting of *Izdubar* with the *scorpion-men*, "burning with terrible heat, their appearance like death," which he provisionally assigns to the next tablet, more properly belongs to this. These mythical beings are often represented in company with *Izdubar* on ancient Chaldean sculpture, possessing the head of a scorpion and the body and limbs of a man; or sometimes reversedly, with a man's head and the lower extremities of a scorpion. This month was dedicated to *Merodach* or *Bel*.\*

The Assyrian name for the ninth constellation was *Gan gamma*, "the very cloudy."¶ The fragments assigned to the ninth tablet are very imperfect, but seem to give an account of the sorrow of *Izdubar* at the death of *Heabani*. We have dis-

\*Records of the Past. Vol. I., p. 167.

†The Chaldean Account of Genesis. George Smith.

‡For an interesting analysis of the *Samson* myth, see *The Historical Poetry of the Ancient Hebrews*. Vol. I. By Michael Heliophin.

§The Chaldean Account of Genesis, pp. 261, 262.



covered no trace of any representation corresponding with our *Sagittarius*, "the archer"; but it would find ready illustration in some exploit of archery by "the mighty hunter,"—some ancient version perhaps of the William Tell myth. This month was dedicated to Nergal, the god of war or archery.\*

The tenth constellation, our *Capricornus*, was termed by the Assyrians *Abba uddu*, "the father of light."† The fragments assigned to this tablet give an account of the embarkation of Isdubar with Urhaimi in a ship, and his voyage to Surippak, "the city of the ark," where he meets Hasadsra, the Chaldean Noah. The month of December was dedicated to Papsucul in the Assyrian calendar.\*

The Assyrians termed the eleventh constellation *As a-m*, "abundance of rain,"‡ which would correspond with our *Aquarius*. The famous eleventh tablet, with its story of the flood, coming exactly in the right place, would emphatically typify the advent of the rainy season and the passage of the sun through this constellation. The month of January was dedicated to Rimmon.\*

The Assyrian name for the February constellation, our *Pisces*, was *Se ki sil*, "the sowing of seed."† The twelfth and final tablet of the Isdubar series has been certainly identified, and contains the account of the resurrection of Heabani from the earth; a fact which is here typified, as in the writings of Paul, by the sowing of seed and the growth of the plant or grain.

When it is remembered that *Samas*, or *Shamas*, the sun-god, is represented as accompanying Isdubar through all his adventures as his father and constant protector, the character of these legends as a solar myth seems to be clearly indicated. The names of the constellations are frequently different from those which we have adopted from the Greek mythology, but the sources from which the latter were derived seem, nevertheless, to be sometimes suggested in the text of the inscriptions. In the story of Samson; we have the legend one remove further from its original purity, and possibly intermingled with the history of some real Danite hero; but if so, he is now hidden and obscured, both as to his true name and as to his deeds, by the easily discernible characteristics of solar mythology.

The account of the translation of Hasadsra, the Chaldean Noah, after the flood, also confirms our conclusion as to the solar origin of these legends, typifying, as it does, like the Hebrew story of Enoch, the passing away of the solar year.

There are other minor incidents related in the Isdubar tablets which sustain this conclusion: as, for instance, his remarkable dream, to which several references are made in the inscriptions, that the stars fell down from heaven and struck him upon the back. This probably represents the setting of the constellations in the west, following in the path of the vanished sun.

It is a significant fact that the tablets on which these legends are inscribed, when discovered were mingled with the remains of others, the inscriptions upon which are of an unquestionable astronomical and astrological character. Chaldaea, as is well known, was the earliest home of the science of astronomy. Here the heavens were mapped into constellations, and eclipses were accurately calculated ages before the rise of Greek and Roman civilization. In astronomy the Chaldeans excelled even the Egyptians.‡ Calisthenes, a writer who accompanied Alexander the Great, at the time of his conquest of Babylon, reported that he found there recorded the calculations of eclipses dating back more than nineteen hundred years, or to the twenty-third century B.C. It is from similar records that the great age of some of these inscriptions has been accurately determined.

The description of the composite creatures, winged bulls, scorpion men, and Heabani, with the horns and lower extremities of a bull or ox, is sufficient to stamp them as wholly mythical, legendary, and unhistorical. In some very ancient inscriptions we find Isdubar represented as a god to whom prayers are offered. His correct name, as Mr. Smith admits, has not yet been deciphered. I venture to predict that when it shall be, it will be found to be, not Nimrod as he argues, but some equivalent of *Dian-nis*, *Dionysus*, or *Adonis*, the incarnate sun-god; whose worship, beginning in Assyria, is traceable through nearly all the mythologies of antiquity.‡ He was the *Aten* of the Egyptian religion and the *Adonai* of the Hebrews. His worship in this region is recognized in a fragmentary inscription of Nebuchadnezzar, one line of which reads:—

"To the sun, the judge supreme, the temple of *Dian-nis*,<sup>§</sup> his temple I grandly built."

The story of the wooing of Isdubar by Ishtar, the goddess of the planet Venus, is identical in its general character and meaning with the myth of Venus and Adonis; and the notable and highly poetical account of the descent of Ishtar into Hades, which is related in another tablet, strongly resembles the Greek mythological legend of the descent of the goddess Ceres or Demeter into Hades. This conclusion, by which the Isdubar legends are identified as a solar myth, was forced upon me originally during my investigation of Mr. George Smith's translations by my recognition of the probable identity of Isdubar and Samson. This identity, plain as it appears,

I have not seen anywhere suggested; but the ultimate conclusion that the Isdubar legends constitute the record of a solar myth,\* I have since discovered to be in accordance with the opinion of that eminent Oriental scholar and student of the cuneiform inscriptions,—Sir Henry Rawlinson.†

#### Sargon-Moses.

In the Hebrew records at the period of Moses, we reach a time when actual history is blending with myth and legend. There is little doubt of the reality of Moses as a historical personage. His name (*Musd*) is found in Egyptian inscriptions as well as in the Bible. Yet it is evident from the fact that the earliest writing prophets of the eighth century B.C. mention his name but once,‡ that his position and influence were greatly exaggerated by later writers; and from the predominance of magical and miraculous elements in the stories concerning him, that the record is by no means reliable. It is quite likely that the account of his concealment by his mother in an ark of bulrushes is wholly mythical, a similar legend being related of the Akkadian king Sargon, who lived about three hundred years before the time of Moses. A fragmentary inscription of Sargon, discovered and translated by Mr. George Smith, reads as follows:—

"I am Sargon, the powerful king of Akkad.  
My mother was a princess; my father I did not know.  
A brother of my father ruled over the country.  
In the city of Azupiranu,  
Sitting on the river Euphrates,  
My mother, the princess, conceived me.  
In difficulty she brought me forth.  
She placed me in an ark of rushes;  
With bitumen she sealed up my exit.  
She launched me upon the river;  
The river did not drown me.  
The river bore me onward;  
To Akki, the water-carrier, it brought me.  
The water-carrier, in tenderness of bowels  
Lifted me out of the river.  
The water-carrier as his child brought me up.  
The water-carrier made me his husbandman,  
And in my husbandry Ishtar prospered me.  
Forty-five years the kingdom I have ruled;  
The people of the dark races I have governed."

The name *Sargon* means "the established," or, as we should say, the *de facto* king; and both the Assyrian and Akkadian Sargons are known to have been usurpers. This story appears very much like the invention of the king after he acquired power, in order to establish the claim for his descent from a royal line. It would seem to indicate that Sargon wished to convey the impression that the former king, being his uncle and fearing his rivalry or claims upon the throne, desired to destroy him in his infancy, and his mother took this method of saving his life. The alleged length of his reign corresponds somewhat with that of the leadership of Moses. These correspondences are evidently recognized by Mr. Smith, who terms Sargon "the Babylonian Moses."§

#### Oannes-Jonah.

The story of Jonah and the whale has long been a stumbling-block in the way of those who argue for the plenary inspiration and literal interpretation of the Old Testament. According to Kuenen,|| Oort,|| and other liberal critics, the book of Jonah was not written until after the time of Ezra; and there is no evidence that the ninth-century prophet, Jonah the son of Amittai, ever preached or prophesied in Nineveh. The legend of the whale, or "great fish" as the Old Testament calls it, was probably suggested to the unknown writer of the book by the sculptured representations of the god, or mythical being, *Oannes*, who is always pictured with the trunk and limbs of a man, emerging, as it were, from the body of a fish.

In the works of Berossus, the Babylonian historian, who gathered up and translated into Greek many of these ancient legends, mention is made of this composite being, half fish and half man, who was supposed to have risen out of the sea and taught the Babylonians all their science and learning. The legend passed over into Assyria, and the sculpture is common in the ruins of Nineveh and other Assyrian cities. The similarity of the names, *Oannes* and *Jonah*, and the reverence in which *Oannes* was held by the Ninevites and Babylonians, served the purpose of the Hebrew writer; and out of this mythical representation he probably evolved the story of the prophet and the fish. It was characteristic of the Hebrews to think that "no good thing could come out of" Nineveh, or go into it, unless sent there by Yahweh, their god. The writer of the book of Jonah seized upon this legend and gave it his own interpretation, in the same spirit in which Paul afterwards declared unto the Athenians "the Unknown God," to whom they, in their great religiousness, had erected an altar.¶

#### The Relation of the Chaldean to the Hebrew Legends.

Presuming that the marked similarity of these early Chaldean legends to those embodied in the Pentateuch is noteworthy that Herakles, or Heracles, the incarnate sun-god of Greek mythology, was identified with Samson by so eminent a Christian writer as St. Augustine. See *History of Rationalism in Europe*. By W. E. H. Lecky.

†Cuneiform Inscriptions of Western Asia. By Rawlinson and Norris. Scholars have also traced the story of Nimrod to an ancient Babylonian myth; a writer in the *New American Cyclopædia* declaring that "he is supposed to have been the chief of Semitic theology answering to the Orion of the Greeks, and in Hebrew astronomy to the constellation of that name." (Article Nimrod, *Appletons' Cyclopædia*.) At all events, we must consider his history as merely generically impersonal and unhistorical.

‡Micah vi., 4.

§Assyrian Discoveries.

||*History of the Religion of Israel*. By Abraham Kuenen. And *Bible for Learners*. Vol. II. By Dr. Oort.

¶For a curious combination of the Hebrew story with the Greek myth of Laomedon and Hecuba, see Tyler's *Primitive Culture*, Vol. I. p. 330. For similar "civilization myth" of the Incas, see p. 354. The fish story is based on a sun-myth. See *Myths and Myth-makers*. By Prof. John Fiske. p. 77.

teach is now evident, and that the unchallenged testimony of eminent scholars, whether of Orthodox or Liberal faith, as to the age of the Chaldean narratives is admitted as conclusive, and discarding as wholly irrational and unsupported the current Orthodox theory of a pre-biblical and pre-historic supernatural revelation, there seem to be only two hypotheses on which to account for this remarkable agreement. Either the Chaldeans and Hebrews arrived independently at this information, whether it be fact or legend, concerning the cosmogony of the universe and the early history of mankind, the one unaided, and the other, as it is claimed, by miraculous inspiration,—a supposition not very complimentary to the Hebrews or to the inspiration theory,—or, discarding the notion of miracle, the Israelites themselves borrowed these legends from Chaldean and Assyria, weaving them into the Bible narratives, with such changes of names and circumstances as were suggested by the different purposes which animated them and the varying conditions under which they wrote.

Upon this question, Mr. George Smith, a very conservative investigator, thus testifies:—

"Did either of the two races, Jews or Babylonians, borrow from the other the traditions of these early times, and if so, when?"

"There is one point in connection with this question worth noticing: these traditions are not fixed to any localities near Palestine, but are, even on the showing of the Jews themselves, fixed to the neighborhood of the Euphrates valley, and Babylon in particular; this, of course, is clearly stated in the Babylonian inscriptions and traditions."

"Eden, according even to the Jews, was by the Euphrates and Tigris; the cities of Babylon, Sarracha, and Sippara were supposed to have been founded before the flood. Surippak was the city of the ark, the mountains east of the Tigris were the resting-place of the ark, and Ur of the Chaldees the birth-place of Abraham. These facts, and the further statement that Abraham, the father and first leader of the Hebrew race, migrated from Ur to Haran in Syria, and from thence to Palestine, are all so much evidence in favor of the hypothesis that Chaldaea was the original home of these stories, and that the Jews received them originally from the Babylonians."

"It is possible"—says Dr. Oort—"that when the Israelites came into contact with the Syrians and Assyrians, they picked up a certain cosmogony from them, and that the writer of this narrative (of the creation) worked it up in accordance with his own ideas, and gave an Israelite tinge to the stories."†

A recent writer in the *Pall Mall Gazette*, combating the view which holds the Chaldean records to be in some mysterious and incomprehensible way corroborative of the historical accuracy of these early Bible narratives, declares:—

"The early Hagiological literature of the Hebrews is now shown to be a local version of a literature extensively diffused over the whole of Middle Asia. That part of it written in Phœnician characters was never lost, and was widely diffused in spite of the varying fortunes of the race which preserved it. That part of it which was written in cuneiform letters on stone perished for awhile when the great cities of Mesopotamia were overthrown; but, now that it has been recovered by modern learning, it proves to set forth substantially the same legends which have been so long and so familiarly known to us...."

"If there had been no Old Testament, several of the marvellous, supernatural stories which Mr. George Smith interpreted from the fragments of stone which he pieced together would have been at once set aside as having no claim to be received as historical truth, whatever else might be their interest. They would have been classed with the Hagiological literature spread in many diverse forms over the vast country of India, or with the legends which fill the infancy of Greece or Rome."‡

This seems to be the only rational conclusion to which the unbiased student of this literature can come. Even if we should accept the Mosaic authorship of the Pentateuch, we would still be compelled to admit that these legends, existing and committed to writing before the time of Abraham, and refreshed in the recollection of the Hebrews by each subsequent contact with the Assyrians, must have been thus communicated, and handed down from generation to generation. But few writers with any pretence to scholarship now fail to concede that, even if Moses was the original writer in the Pentateuch, there is conclusive internal evidence that it was reviewed and greatly augmented by a later hand.

It is noteworthy that we have, in the Pentateuch, different and contradictory versions of some of these legends, including the accounts of the creation and the flood. Dean Stanley concedes that the two accounts of the creation "differ at nearly every point of time and circumstance."§ The older, resembling least the Chaldean traditions, is in the manuscript of the Yahwist writer, while the nobler and simpler

[CONCLUDED ON PAGE 331.]

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING JULY 5.

Charles Collins, \$3.40; Joseph Post, \$1; Wiley Britton, \$1; O. Clute, \$5.50; D. F. Henderson, \$1; A. Williams & Co., \$3.88; C. Butcher, \$3.50; Dr. B. C. Johnson, \$5; John Ahrens, \$1.50; Harry Grundy, \$5; Courtlandt Palmer, \$1.89; Joseph E. Peck, \$2; W. W. Spaulding, \$5; R. Marston & Co., \$30; N. D. Watkins, \$3.20; C. F. Baxter, \$3.20; E. A. Maloy, \$1.50; A. B. Bradford, Jr., \$1.

\*The Chaldean Account of Genesis. By George Smith.

†The Bible for Learners. By Dr. Oort.

‡Pall Mall Gazette, November, 1878.

§Address at the funeral of Sir Charles Lyell.

\*Records of the Past. Vol. I., p. 167.

†Records of the Past. (Rev. A. H. Sayce.) Vol. I., p. 167.

‡Religion of Israel. By Dr. A. Kuenen.

§Appletons' Cyclopædia. Article "Babylonia."

¶The Great Dionysiac Myth. By Robert Brown, F.S.A.

¶"Adonis is simply a Semitic divinity, imported into Greece." Myth and Myth-makers, by Prof. John Fiske, p. 204.

¶Dian-nis (Sk. Dyonysia) was the child of Day and Night in an ancient Aryan myth. See M. x Müller's *Origin and Growth of Religion*, p. 268, note 4. The identity of these names, and many other facts, seem to point to a pre-historic unity of the Aryan and Semitic peoples.



# The Index.

BOSTON, JULY 10, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLDO Office, No. 35 Monroe Street: J. T. FRY, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
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## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of Liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 3, 1879.

### UNITY OF SPIRIT.

It will be perceived from what has gone before that there are certain general principles essential to the coöperation and unification of rationalism, in order that it may become the religion of humanity. These simply and succinctly stated are, first, comprehensiveness; second, absolute reason; third, purity. Of course there is much implied in this summary which a strict definition of the terms employed might not include. But these, under all circumstances, irrespective of special issues and phases of development, must constitute the fundamentals of a new order of life and thought designed to supersede what has existed. They are the *sine qua non* to the fulfilment of all such aspirations and aims. Without them as inherent ruling and shaping principles, there can be no great inclusive and progressive combination of radicals. They must be content to exist very largely as hostile camps, and wear their energies away in criticism and destructive effort. They must pursue their course according to their special idiosyncrasies, in a more or less desultory and unmethodical way, without harmony or concert of action, and leave much of the noblest and most pressing work of the world, which none are so well fitted to execute as themselves, to be performed by clumsy theological methods and in the spirit of sectarian selfishness and narrowness.

It is plain, therefore, that the first thing needed in order to secure to rationalism its greatest practical effectiveness, to render it the all-conquering and subduing movement of the future, is a more sympathetic and fraternal relation among its constituency. The Church affords in its history and present condition a striking illustration of this. The great weakness of the Church in modern times, in its efforts to conquer the world, has consisted in its sectarian divisions. There was a period when its dominion was everywhere supreme; when its restless tides, mighty as the engulfing waves of the sea, swept before it all opposition. We should not wish for that time to return. The present we believe to be infinitely superior. It was one of gross darkness, ignorance, cruelty, and superstition. But there was one great characteristic of the Church of that time which we may contemplate with instruction. It was that of universality, system, a harmonious order of action. It is this which gives to the transmitted, existing, organized type of the Church of that time the stupendous sway and influence which it exercises in the modern world.

Is there not in this example of the past, nay of the present also, a hint for rationalism to-day? The secret of power and conquest in this particular is the same for it that it was in the Church of the Middle Ages. We are aware that there are those whose rationalism is so irrational that any analogies drawn from religion of any description, or suggestion of instruction from such a source, for the promotion of the ends of rationalism, is pretty sure to put them into a state of excited mental and spiritual perturbation that renders it hopeless for one to try to make them see what else were most obvious. They forget that there are certain principles in the world that operate the same even under opposite conditions, and that whereas their operation in the one instance may be unequivocally pernicious, in the other it may be most beneficent. The principle of unity, then, we maintain must be in the future, as it has been in the past, the first prerequisite of power and progress. Sectarianism in rationalism is as disastrous to its progress and prosperity as sectarianism in the Church to the triumph of Christianity. Let us not be misapprehended. Far be it from us to advise or desire to blot out the distinctions of the different forms of rationalistic development at present existing. This would be to do away with rationalism itself. It would be discarding what is its chief glory, its superlative excellence.

The infusion of such a spirit into rationalism as we have indicated would not militate in any degree against the freedom or diversity of its development. It would induce only greater reciprocity of ideas and sympathies among its different divisions and representatives. Instead of the detached and isolated forces of an army fighting as it were at random, it would become consolidated and organized into a mighty power capable of hurling itself against the strongest points of the foe with damaging effect, and moving ever forward to victory under the animation of one uniting principle and spirit.

The old systems, against which we are contending, yet so ineffectually and feebly in comparison to what we should, understand this. They see in what our weakness lies. They see that we are distracted and

divided. They remember the adage, "Divide and conquer." They contemplate us in view of this aspect of our condition with taunt and derision, and declare rationalism incapable of unity and coherence. Nor can it be otherwise until rationalism can understand itself better, and rise up to the height of a more genial and generous spirit, a grander and more comprehensive vision. At present, one of its most distinctive tendencies is to shut itself into isms (more or less exclusive) of one sort or another. It is Spiritualism, Materialism, Positivism, Socialism, and others innumerable. Now why should there not be some grand inclusive system of confraternity, in which all these bodies, in substantial accord, as they are, in the main great principles of rationalism (renouncing, as they all are, the old modes of life and thought, with eyes looking forward to the new order of the future), might find fellowship, strength, and consistent action?

What is it that hinders a consummation so devoutly to be wished? Is it not in too large a degree the same spirit of narrowness and intolerance which exists in the churches and against which radicals have so relentlessly and justly poured forth their assaults? Is it the assumption of rationalism that it is more reasonable than the churches; yet who more unreasonable than some radicals? Who more brain-cracked, wild, and impractical? Who have consumed their energies in more profitless pursuits? Who have been more misled into foolish, and worse than foolish, theories and courses of action?

Is there not a tendency too often, even among its most intelligent and earnest representatives, to give their chief attention and thought to mere quibbling and petty criticism,—the mere anise and cumlin, if we may use a Scripture simile,—and to neglect the more important considerations and appeals of the great movement with which they are identified? Indeed, so intense and chronic is this propensity that such persons seem to display, not unfrequently, greater pleasure in thus antagonizing the noblest workers and leaders of humanity, through insignificant and puerile exceptions to their positions or total misapprehension of them, than in giving them sympathy and cheer in the directions toward which they are aiming. What is the corrective? In what is the hope of eventual triumph for the cause of rationalism over embarrassments and obstructions like these?—in what but in a more general diffusion of intelligence among radicals, of broader thinking; the development of an increased and increasing spirit of reciprocity and coöperation; the acquisition of stronger and even truer leaders; the subjection of it always and everywhere, irrespective of whatever its form or name may be, to the severest tests of science and absolute reason?

### AMERICAN LIBRARY ASSOCIATION.

This is an age of conventions. There is no sign more obviously indicative of its intense mental activity than the number and variety of them. Indeed, they have become regarded as the almost indispensable concomitants of every cause that aims to arrest public attention and secure in a large degree its interest. When we consider, therefore, the importance of books and reading, their intimate, incalculable, and all-pervading influence, their relation to the highest culture and experience of human nature; when we consider also the stupendous magnitude to which libraries, the depositories of these resources, have grown, and especially some of them, and the responsibility of those whose business it is to superintend them,—it is not strange that there should have been felt the need of just such a gathering as that witnessed in this city last week.

The convention of the American Library Association, however, possessed a claim upon public interest apart from its intellectual character and professional and technical objects. It was not for the purpose simply of considering the care of libraries, and securing coöperation and counsel among librarians, the benefits of their respective experience, immensely important even as these would have been alone; but it embraced more popular aims. Its sessions were held at different educational institutions of the city, thus enabling those in attendance to visit these places of interest in the regular course of the meetings. The occasion was one of great importance in respect to books and reading in all their practical bearings. How to make libraries most valuable to the general public, what were the best books for children's reading, and the estimate to be placed upon works of fiction, and various correlative subjects were discussed with rare ability. It was one of the things which Boston enjoys and believes in; that



is sure to enlist the sympathies of the most cultured and intellectual of its citizens: and when that is the case, there is little doubt about the character or success of the occasion, whatever it may chance to be.

#### THE GARRISON MEMORIAL.

The subscription fund for the memorial to William Lloyd Garrison in the city of Boston appears to be progressing favorably. Mr. Kidder, the committee's treasurer, reported at the end of the first week nearly two thousand dollars subscribed. This was in response to the newspaper advertisements and without the aid of any soliciting agents. It was a great relief to many of the warm believers in the grand beneficence of Garrison's career to find that this movement was on foot. It was beginning to seem as if Boston were going to let her great philanthropist pass away without any adequate recognition of his worth. The inquiry was anxiously put, Will not the city summon a public meeting to his memory, as in the case of those who have done her distinguished honor and service? For though Garrison never held public office, he was more than a statesman. But meantime this movement for "some form of memorial" has been organized and has evident strength. That it will succeed, there can be no doubt. A public meeting may be fitly held by and by in connection with it, though I am not aware that there is any such intention. But it would certainly be a good thing thus to declare and emphasize the meaning of the memorial to the younger generation of Boston.

What form the memorial shall take is not indicated, and probably is not yet determined. It is a problem, of course, the solution of which will depend in a large measure on the amount of the funds subscribed. And yet it is a problem that may be profitably discussed, especially by those to whose hearts and judgments Mr. Garrison's honor is very dear. This latter class of persons, those who believed in Garrison for the special direction and quality of his work as well as for the heroic elements of his character, will at first most naturally think of some form of memorial which shall continue the special philanthropic service of his life; some endowment, for instance, in a college, or some kind of institution by itself, designed for the education and progress of members of the race which his labors so largely contributed to setting free. Thus his very life-purpose and work would be perpetuated in his friends' memorial of him, to the lasting benefit of those wronged children of humanity for whom he lived. And this would seem, therefore, the kind of memorial that would best harmonize with his own wishes, and almost the only form that his spirit, so severely averse to everything that savored of mere ceremony and outward honor, could tolerate. Not a few of those who labored with him in the anti-slavery struggle would shrink, indeed, from the thought of anything like a mere statue of the man, such as is erected to scores of public men of one kind or another every year, as an adequate memorial to William Lloyd Garrison. It is so easy to get a marble monument or a statue in bronze, and Garrison's was so rare a character, and service like his comes so seldom in a century!

But, on the other hand, it is to be considered that anything like an adequate memorial of him in a beneficiary institution would require a colossal sum of money, such as is never raised simply for honoring a fellow-citizen, but only when other motives are also made a basis of appeal. The men to whose memory institutions are erected are generally those who have spent their lives in amassing immense fortunes, and at death, having no further use for their acquisitions, then bequeath them thus to perpetuate their own names. Garrison's name will be perpetuated without any monument. History will take care of that. What is wanted is some kind of memorial that will perpetuate the moral of his life as an incentive to virtue in coming generations. And to do this does not require the wealth of a Peabody or of a Johns Hopkins. Even to establish a beneficiary fund for the exclusive aid of colored students in Harvard University, or to endow a professorship in Garrison's name in the Hampton Normal Institute for colored students, near Fortress Monroe, which might be fitting things to do, would require a very large sum of money properly to meet the requirement; and even then the special object sought would not be kept in coming years conspicuously before the public eye, but would be gradually lost to public knowledge in the general interests of those institutions.

What, then, should be the form of the Boston memorial to Garrison? That it should not be a simple statue to the man in marble or bronze, morally

majestic as the figure might be made, will, I think, for the reason above suggested or some other, be ultimately decided. It will, I think, be equally decided that it must take the form of a work of art, so as to keep the one desired object distinct and single before the public mind. And what will be required in a work of art will be not only the story of Garrison's moral and mental character, but the story of his life-service; that is, a large historical painting or a group of sculptures. Much might be said in favor of a picture, in the hands of the right artist (and Boston, of course, would not fall here), because especially of the greater freedom and larger scope permissible in the grouping. But a picture, though in a public room, is not easily and always accessible to the public eye. On this account a group of statuary is much better. And let it stand on Boston Common or in the Public Garden, where the people congregate and traverse to and fro, and where, on all days and in all weathers, it will tell to all beholders the story of Garrison's forty years' moral leadership in the anti-slavery conflict of this country.

Nor let it be objected that the city is to have, through the munificence of Mr. Kimball, a cast of the fine emancipation-group that stands in Lincoln Square, Washington. For the grouping need not follow the design of that work, to tell another phase of the story; and besides, if Boston is to have that group which perpetuates Abraham Lincoln's part in the act of emancipation, all the more should it erect another to the moral heroism of Garrison, who created the public sentiment that made Abraham Lincoln and the Proclamation of Emancipation possible.

W. J. P.

#### PERSONAL ITEMS.

JAMES E. MURDOCK, who is in his sixty-eighth year, is about to return to the stage.

EDWARD EVERETT HALE, the author and preacher, was made a D.D. at Harvard College this year.

MRS. MARY A. LIVERMORE addressed the Parker Memorial Society of this city, Sunday, June 29.

MR. W. S. BELL, the radical lecturer, is in the West. He was to speak at St. John, Ill., July 6.

MRS. FAWCETT, the wife of Professor Fawcett, is lecturing at Oxford, Eng., once a week, to ladies, on political economy.

MR. LONGFELLOW is reputed the best oral linguist in the country, speaking most of the modern languages with fluency.

HUXLEY has just received from Cambridge, Eng., the distinction of D.C.L. Darwin was awarded the same honor at Oxford last year.

MR. F. H. HINCKLEY, of the Free Religious Society, Providence, R.I., is filling an engagement for three Sundays at Florence, Mass.

MISS TAYLOR, daughter of Bayard Taylor, has translated a play in Germany which is being represented with success in that country.

THE PAINFUL intelligence reaches us, just as we go to press, that Mr. O. B. Frothingham, now in Paris, is thought, by his medical advisers there, to be in danger of paralysis.

RALPH WALDO EMERSON was elected an honorary member of the International Congress of authors that met in London a few days since. M. D. Conway was present as a looker-on, but Victor Hugo, who presided last year, did not come nor send the reason why.

MRS. JOSEPHINE BUTLER, who has been active in endeavoring to effect, in England, a repeal of the act for the legal regulation of vice, in which agitation Mr. Garrison took a hearty interest, writes that the intelligence of his death was received there with profound sadness.

REV. J. S. THOMSON, who was for a year or two settled over the Free Religious Society of New Milford, Pa., and has been more recently the preacher of the Free Congregational church of Bloomington, Ill., has dissolved his connection with the latter. Mr. Thomson has interests in England, his native country, which require his presence there, whither he sailed with his wife on Thursday last.

MR. B. F. UNDERWOOD met with some difficulty recently in lecturing at Pittsburgh, Pa. An attempt was made by some intolerant persons of the city to prevent him, to whom the mayor lent his influence. Nevertheless Mr. Underwood's friends secured him a hearing. One of the city papers said: "The discourse was an elegant and masterly presentation of the subject of materialism, and what it teaches in opposition to the doctrines of Christianity."

THE VENERABLE wife of a celebrated physician, one day, casting her eyes out of the window, observed her husband in the funeral procession of one of his patients, at which she exclaimed: "I do wish my husband would keep away from such processions. It appears so much like a tailor carrying home his work!"

DOTING MOTHER: "Yes, I shall be happy to give you the wages you ask, but I shall expect you to love the dear children." NURSE: "I shall be very happy to do so, ma'am; but of course that would be an extra."

[CONCLUDED FROM PAGE 328.]

narrative is traced by the author of the book of Origins.\* Accepting the natural explanation that the older versions had been modified to a greater extent, as would be inevitable if handed down from an earlier period in unwritten tradition, while the later accounts would naturally follow more closely the Chaldean version, owing to the immediate and intimate contact of the two peoples during the captivity, these facts are seen to substantiate perfectly the positions of Kuenen and the Dutch school of Biblical critics as to the age of the different Pentateuch documents.

Moreover, we are told by Jewish writers in the Babylonian Talmud that the Jews called their written characters *Assyrian*, and that they were brought with them from Assyria.† This fact lends additional evidence to the intimate relationship of Assyria with the early Bible literature. Bowls and cups of terra cotta were discovered in Babylonia by Mr. Layard, containing inscriptions in Hebrew, written in a character resembling the Syriac and Palmyrene, some of which answer precisely to the description of the most ancient Hebrew letters in the Babylonian Talmud. "These," says Mr. Layard, "must have been written long prior to any ancient Hebrew or Chaldean manuscript now in existence."‡

We know that from the ninth century B.C. until after the captivity, the relations of the Hebrews and Assyrians were most intimate. During the greater part of this time, until the destruction of Nineveh, the Hebrews were tributary to the Assyrians, and must have learned something of their literature and legendary lore. It is probable that the earlier Genesis stories were transferred during this period, while those embodied in the book of Origins, the later Levitical redaction of the Law, came from the closer contact of the Babylonian captivity.§

We can accept no other conclusion, therefore, than this: That the cosmogony and early legends of the Bible originated in Babylonia or Chaldea, and were borrowed thence and through Assyria by the Hebrew writers. The Chaldean god Bel or Elu, called "the father of all the gods," is identical with El, the early deity of the Hebrews. In the inscriptions he is sometimes called *Bel Sadi*; literally, "a mountain," or "a rock," which corresponds with the Hebrew *El Shaddai*, a name indicative of strength and might.

The desert of Sin and Mount Sinai, renowned in the story of the wilderness wanderings of Moses and his people, derive their names from Sin, the moon-god of Chaldean mythology. *Tubal-cain*, named in Genesis as the first worker in metals, is identical with the Chaldean *Bil kan* and the Greek *Vulcan*, the god of metals, fire, and smiths. The word "*cherub*," used in the later writings of the Old Testament, is not of Hebrew but of Aryan origin, and entered the Hebrew literature through Babylonia.

As the Isdubar legends are traceable to a solar myth, so also the creation legend probably grew out of a mythical representation of the dawn of day, when the darkness of night yields before the morning twilight, making everything gradually distinguishable, while the animals first make themselves heard and seen, until at last man comes forth to pursue his labors.¶ The precedence given to the moon over the sun in the Chaldean version thus marks it as the earlier and purer form of this legend of the dawn.

In the story of Cain and Abel we have still another legend, the purpose being simply to describe that period in social evolution when the shepherd-nomad was compelled to give way before the husbandman, the representative of a higher civilization. The Hebrews, having hardly emerged from the nomadic condition, represented this social era as a tragedy and the conquering husbandman as the first murderer. The word *Cain* means "gained," indicating the successful result of his competition, while the word *Abel* means "evanescence," thus fitly describing the instability of a nomad population.

It is well known that as the early races of mankind outgrew the lower forms of ancestor-worship and fetishism, the first objects of wonder and worship were the broad expanses of the heavens, the sun, the moon, and the stars. Imagination traced in the midnight skies the figures of the constellations, peopling the visible heavens with gods and goddesses, translated heroes, and the forms of various animals. To account for them, and for the movements of the heavenly bodies, the alternation of day and night and the changes of the seasons, these legends gradually grew into being. An uncultured people like the early Hebrews, coming in contact with the higher civilization of Chaldea and Assyria, hearing these stories, but only imperfectly comprehending their meaning, transferred them, variously distorted by alteration, into their sacred literature. That they should do this, is neither blameworthy nor unnatural; but how pitiful is that prostitution of intellect and reason which requires Christendom to-day to accept these legends as the facts of history and science!

Very beautiful are some of these old stories with their whisperings of truth, when we are permitted fearlessly to interrogate them and to appropriate their real meanings. Because the Hebrew writers dressed up their early religion in these second-hand legends of the Pentateuch, we should not therefore hasten wholly to condemn them. These stories were the inheritance of Abraham as well as of the Baby-

\*History of the Religion of Israel. By Dr. Abram Kuenen. †Tract "Sanhedrin"—Babylonian Talmud.

‡Nineveh and Babylon. By Austin H. Layard, M.P.

§Prof. Max Müller pronounces the ancient Babylonian language to be "closely allied" to the Hebrew; a "cognate, and in some respects more primitive," tongue.—Science of Religion, p. 9.

¶The Bible for Learners. By Dr. Oort.



Ionians; the Jews had as much right to appropriate them as the Assyrians.

Should we not be thankful that the old notion that God once had a "chosen people," to whom he made a special and exclusive revelation while all the rest of the world was left in darkness, is no longer tenable? Every advance in science and critical scholarship and civilization helps to demonstrate the truth that no part of the universe has ever been neglected by the ever-working Power that makes for beauty and order and righteousness; whose constant method of evolution is revealed alike in the development of a world out of the primitive fire-mist and in the growth of the literature, religion, and civilization of a people. The Bible will be more interesting and more useful, and not less, when it is seen clearly that it is a purely human literary product, the natural revelation, in common with the loftier literature of all the world, of God in man, rather than the supernatural revelation of God to man.

We may not, therefore, worship it as a fetish, or regard it with superstitious veneration; but study it rather, because it is purely natural and human; because many streams of life have converged to swell its tide of religious progress and development; because Chaldean, Egyptian, Persian, and Greek have all contributed to form its literature. So doing, we shall read between the lines a larger charity, a broader conception of the brotherhood of man, than it is possible to derive from the past interpretations of an exclusive supernaturalism.

Reading in this spirit, in the sunlight of reason and critical investigation are dissipated not only the waters of a mythical deluge,\* but also those darker waters of superstition which have their fountain in the current interpretation of the Bible stories of the fall of man and the total depravity of human nature. Traced alike to their source in these ancient Chaldean myths, it is a monstrous anomaly of unreason that they should longer rest like an incubus upon the religion, the hopes, and the aspirations of mankind.

Nor is it possible that in discovering the genesis and determining the character of these ancient myths, we should destroy anything that is really good or helpful in the Bible writings. Truth only is saving; falsehood—error—is always destructive, both to the intellectual and to the moral nature of man. Seeking the truth, therefore, in all sincerity, and without preconceptions, we cannot err if we "test all things thoroughly, and hold fast to that which is good."

#### BOSTON CO-OPERATIVE STORE.

The first annual meeting of the shareholders of the Boston Co-operative Store was held in Stacy Hall last evening, June 19. The Hon. Josiah Quincy, who presided, made a short address. He congratulated the gentlemen on the position of the enterprise. The capital stock had been all paid in and the store opened. The number of customers who were not members had far exceeded the expectation of the managers, and it only needed that the members should patronize their own store to render success certain. After explaining the system on which the store is run, Mr. Quincy said: The members of your association now represent five hundred, and will soon, probably, one thousand families. The united custom of these would be a great object to dealers. By dealing through the store, the purchaser can thus secure a commission. For instance, a milk dealer, to obtain the custom of such a store, will sell milk at the usual price of six cents, and agree, on presenting his bill at the store for payment, to receive but five, thus in fact giving the customer, through the store, a reduction of a cent a quart. A similar arrangement can be made with dealers in coal, provisions, boots and shoes, clothing, and, in fact, with retail dealers in all branches. After speaking of the benefits of co-operation, he said: How can its advantages be most effectively extended? The Legislature at the last session authorized such associations to hold a capital of \$100,000. To enable the very poorest to avail themselves of its benefits it is proposed to adopt the English custom to allow any one, on depositing a small sum, say twenty-five or fifty cents, to have the full dividends on his purchases, which are carried to his credit, but not paid until they amount to \$4, when a share is issued. The Boston co-operative store is now in a position that enables it either to assist other stores, by acting as a purchaser for them, or by establishing branches. To establish a branch store it would be necessary that four or five hundred shares, at \$4 each, should be taken by a sufficient number of persons to insure a reasonable amount of custom. When established, the new shareholders would have the same profits as the old. Charitably disposed persons can benefit the industrial classes, while benefiting themselves, by purchasing at these stores. Every purchase increases the profits, for the larger amount of goods sold the less per cent. of expense to the buyer, and the greater the per cent. of the dividends. The managers of factories in our large manufacturing towns, by aiding and encouraging the formation of such stores, will in a considerable degree compensate for the reduction of wages they have been compelled to make, by reducing the cost of the necessities of life. Your organization has already produced much good. Applications for your by-laws have been received from all parts of the United States. Probably more than fifty stores have been, or soon will be, opened in consequence of your example, and this most comprehensive scheme of benevolence, resting on self-help and material assistance, become general throughout the land.—*Boston Advertiser*, June 20.

\*The story as illustrative of solar mythology may have gathered around, and intermingled with, the tradition of some local "Mill River" disaster in the Euphrates valley. The probability is, however, that there are absolutely no historical elements traceable in it.

## Communications.

### THE CHURCH AND EDUCATION IN FRANCE.

Mr. Theodore Stanton, son of Mrs. Elizabeth Cady Stanton, in an essay on Education in France, read before the alumni of Cornell University during the recent Commencement week at Ithaca, speaks as follows of the influence of the Church on the public schools of France:—

"Perhaps the greatest lesson taught us of the United States by a study of the educational system of France is the ineffable danger to sound education arising from the union of church and school, from the intrusion of sectarianism on the public schools.

"Let us see what footing the Church—and more especially the Catholic Church—has in the State schools of France. A leading educator of France, speaking of Guizot's law of 1833, which laid the foundation of the French primary-school system, says: 'The first object of primary instruction is moral and religious. In virtue of this opinion, accepted by all subsequent laws and faithfully observed under every régime, religion, in France, has always formed a part of the instruction in the primary schools.' The Academic Council of the Academy of Paris, in recommending, during the empire, a list of books to the teachers of the department, for use in the primary schools, gives the titles of not less than eighteen books on religious subjects, most of them lives of Christ, and one of them from the pen of that bigoted fagelman of Rome, the late Bishop Dupanloup. In the list of historical works, ten are on sacred history, and one of them is written by Cardinal de Bonnechose. In the Superior Council for 1878—the great State board of education—I find the names of two Catholic cardinals, two Catholic bishops, and two minor Catholic prelates, two Protestant ministers and a Jewish rabbi. In the Academic Councils—and there is one for each of the seventeen academies—are three or four Catholic dignitaries and often a Protestant minister and a Jewish rabbi. The Departmental Councils—and there is one for each of the ninety departments—have about the same number of ecclesiastical members. In the primary schools, a figure of the crucified Christ is always before the eyes of the children, and the catechism and sacred history are among the regular studies. In the lycées the students are also drilled on sacred history, generally written in Latin.

"Thus we see what a hold the Church, and especially the Romish Church, has on the State system of France. Yet from the very beginning, the Church has used its power, not to build up the State schools, but to pull them down. It has been a virus which has ever threatened the system with death, a dangerous foe within the camp, a sworn enemy of sound education, a secret plotter against the University of France. Even since the State, listening to the plausible arguments of the Catholics against its monopoly of instruction, has yielded to their demands and recognized the principle of liberty in teaching,—the Church still pronounces the State schools the curse of France, and goes to work to build up a system of its own, with the secret hope of eventually undermining the State system.

"And now the liberals, the republicans of France, perceiving too late the primal error of ever admitting the Church into the State system, are endeavoring to root it out and to make the State schools entirely free of all Church influence. This is the aim of M. Jules Ferry's educational bill, now before the Chamber of Deputies, which the Catholics of France, with the Bishop of Aix at their head, are to-day fighting tooth and nail.

"What a lesson should this be to America never to suffer any religious denomination to intrench itself within the portals of our public schools, and how it should strengthen the hearts of us of Cornell to battle on more vigorously than ever before, to drive out from our universities, where it has too long held sway, this same deadly foe of a broad and honest education."

#### THE "CONSENSUS OF THE COMPETENT."

##### EDITOR INDEX:—

I cannot discern any ultimate or practical difference between an "Individualist" and a "Consensus-of-the-Competent"—ist. I cannot see how any one seeking to do right, no matter what he calls himself or what others call him, can avoid in any case judging for himself; nor yet how he can at the same time avoid trying to act according to the "Consensus of the Competent." To say that an "Individualist" is endeavoring to do right when he is doing that which he knows is disapproved by the judgment of those whose competence of judging he recognizes obviously involves an absurdity. On the other hand, could Mr. Abbot himself do what his own judgment and conscience disapproved, and yet claim that he had done right? For suppose he interposed the plea that he had acted in obedience to the "Consensus of the Competent," what would he answer when asked why, of all others, he took those to be the "competent" whose "consensus" opposed his judgment and outraged his conscience?

No one who desires "his own private judgment" to be trustworthy will fail of making the general judgment of the wisest, so far as he can, a factor in its formation and criterion of its correctness; at the same time, the person who aims to have his conduct conform in any degree to the "Consensus of the Competent" will, in every instance, have to exercise and depend upon "his own private judgment" for determining who are the "competent" and what is their "consensus,"—the very questions in every case that cause all the difficulty.

I am further than Mr. Abbot himself, perhaps, from being an "Individualist," if to be one is to ignore or undervalue public sentiment. For I not only hold (as I understand him to do) that ascertained public sentiment is the highest test in morals, but I hold (as I don't exactly understand him to do) that public sentiment makes all the morality there is. Nevertheless, as I also believe that one's primary and ultimate reliance must be upon his own private judgment (and that nothing can ever take precedence of it), it is allowable, perhaps, for me to reply to the *ad rem* question Mr. Abbot so pointedly puts to "any Individualist," viz.: "Did not Freeman, on your own principle, have an undoubted right to murder his child in obedience to his own private judgment in morals?"

As "murder" is always the *wrongful* killing of a human being, Mr. Abbot's question is such a one that an answer thereto, if as categorical as the question itself, is bound to be in the negative or else constitute the absurdity there is in affirming that Freeman *rightfully* did *wrong*. Assuming, however, that Mr. Abbot's using the word "murder" rather than "kill" was a mere inadvertence (which my perfect confidence in his fairness warrants me in assuming),—my answer to his question is that Freeman's right only extended to the free exercise of "his own private judgment," and that, like the rest of us in every matter, he had to exercise it at his own private peril. Which peril, not the guilt of the horrible error he fell into, was no greater than it would have been had he been doing his best to be guided by the "Consensus of the Competent"; supposing, indeed, as Mr. Abbot strangely does, that he really was not guided by it.

By the way, Mr. Abbot's answer to Mr. Wright's clear showing that Freeman *did* act in obedience to what he took (or mistook) to be the "Consensus of the Competent" was not, it seems to me, precisely point-blank with the target (and this was one of the cases wherein "a miss is as good as a mile").

He cited the assertion of Freeman himself, that the latter acted in killing his child upon his "conscientious convictions." But I submit that Freeman will have to declare that his "conscientious convictions" in the case were *not* in *unison with* and *produced by* the "Consensus" (contained in his Bible and proclaimed in his church) of those (to wit, the writers of the Bible legends and his guides ecclesiastical) whom he recognized to be the "Competent," before his testimony can help the case Mr. Abbot is trying to sustain.

The only grievance, however, as respects the "Freeman case" that Mr. Abbot takes any account of (judging from the burden both of his question and his replication to Mr. Wright's answer thereto) is not that Freeman killed his own child, but it is that in doing so he acted (as Mr. Abbot supposes) "in obedience to his own private judgment in morals." If he had acted "in obedience to" something or other else, he might have "had an undoubted right to murder [slay] his own child"—seems to be implied; though, as such implication would harmonize imperfectly with *dicta* in other of Mr. Abbot's writings, it would be highly interesting to know what his *dicta* is upon such a supposition,—whether he would maintain that there was no right anywhere either in *case* or *posse* that could, in any contingency, have accrued to Freeman over the life of his innocent child, or whether he admits that if public sentiment and law had been similar in Massachusetts to what they were in ancient Rome, Sparta, and some other communities, Freeman might have had such right.

And if Mr. Abbot or any one, whether an "Individualist" or a "Consensus-of-the-Competent"—ist, will maintain that Freeman's killing of his child was immoral for any other reason than that it is execrated by society (just as it is criminal because condemned by the State), and will assert that public sentiment, not the statutes of Massachusetts or of ancient Rome or Laconia, or of any other community, had not nor ever have had anything to do with the inherent and ultimate right and wrong of a man's destroying his offspring; and that there is something *above* evanescent public sentiment and changeable human laws to be appealed to in such case,—I beg that he in the first place will point out what and where that something is; in the second place, show that that something was not precisely what Freeman did appeal to; and thirdly, show that Freeman did not receive therefrom an assurance as real as he himself is confident of, that he not only had an undoubted right, but that it was his bounden duty, to kill his own innocent, loving, and dearly beloved child! Truly yours, S. J. MATTHEWS.

MONTICELLO, Ark., June 21, 1879.

YOU CAN JUDGE of his condition by the following: "I shay, my frien," can you tell me where the other side of the street is?" "Certainly. Just across the way. Why do you ask?" "Why, because a minute ago I asked another feller the same thing, and (hic) he said this was the other side of the street."

"HOW MANY BODS make a furlong?" asked a father of his son, a fast urchin, as he came home from school. "Well, I don't know," was the reply of young hopeful; "but I fancy you'd think one rod made an acher if you got such a tanning as I did from old Scroggins this afternoon."

AN AGENT who had sold a Dutchman some goods was to deliver them at the residence of the purchaser. The Dutchman gave him the following directions: "You shoost goes behind de church; den you turns up de right for awhile till you come to a house with a big hog in the yard. Dot's me."



## FETISH WORSHIP.

BY THEODORE HOFFERICHTER.

[Translated from the German by HELEN T. CLARK.]

Fetichism has been developed chiefly from the simple worship of Nature. The word "fetich" is Portuguese ("feticão"), and signifies "a magic log or tree-trunk." "Feticão" is derived from the Portuguese "feticaria," or "the power of magic." A large proportion of the African and Indian tribes are to-day given to fetich-worship.

The principal distinction between simple Nature-worship and fetichism lies in the fact that in the former the natural object is recognized involuntarily as the superior power, in the latter the recognition is voluntary. Each chooses his own fetich, while in simple Nature-worship the natural object compels mankind by its own manifest power.

Fetichism is the first step towards a mythology. With it begins the endowment of natural objects with human attributes and personalities. Man makes his gods in his own image whenever he ascribes to natural objects human thoughts, sensations, desires, and actions, and finally the human form itself, and ways of life.

This deifying of natural objects is fetichism. The fetich-worshiper presupposes in the fetich he has chosen the power of warding evil from him, and of bestowing fortune or happiness; in other words, he attributes to the object a sympathetic feeling such as he has for his fellow-beings. He invents for it a disposition like that found in man, but ascribes to it the power of manifesting this sympathy in a marvellous degree and manner.

Fetichism is the first presentiment of the higher significance of the human soul, which is capable of making Nature subservient to itself, of turning the forces of Nature to its own account. Moreover, because it is the first dim presentiment,—not an intelligent recognition, not a rational knowledge,—men lose themselves in a by-path which has been portentous of the future unfolding of the whole religious life of humanity; for this once-trod way is not again abandoned, but farther pursued, and leads continually deeper into error.

The feeling dawns in man that he must bring himself into determinate relation with Nature, upon whom he feels so dependent; that Nature should not be so aloof from him as in the simple form of Nature-worship, but must be made servicable to him.

He is not yet conscious, however, that it is his privilege to bend her powers to his needs and aims; so he transfers his own capabilities to some one special object which he finds occasion to admire, and out of this object he creates his idol.

In fetichism, Nature ceases to be mere Nature; she takes on a foreign quality, and becomes also spirit—spirit as it is peculiar to man.

To the fetich-worshiper, moreover, the entire realm of Nature seems august, powerful, and venerable. If he yet selects therefrom single objects to which he offers his worship, we there recognize the earliest stirrings of the freedom of the human soul. Man takes upon himself the right to determine, through his own choice and recognition, what shall be the object of his veneration. Through his choosing, however, another need of the religious feeling finds satisfaction. In simple Nature-worship man is still swayed by the fear of natural power, but the religious feeling makes its presence known by a trustfulness, a leaning towards the superior power, a striving to draw near to it in a tender relation.

The fetich-worshiper takes his chosen fetich into his house or hut, and holds the most confidential intercourse with it. He talks and complains to it, imparts to it his desires, sets food and drink before it to win its favor, thanks it when he believes it has helped him, washes and decorates it, and even lets the intimacy go so far as to abuse and cudgel his idol, and at last casts it out of his hut when he considers that it has failed to perform its obligations to him. In place of the rejected fetich another is immediately chosen. The savage behaves to his fetich wholly according to his own will and caprice. A momentary fancy, a dream, an accident, determines his choice.

A Caffre, in breaking a piece from the anchor of a stranded vessel, lost his life. The inhabitants of the place afterwards ascribed to the anchor a superior power, and greeted it obsequiously in passing, in order to avert its anger from themselves. Stones, logs, stakes, stumps, skins of beasts, skulls and other bones, such as horns, teeth, feathers, and other parts of animals, are in common use as fetiches. But not only the parts of dead animals, but also living animals and plants and even stars, are thus honored. A tribe on the island of Sumatra choose their fetiches thus: each one selects the object upon which his glance first falls on waking in the morning, so that each day he might have a new protecting spirit. Many Africans provide a collection of fetiches. An African traveller found in one hut more than twenty thousand. Sometimes the savage marks his fetich by an outward sign to distinguish it from things profane. He ornaments it with feathers, egg-shells, entrails, rags, etc. The attempt is frequently made to give the fetich the human semblance, when they either paint stones or logs with eyes, nose, and mouth, or, in a clumsy fashion, carve a human figure out of a stick of wood. We have then the strict "idol-figure" (Greek "eidolon"; German "Bild").

Where fetichism prevails, still further, each individual has not only his special fetich, but every community, district, and family. The community-fetich has to do only with general concerns, the family-fetich only with family affairs. Community-fetiches are sometimes exchanged, though more rarely than family ones. Wars are even entered upon in order

to seize a more potent fetich from a neighboring district. Family-fetiches are mostly kept concealed in the forest, accessible only to the priest, who makes known their commands. It is not even allowable for their names to be spoken. Traces of fetich-worship have been retained in more developed forms of religion. The robbery which "Rahel" committed upon the idols of his fathers that he might not suffer from their curses, the "Ark of the Covenant" which the Israelites carried with them into battle, the stone which Jacob raised up at Bethel in memory of his dream, like the holy black stone in the Kaaba, the chief temple at Mecca, and many others, savor of fetichism. Even to-day in the midst of cultivated peoples, fetiches and idols are worshipped.—*Milwaukee "Freidenker."*

## EVILS OF COMPETITION.

Competition is the best security for cheapness, but by no means a security for quality. In former times, when producers and consumers were less numerous, it was a security for both. The market was not large enough nor the means of publicity sufficient to enable a dealer to make a fortune by continually attracting new customers: his success depended on his retaining those he had; and when a dealer furnished good articles or when he did not, the fact was soon known to those whom it concerned, and he acquired a character for honest or dishonest dealing of more importance to him than the gain that would be made by cheating casual purchasers. But on the great scale of modern transactions, with the great multiplication of competition and the immense increase in the quantity of business competed for, dealers are so little dependent on permanent customers that character is much less essential to them, while there is also far less certainty of their obtaining the character they deserve. The low prices which a tradesman advertises are known to a thousand for one who has discovered for himself, or learned from others, that the bad quality of the goods is more than an equivalent for their cheapness; while at the same time the much greater fortunes now made by some dealers excite the cupidity of all, and the greed of rapid gain substitutes itself for the modest desire to make a living by their business. In this manner, as wealth increases and greater prizes seem to be within reach, more and more of a gambling spirit is introduced into commerce; and when this prevails not only are the simplest maxims of produce disregarded, but all, even the most perilous, forms of pecuniary improbity receive a terrible stimulus. This is the meaning of what is called the intensity of modern competition. It is further to be mentioned that when this intensity has reached a certain height, and when a portion of the producers of an article or the dealers in it have resorted to any of the modes of fraud, such as adulteration, giving short measure, etc., of the increase of which there is now so much complaint, the temptation is immense on those to adopt the fraudulent practices who would not have originated them; for the public are aware of the low prices fallaciously produced by the frauds, but do not find out at first, if ever, that the article is not worth the lower price, and they will not go on paying a higher price for a better article, and the honest dealer is placed at a terrible disadvantage. Thus the frauds, begun by a few, become customs of the trade, and the morality of the trading classes is more and more deteriorated.—*John Stuart Mill, "Chapters on Socialism."*

## JEWS IN PUBLIC SCHOOLS.

We clip the following good account of Jewish children: "A look upon the roll of pupils of the San Francisco public schools who have graduated with distinction from their respective classes at once places the Jewish children of this city in an enviable position. 'Jewish children,' says the *Hebrew*, 'figure prominently among the pupils who have received the highest percentage of credits while passing the examination, and thereby shown themselves possessed of exceptional talents and diligence. In many instances, the number of Jewish pupils who have graduated with distinction from our public schools is so large that it appears out of every proportion to the number of Jewish children attending these institutions, which, after all, is but very limited when compared with that of other denominations. On the list of seventy graduates from the South Cosmopolitan Grammar School, for example, which has been compiled by taking the five pupils from each class who have received the highest percentage, no less than fifty-four Jewish children are to be found, or more than seventy-five per cent. of the entire number. A like spectacle, or at least one very near to it, can be witnessed in quite a number of our public schools. This, certainly, tends to prove that the Jewish school-children of San Francisco keep up the reputation of learning and intelligence for which their race is noted.'"

THE SIMPLEST THING IN THE WORLD.—"That Venus," said a critic severely, "is a pretty poor piece of work." "It is very easy for you to say so," says a friend of the artist; "still a man has got to have some acquaintance with art before he can sculp a statue like that." "Oh, bosh, as Mr. Ruskin says. Sculpture, *per se*, is the simplest thing in the world. All you have to do is to take a big chunk of marble and a hammer and chisel, make up your mind what you are about to create and chip off all the marble you don't want."—*Paris Gaulois.*

A CLERGYMAN recently aroused his sleepy audience by asserting in the most positive manner that, notwithstanding the hard times, the wages of sin have not been cut down one iota.

## FOREIGN.

A MONUMENT to Boccaccio was unveiled on the 22d ult. at Certaldo, Italy.

THE HOUSE at Newtown, Montgomeryshire, in which Robert Owen was born is advertised to be sold by public auction on Wednesday, July 2d. The house is a large and substantial one, and is situated in the principal street of the town.—*National Reformer.*

THE SABBATH ALLIANCE of Scotland are reported to have received several snubs while endeavoring to secure a more rigid observance of Sunday. Their appeal to the board of directors of the Caledonian Company was answered by the chairman as follows: "While respecting conscientious convictions, I cannot admit that the society you represent have any right to catechise me and my management of this railway, and you must excuse me for declining correspondence on the subject."

FROM NEW ZEALAND papers brought by the last mail we learn that Mr. Charles Bright, a talented and earnest freethought exponent, has been making a successful lecturing tour under the auspices of the Freethought Association of Dunedin. The reports of two addresses delivered by Mr. Bright in Marlborough show that he is in all respects qualified for the trust reposed in him. It is certain that Mr. Bright's calm logic and appeals to reason are doing much to banish superstition at the other end of the world, and we hope to hear further news of his success.—*National Reformer.*

E. J. REED, M.P., who has just returned from Japan, writes to the *Times*: "My visit to the country has convinced me that the Christian religion is not making the progress there which other European systems are making, and that there are reasons why its progress will continue to be very slow indeed for some time to come." But he adds that: "An indication of great impending religious changes in Japan is to be found in the fact that the temples are already the scenes of extremely free discussions between the priests and the people. A discussion which took place in August last at the temple of Shin-kai-zhi, at Shinagawa, Tokio, during a discourse by a priest on 'Infinite Vision,' furnished an illustration of this. Numerous members of the audience interrupted and cross-examined the preacher, one of them saying, 'All that the priesthood affirms on the subject of heaven and hell is a mere fabrication.'"

WHY, IN THE name of Fortune, do the clergy of the Church of England desire to interfere with Sunday amusements? The workingman, we mean the diligent tradesman who works in shop or manufactory honestly from Monday morning until Saturday night, takes off his harness at the end of the week, as an omnibus horse does, for rest and recreation. Is he to be groomed and wiped down simply to be driven into a place of worship which is irksome or depressing to him? Some of the see-saw and droning sermons now preached by young curates, who have no more heart in their work than machines, are really below the intelligence of the workingman. They might have done for the old round frock days of the wretched laborer, who could look up in the spirit of Goldsmith's villager, when he, listening, "gazed, and still the wonder grew, That one small head could carry all he knew." But we are growing thoughtful now. At the meeting of the Southsea Pier Company we find some expressions of dissent among the directors at the attempt made to stop the playing of the band on a Sunday. It was urged that the clergy had made this objection; but, happily, the directors, who are men of business and discernment, overruled the frivolous protest, and the band will play. We shall be glad when the time comes to open all healthy and moral places of amusement on Sundays.—*West Sussex Gazette.*

## JESTINGS.

IT IS VERY dangerous to make up your judgment concerning a young lady's weight by measuring her sighs.

THE "LITTLE CHRISTIAN" calls kicking chairs and door-slammings "wooden swearing," and says it is just as bad as the real thing.

WHAT A FEELING of relief comes over a woman as she enters a church and discovers that her neighbor's wife has the same feather on her spring hat that she wore last season.—*Marathon Independent.*

LITTLE ANDY has got to the head of his class at last. "I hope you will stay there now," says his father. "Oh no, I don't think I will, pa," says the thoughtful boy; "I might get too proud."

PHILADELPHIA *Chronicle-Herald*: "No, darling," said the undertaker to his wife, "I can't afford to give you a silk dress at present. Just wait a few weeks till green apples are in the market."

A PARISHIONER of a Berkshire pastor was asked what the color of the pastor's eyes was. He didn't really know, "for," he said, "when he prays his eyes are shut, and when he preaches I generally shut mine."

LANDLADY: How shall I make out the bill for this article in the parlor, John? Shall I call him "Mr." or "Esquire"? Landlord: Oh, you may write him "Esquire," and charge him 'alf a sovereign extra.—*London Punch.*

TOM HOOD, the poet, was angling one day in Love Harbor and caught a cuttle-fish. Unaware that it was what would now be called by the frivolous an "ink-slinger," he "laid hold of it to unhook it, and received its full jet d'eau in his face." Being asked what he had on his line, he replied, "that he did not know exactly, but thought he had caught a young garden engine."



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# The Index.

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VOLUME 10.

BOSTON, MASS., THURSDAY, JULY 17, 1879.

WHOLE NO. 499.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N.B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification for any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS F. ABBOT.

## SIFTINGS.

THE COLORED REFUGEES FUND of Boston reported collections a few days since, to the amount of \$3,832.

"THE GOOD and noble man," said Epictetus, "does nothing for the sake of appearances, but everything for the sake of acting well."

IT IS WELL, no doubt, to try to keep on the sunny side of life, but some allowances should be made when the thermometer is at the nineties.

THERE IS a rumor that the pushing Frenchman, M. de Lesseps, proposes to make Gen. Grant the figure-head of his great canal enterprise.

CAMBRIDGE has what is called a whittling school for boys. We have known boys to excel in that accomplishment without any special instruction.

"WRITING-INK and printing-ink," says a German poet, "are the best weapons to use against the devil; they will in time chase him entirely from the world."

TO KNOW ONE person who is positively to be trusted, will do more for a man's moral nature—yes, for his spiritual nature—than all the sermons he has ever heard or ever can hear.—George MacDonald.

"THERE IS," says a German exchange, "something elevating in the solemn tone of the midnight bell. Especially if one is still ten blocks from home, where a loving wife is waiting behind the door with a slipper in her hand."

A SPIRITUALIST camp-meeting at Nesheaminy Falls Grove, near Philadelphia, from July 18 to August 13, will doubtless bring together a great many people. Many of the most distinguished Spiritualists of the country, it is expected, will be present.

THE OTTAWA Herald does not appear to have a very high appreciation of missions. This is the way it speaks of them: "The entire outlay of the Christians of the United States upon foreign missions does not exceed \$2,000,000 annually, which is exactly two millions thrown away."

THE IRISH Presbyterian Church appears to be rather slow in acquiring modern ideas and ways. At its recent assembly at Belfast, it declined to compile a hymn-book for adoption in worship, by a vote of 225 to 157. It also reaffirmed its decision of 1873 against instrumental music, and directed its presbyteries to bring the law before offending congregations and report at the next assembly.

A SPIRITED MEETING to consider the colored exodus was held at the Music Hall in Lynn last week. The Hon. J. M. Buffum presided and said that "if the war had settled anything, it was that the unfortunate beings who had been slaves in the South should be free forever, and have the same rights and privileges which white men enjoy. But we learn they are deprived of these liberties." The meeting was addressed at length by Gen. Conway.

THE PUBLIC exercises of the Fourth of July in Boston this year were observed with a prayer by a Roman Catholic priest and the reading of the Declaration of Independence by a colored boy from one of the city schools. Now our city fathers are in the way of novelties in these matters, we would suggest that Mr. Seaver be invited next year to discourse on the relation of Thomas Paine to the American Revolution, or infidelity to republican liberty on this continent. Perhaps the Rev. Mr. Cook would consent to "invoke the divine blessing," and as to the rest of the programme,—well, that can be left to after-consideration.

A RATHER remarkable sign of the times was recently witnessed in Philadelphia. It was a union (Sunday evening) service of the "Shaare Emeth" Jewish congregation (Rabbi Sonnenschein) and that of the Second Baptist Church (Rev. W. W. Boyd) of that city. When we recall the outrage and insult which Jews have suffered from Christians, and

still experience to no small extent from them, when we consider also how much money has been foolishly expended for the conversion of Jews to Christianity and is still spent for this purpose, there is reason to rejoice in such symptoms as the above of a growing common-sense and humanity.

EARTHQUAKES appear to have become unusually frequent of late in some parts of the world. At Aachen (Aix la Chapelle) several shocks were felt on May 26, soon after 8 P.M., which seemed to proceed from west to east. At Idstein (in the Prussian province of Nassau) a violent shock occurred on May 27, about one A.M. There was a severe one in Costa Rica on the night of May 29. The cathedral and many of the principal buildings of San Jose were shattered, and much damage was done in other parts of the republic. On the 7th inst. an earthquake of short duration was observed at Versailles at 10.55 P.M. A telegram from Messina, June 17th, stated that continued shocks of earthquake, attributed to the volcanic action of Mount Etna, had occurred in the neighborhood of Santa Venera and Guardia, causing serious damage and considerable loss of life. Vesuvius, it is stated, is showing signs of activity. Distinct shocks have been felt at different places in the Hebrides.

IT IS INTERESTING to observe how customs and manners change. This is as noticeable in matters of religion as in others. A striking illustration of this is witnessed in the popularity which camp-meetings are acquiring among the various sects. It is not many years since they were considered rather an indecorous and vulgar institution. The Methodists, up to that time, were about the only denomination who had made the practice one of their established usages. But one after another, of late years, the other denominations have begun to feel that such occasions were altogether too enjoyable and sensible to allow their Methodist brethren to have the exclusive monopoly of them. They have accordingly conquered their prejudices and gone in for these religious jollifications, until we hear of camp-meetings of nearly all the different orders. Even such unexceptionable and proper people as the Unitarians, we notice, have been unable to withstand the force of the current in this direction. Of course there must always be a certain amount of preaching and praying at such times. The preachers, poor fellows, are so accustomed to such things that they can't conceive of a programme of simple, natural, rustic enjoyment without them, and the people seem to consider themselves bound to submit to the infliction, though we conjecture they would often rather be plucking the wildflowers and checkerberry, clambering over the old logs, meditating by the side of the rippling streamlets, watching the squirrel, and listening to the bird-song. If there must be formal speaking on such occasions, let it not be of the professionally religious cast. Let preachers and people have rest, and both will be all the better for such exercises afterwards. If there must be public addresses, let them be by scientists or naturalists invited for the purpose. They could instruct and enlighten those present in regard to the wonders that are around them, of which most would know altogether too little, and would thus impart to the occasion a fresh intellectual zest in addition to the rejuvenating physical influences afforded. Then there might be singing, dialogues, and dramatic entertainments, and moonlight dances with all necessary arrangements essential to order and propriety. But apart from these comments and suggestions, we are gratified in noticing the tendency referred to. It is taking religion out of doors, and subjecting it to its vivifying and healthful influences. It is cultivating a closer sympathy and more intimate fellowship with Nature, whose teachings often surpass our wisest wisdom; even that of the cloisters and the schools.



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 BYRACUSE, N.Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.  
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 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. F. HURLBUT, Albany, N.Y. MORRIS HAYS, Rochester, N.Y.  
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[For THE INDEX.]

## William Lloyd Garrison.

A DISCOURSE DELIVERED IN THE FIRST CONGREGATIONAL CHURCH, NEW BEDFORD, JUNE 8, AND IN PARKER MEMORIAL HALL, BOSTON, JUNE 22, 1879.

BY WILLIAM J. POTTER.

For nearly two generations the anti-slavery issue has presented the crucial test to American political and ecclesiastical virtue. From the time of the Missouri Compromise to the present day, that issue has shaped the politics of the country. It has been the corner-stone on which political parties have been built or on which they have been broken; it has directed legislation; it has inspired statesmen with noble ambitions or been the rock on which they have shipwrecked; it has brought the boasted theoretical freedom of the press and the platform to its trial hour; it has dominated or divided churches; it has arraigned the faith of church-members and carried their creeds before the judgment-bar of the civilized world. This question, indeed, for this period, has been the central and controlling issue in American history. It has created American history for fifty years.

The man who set that test—the man who, more than any other, threw that disturbing element into American politics and religion—has recently gone down to his grave. Regarded during the greater part of his career, by the politics and religion of his country, as only a pestilent and impracticable agitator, he has gone to his grave amidst the praises of politicians and the reverence of pulpits. Beginning his career as an obscure printer, with no aids from family or wealth or social position, with the enormous odds of all the forces of Church and State and social fashion against him, he compelled the country to hear his plea for justice to the slave, and became one of the chief factors in American public life. Never himself mingling in political affairs, his hand was felt at the central wheel of the political machinery of the country. Not a politician, he has made and unmade political leaders. Never holding nor seeking public office, he has put men into office and withdrawn them from it. Abstaining by principle from voting even, there was no man in the nation whose ballot was more evident as a public power in Congress and the White House. Not daring to risk his life in any Southern State, no Northern man was so feared in the South as he. Beginning his life-work when not a church would admit his word, he has revolutionized the churches of all the Northern States. By profession and practice a peace man, even a non-resistant, the issue he presented culminated in one of the most gigantic civil wars that the world has known. Denouncing the federal Constitution and the Union founded upon it as a wicked compact to be dissolved and destroyed, he created

the public sentiment that purged the Constitution of the evil element and reformed the Union when broken. Opening the conflict single-handed, without money, in a garret,—as the conflict proceeded, imprisoned, mobbed, derided and despised by the respectability and wealth of society, dragged through the streets by an infuriated crowd of his fellow-citizens, a bribe offered by a Southern legislature to assassinate for his head,—he lived to see the intellect and conscience of the country converted to his principle, and has gone to his grave respected and honored by the great majority of his countrymen and crowned with a world-wide fame. Entering the contest when there were two millions of slaves in the country, increased to four and a half millions before the task was finished, he has died and left not a bondman in the land.

Here are the elements of a career of exceptional greatness,—of exceptional greatness whether we consider it in the grandeur of its aim, in the single-eyed heroism of its activities, or in the marvellous triumph of its results; and a career so dramatically knit together in all its parts by the thread of one consistent principle as to stand forth in unique and superb relief in our country's annals. When the national history of the era just closing shall be written,—the heroic era of the American anti-slavery struggle,—among the giants of the time there will be one central and supreme figure,—that of William Lloyd Garrison; and only by reference to his preëminent and commanding character can the era with its great events be explained.

And that which gave Mr. Garrison this preëminence of position and power was the clearness of perception, the singleness of purpose, the self-consecrating earnestness of conviction, with which from the first he grasped the moral idea in the conflict. It was the exceptional greatness of his moral nature that made the greatness of his character and gave to his career that dramatic unity and completeness by which it became one of the chief historic forces of the period. There were anti-slavery men and women before he appeared. There were movements and societies looking towards the abolition of slavery before he was born. But not until he came does the inhumanity of the slave system seem to have been seized and held up before the public conscience with such an all-absorbing and overmastering intensity of moral conviction. There were men engaged with him in the anti-slavery struggle who possessed a more varied culture and a richer learning than he; many who brought to it a larger experience; some who in purely intellectual strength may have been his superiors; others who had a more brilliant imagination or a finer philosophical talent. But among them all there was none who stood in such commanding attitude by the possession of moral genius. It was this that entitled him to his unquestioned leadership; this that nerved his clear and logical intellect to the mastery of a public mission in which he had mighty helpers and mighty foes, but no superior on either side. The era was fertile in great men. But in this one element of moral majesty he stood greater than the greatest of them. By virtue of this he towered supreme among his friends and was more than a match for the strongest of his enemies.

The anti-slavery idea attracted to his side a brilliant array of intellect and culture and moral heroism. No reform movement had ever more reason to be proud of the ability and character of its advocates. But none took his central place. Wendell Phillips brought the resources of his Cambridge culture, the prestige of his family name and wealth, the noble enthusiasms of his nature, laid them all upon the altar, and became the incomparable orator of the anti-slavery platform. Theodore Parker, with a master's blows like Garrison's own and a kindred nature, became the doughty, invincible champion of the anti-slavery idea in the pulpit. Charles Sumner was its incorruptible statesman, bearing it with a martyr's fidelity to triumph in the United States Senate. John G. Whittier was its poet, singing it in ballads and hymns into the hearts of the American people. Ralph Waldo Emerson was its meditative, scholarly thinker, and naturalized the idea in the highest philosophy and literature of the country. John Quincy Adams, having filled all the public offices which his country could give and an honorable ambition acquire, made it the noblest ambition of his life to champion the cause as a representative of the people in Congress, and died with the halo of its coming glory on his brow. Lucretia Mott and Lydia Maria Child were among the heroic and saintly women who gave of their grace and strength to domesticate the idea in the stanchest and purest homes in the land. Harriet Beecher Stowe sent it in the pathos of a matchless story to millions of readers all round the globe. John Brown was its Old Testament Gideon, fired with a prophet's zeal and impatient to buckle on not only the sword of the spirit but the sword of steel, in the righteous work. Horace Greeley was its able, indomitable editor, carrying the conflict into the arena of the political newspaper. Frederick Douglass gathered in his own person the wrongs and woes of his enslaved race, and through his eloquent lips the slave's own cry was heard praying the nation for justice and mercy. Abraham Lincoln was the national executive chief, peer among the world's greatest rulers, who came in due time, when that cry had won a hearing, to guide the nation through the irrepressible conflict of arms in which the moral conflict had culminated, and to sign the immortal proclamation of freedom as the ripened result of the struggle. But among all these remarkable characters who stand out in such prominence in their various positions in this great era of our national history, and hundreds of others whose names will be scarcely less honored in the annals of the period, Garrison will hold by unquestioned right



his central preëminent place, head and shoulders above them all, as representing in his person the dominant moral power of the crisis. Other great workers and leaders, doing vast and valiant service in the cause, which none recognized more gratefully or generously than he, yet shared some other interest with this, or trusted less exclusively the method of moral appeal. To him this was the one interest, supreme and all-dominating, bending all his faculties of mind and heart and soul and strength to its service; and the method of moral appeal was his one instrumentality. And thus, in this rare depth and intensity and clearness of his moral conviction may be found the source of very much of the inspiration which came to all these sharers and helpers in the work.

In a similar way it was that the great men who were his opponents found in him their master. The keenness and purity of his moral perception armed his naturally vigorous intellect with an impregnable logic. He was the "one man north of Mason and Dixon's line," as Mr. Phillips on this point said the other day in that crowning effort of eloquence over the dead body of his friend, "who was able to confront the logic of John C. Calhoun and South Carolina with an assertion direct and broad enough to make an issue and necessitate a conflict of two civilizations."

And this is the lesson of Mr. Garrison's life that comes most conspicuously before us for contemplation and instruction,—for instruction especially to the American pulpit and churches,—the greatness, the commanding power, the absolute supremacy, that lies in moral strength. He was the genuine prophet of the anti-slavery conflict. And none of the old Hebrew prophets ever took their stand more impregnable, or with more evidence of having divine authority, on the eternal law of righteousness. It was thus that he wrought with "the Eternal Power not ourselves that makes for righteousness." There was a "Thus saith the Lord" in his rebukes and appeals that went home to the consciences of people with as much force as did ever the voice of Isaiah among the recreant Hebrews. He was built, indeed, in large measure, after the model of the old Hebrew prophets; and nothing came more aptly to his lips, or was sent home to guilty consciences with a more unerring aim, than Scriptural quotations which he was wont to apply to the sins of the slaveholders and their abettors. When the churches were summoned year after year to their formal fasts, and were turning year after year a deaf ear to the appeal of the slave, with what scathing rebuke would he repeat the old words: "Behold ye fast for strife and debate, and to smite with the fist of wickedness. . . . Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day unto the Lord? Is not this the fast that I have chosen?—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" And when the churches and clergy were afraid of agitation and debarred the subject of justice to the slave from their meetings, his clarion voice would ring out from the old book,—the book that they declared to be an infallible divine revelation,—"Bring no more vain oblations: incense is an abomination unto me; the feasts and Sabbaths, the calling of assemblies, the solemn meeting, I cannot abide: it is iniquity. . . . And when ye make many prayers, I will not hear, for your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek righteousness, relieve the oppressed; do justice to the fatherless, plead for the widow. Come now, let us reason together, saith the Lord."

It was in this character of a genuine prophet of righteousness that Garrison first entered on his public career; and nothing but the actual possession of the moral power involved in such a rôle won for him a hearing and forced the issue he presented upon public attention. If it had not been for this moral power behind his words putting authority into them, the words with which he first greeted the public would have been mere bombast only to be laughed at by people too busy to listen again, or have been regarded as the impracticable ravings of a fanatic,—which, indeed, he was often called even by those who were compelled in spite of themselves to listen to him. It was with such words as these, for instance, that the first number of the *Liberator* was issued, when he was but twenty-five years old: "I am in earnest,—I will not equivocate,—I will not excuse,—I will not retreat a single inch,—AND I WILL BE HEARD." Only the possession of an exceptionally majestic moral nature guaranteeing the complete fulfilment of such words,—a fulfilment that has actually come,—could save them from being regarded as the frothy overflow of a young man's enthusiasm and conceit. But because he had the moral power the words are heroic,—none of Cromwell's with his sword ever more so. And, again, look at these sentences with which he threw the glove of challenge into the ranks of the foe. After giving the reasons for selecting Boston as the publishing-place for the *Liberator*, he says: "I determined at every hazard to lift up the standard of emancipation in the eyes of the nation, within sight of Bunker Hill, and in the birthplace of Liberty. That standard is now unfurled; and long may it float, unhurt by the spoliations of time or the missiles of a desperate foe,—yea, till every chain be broken and every bondman set free! Let Southern oppressors tremble,—let their secret abettors tremble,—let their Northern apologists tremble,—let all the enemies of the persecuted blacks tremble!" It was a case of the boy David with his sling and a stone from the brook against Goliath; and nothing but the fact that the

sling was in the hand of a marksman who could not fail to send the stone straight to the one vulnerable spot in the panoply of the giant foe could save such a challenge from the ridicule of contemporaries and the oblivion of posterity. But the needed marksman was there! Again, to those who charged that he retarded the cause of emancipation by the violence of his invective, he replied: "The charge is not true. . . . On this question my influence, humble as it is, is felt at this moment to a considerable extent, and shall be felt in coming years,—not perniciously, but beneficially, not as a curse, but as a blessing; and posterity will bear testimony that I was right." He did not have to wait for the testimony of posterity. He lived to see the truth of his prophecy made manifest to all eyes. It was no young man's individual conceit. It was no mere outburst of shallow enthusiasm. It was a clear and burning perception of the law of righteousness.

Three things are necessary to sustain such self-assertion as this and save it from the charge of egotism and vain boastfulness; and in Garrison's case these three things existed in full measure.

First, it is necessary that the cause should be equal to the words. And on this point there can be no question. Never could the most valiant knight in the days of chivalry ask for a cause more worthy of his courage than was the cause which roused this young man's most ardent enthusiasm and called forth all of his mental and moral energy and received his soul's deepest and most sacred fealty. To emancipate millions of human beings from a bondage in which they were bought and sold like cattle, in which children were bred for the market and sold by their own fathers, in which families were separated, and women were forced to live in degrading concubinage, and men and women were driven to unpaid toil by the lash,—to emancipate a race from such imbruting, cruel bondage as this, and to lift from a nation the damning curse of such guilt, was the holy cause to which in his opening manhood he gave without reserve all his powers and solemnly devoted his life. The cause, then, was worthy of the enthusiastic and heroic words. It was a cause of our common humanity, and no petty conceit of any individual man; a cause calling for deeds to match the bravest words. Nor can we easily measure to-day the full moral proportions of the anti-slavery cause at the opening of the conflict, for the reason that we are so far away from the national conditions of opposition which the cause then encountered. Slavery is now abolished, and the nation rejoices that it has gone. The generation growing up to-day can hardly understand how this same nation, North as well as South, forty years ago closed its ears and steeled its heart against the very word *abolition*. The institution had so deeply imbedded itself in the life of the people that it lay its bloody hand on every State in the Union and grasped in its clutch every interest of society; and only a few rare souls had the temerity to think that the institution could be destroyed without sacrificing these interests which it had seized as its own,—much less to see that upon its destruction depended the salvation of these interests. Commerce, politics, the Church, institutions of learning, social ties and standing, were all thus implicated in the existence of slavery. To intimate that justice demanded freedom for the negro was either met, therefore, with apathy or excited alarm and opposition. The conscience of the nation had become callous to the slave's wrongs. Self-interest had dulled the national intellect to the incongruity of such a system with the civilization of the nineteenth century. Free thought was throttled; free speech was silenced. The press with rare exceptions was slavery's tool. Even the great majority of the best men and women in the land acquiesced in the system as an obligation of patriotism, even when seeing the evil of it. The only amelioration deemed practicable was to wash out the stains, not to remove the grasp of the bloody hand. Not only, then, is the cause to which Garrison devoted himself to be measured by the positive beneficence it aimed to accomplish, but by the extent of the national apathy it had to convert and the open opposition it had to meet and conquer.

Secondly, it is necessary that one who uses such words as those with which Garrison, at twenty-five years of age, challenged the attention of the country should have an adequate intellectual perception of their meaning and of the vastness of the problem he undertakes to solve. Sometimes the moral sentiment greatly outruns the intellect. When enthusiasm captures the judgment, a man may be a good balloonist, but he is no leader of an army. Garrison's mental faculties were infused with his moral enthusiasm, but they were not captured nor silenced by it. Side by side with his moral greatness he had an uncommonly large measure of common-sense. Though called by his foes a madman, he had really great practical sagacity and coolness of judgment. He was a close reasoner; and few encountered him in argument on any subject who did not feel both the weight and the edge of his mental power. He took his stand on the ground of "Immediate and Unconditional Emancipation," not only by the pressure of moral impulse, but by the compulsion of logic, tested and strengthened by his own observations and experience. He saw, not only that the slave had a right to immediate and absolute freedom, but that slavery, each year that it continued, was bringing incalculable damage of every kind to the nation, and that the scheme of gradual emancipation and colonization, however sincerely supported by many of its advocates, was really working in the interest of slavery. But on this point of his complete mental grasp of the problem to whose solution he summoned the country, let his comrade in the struggle testify. Wendell Phillips says: "If anything more prominently than another strikes one in this career, . . . it is the plain, sober, unmixt common-

sense, the robust English element which underlies Cromwell, which explains Hampden, which gives the color that distinguishes 1640 in England from 1790 in France. No erratic mistakes, no enthusiasm that got beyond the feeling of earth, rising unsupported in the air; no mistake of method; no miscalculation of time; no unmeasured confidence in forces; no miscalculation of opposition. Whoever mistook, Garrison seldom mistook. Fewer mistakes in that long agitation of fifty years can be charged to his account than to any American in public life." This is testimony from one who served by his side, and from whom he sometimes differed; it is confirmed by others who knew him well, and is conclusive. With all his power of moral enthusiasm, Garrison had a clear mental perception of the work he had undertaken, which balanced and directed his enthusiasm and made it effective. His understanding was of admirable poise, and the fitting instrument of his moral purpose.

Thirdly, it is necessary that one who uses such heroic words as those with which Garrison began his public career should evince his full and sincere belief in the words, by his own utter and self-forgetful consecration to the fulfilment of them. And on this point there can be not even the smallest question. No man's entire consecration of himself to the cause he had espoused was ever more manifest to all beholders than was his. From the beginning to the end of his career, no thought of any selfish advantage tarnished the pure gold of his chivalric devotion to human rights. Subjected to persecution, hunted by every kind of opposition and hate, yet no enemy was ever dastardly enough to breathe a suspicion against his sincerity, his integrity, the purity of his purpose, and the unselfish, spotless fidelity of his life. Not even Jesus himself could have with more utter self-forgetfulness and self-abnegation devoted his life to the welfare of the poor and the lowly and the suffering than has this apostle and prophet of liberty, who has lived right here among us in America in this nineteenth century. Endowed with faculties that might have lifted into high places of public favor and renown had he followed the objects which ordinarily stir men's ambitions, he turned deliberately aside from all these courses and took the road where obloquy and scorn and poverty and bitter malignity were sure to be his portion, but where he saw his suffering fellow-men fallen among thieves, left wounded, bleeding, and despoiled by the wayside, with none to help. To this most contemned and unrepentable cause of the time he brought all his capacity, all his manhood.

Let young men and young women who would learn to live unselfishly, who aspire to devote themselves to humanity's good, read his story: not literally to copy his life, for the historic conditions for just such a career are happily passed away; nor can any life, however sublime, be safely copied, letter for letter, line for line, by another life; but let them read his story for moral stimulus, for inspiration to deeds of heroic self-command and self-denial, for the example of the glory and strength of a life which is subjected through and through to the supremacy of moral law. Was there ever a sublimer faith in an idea, or a more genuine, practical devotion to a principle, than that with which he began the publication of the *Liberator*, with not a single subscriber pledged, with all the organized forces of society against him, with only one man as helper, with an obscure garret for both printing-office and lodging, and with so little returns in money that only the meagerest daily food could be allowed? The *Liberator* became a mighty power in the land. It was read by Congressmen, it was read by editors, it was read even in the South. But it was a missionary power. It was never financially self-supporting, and its editor lived on the charity of friends and the voluntary contributions of believers in the cause. To compromise a principle for the sake of gaining a personal end was impossible with him. The word *expediency* was never on his lips nor in his heart. Tricksters and trimmers, whether in politics or the church or social life, he despised. Right was the one word he knew in the application of the moral law to conduct, and he took the straightest road towards it. In assuming the editorship of a paper in Bennington, Vt., when only twenty-two or twenty-three years old, he announced certain principles which were ingrained in his very nature and which controlled the conduct of his life. His paper, he said, "should be trammelled by no interest, biased by no sect, awed by no power." And to this pledge he was heroically loyal through his whole career. It was the key to his destiny. He took counsel neither of the fear nor favor of men. He asked nothing for himself, either as reward for service or recognition of ability or exemption from tasks. He asked only what the Law of Righteousness required him to do and to demand for his fellow-men.

The three essential conditions, then, for justifying the words of Garrison's challenge to the slave-power of the country are amply satisfied. He had a cause that matched the words. He had a mental perception and grasp that matched the moral enthusiasm which impelled the words. And he exhibited a practical self-consecration of life that matched both his mental conviction and his moral enthusiasm, and transformed the words into living deeds and set them blazing with light in the imperishable history of his country.

And this is the man, carrying with him to judgment this life of self-sacrifice, this unwavering fidelity to moral principle, this untiring devotion for fifty years to human rights in the face of the bitterest hostility, this unquestioned integrity and purity and singleness of heart, against whose name, moreover, in all the relations of private and domestic life, as husband, father, son, neighbor, we might almost write the word *perfect*, and whose heart, "as tender as a



woman's, as pure as a child's," was open with sympathy and help to every cry of human misery, and who wrote on the tablet of his daily duties not only devotion to the slave, but every object that concerns human welfare and progress: the suppression of intemperance, the reformation of the drunkard, the elevation of woman, the cause of peace, the demands of education, the abolition of all mental shackles, the aid of the prisoner and the criminal, the cure of licentiousness,—this is the man, going from earth with his hands full of broken fetters and his shoulders loaded with the burdens which he had lifted from other peoples lives, with regard to whom some of the religious newspapers and clergy are now debating whether he had a sound and saving religious faith! The Methodist ministers in Boston the other day, to their honor be it spoken, voted in spite of the persistent opposition of a strong minority, and it must be added with glorious inconsistency with their creed, that such a life was God-directed and God-inspired. All honor to them who so thought and so said,—though it is of little account to him. The man who brought the American churches to their judgment-day forty years ago and wrote over their doors, "*Wanting in humanity*," where the sentence will be read of all history, does not need to-day for his reputation on earth or in heaven the passport of any of the churches or of any body of clergy.

The truth is, however, that Garrison had a mighty religious faith, and he lived and wrought in its power. But it was not the kind that is defined in the creeds of the popular theology or commonly admitted into the churches. Benevolence, reverence, conscience, firmness, fidelity, if there be any truth in phrenology, were written in unmistakable conspicuousness on his head, and, if there be no truth in phrenology, might have been read of all men in his heart and conduct. He was deeply religious by nature. At his mother's knee, and from her faithful soul, he imbibed the faith with which he began his life-work. He accepted then, as she did, the evangelical creed of Christendom, and became versed in the Bible, which afterwards furnished him so many strong weapons in his warfare for justice. He himself in his youth joined an Orthodox Congregational church. An intimate friend says that upon his knees, with his open Bible before him, he solemnly consecrated himself to the cause of the slave. But when he took this cause of humanity as it lay burning in his heart to his own minister, and he turned a deaf ear to the story and warned him from taking such a road, when he carried his appeal to the churches and from one prominent minister to another and they would not read it nor open their doors to his voice, then his eyes were opened, and from that day forward he began to judge the creeds and churches, the ministers and their flocks, by the criterion of their fidelity to the slave. And thus he was led to the ground of free and natural religion. In working for the emancipation of the slave, he emancipated his own mind from the thralldom of medieval superstitions, and from the authority of dogma and ecclesiasticism. He brought everything to the test of *squareness* with reason, with justice, with mercy. All claims for a divine revelation or for sacred books or days or observances must be subjected to this test. And as an indirect consequence of his work he has been one of the greatest teachers of a rational, free, humane, and natural religion that our country has known. His teachings, made illustrious in his life, have liberated thousands of minds from bondage to the old theologies. I may here bear testimony to the personal fact that it was through the reading of the *Liberator*, in the Quaker home of my youth, that I first was led to question the authority of the popular creeds and the infallibility of the Bible. That sheet entered as a very important factor in my early education, and through my pulpit-work for twenty years the teachings of William Lloyd Garrison have been echoed.

This most Christ-like character of the nineteenth century the Christian Church turned from its door. The churches disowned the moral idea which it was their special office and privilege to champion, spurned as grand an opportunity as had ever been proffered to their hands, and thus lost the moral inspiration of that sublime struggle. Finding after repeated disappointments that the Church as a whole (for the exceptions only proved the rule) turned aside from his moral appeal, he took it beyond their walls, and there fought the greatest battle for practical righteousness that our own or any time has known. Shaking the dust of the synagogues from his feet, the prophet went out, with his faith in the principle unshaken, to the Gentile world, and gathered a church of humanity. And thereby he made a new definition of religion for America, and established a criterion for fellowship which the churches with their creeds and covenants could not reach. As Paul preached for his time "Christ and him crucified" as the test of faith, so Garrison proclaimed as the religious test for his era, "The American slave and him crucified"! He proclaimed to the faithless time as the only saving religion that which finds—

"Our Father in our brother's face,  
Our Maker in His poor."

It was a gospel that ploughed a furrow right through the creeds, and shook the churches to their foundation. There were scores of the anti-slavery leaders, and thousands within the ranks of the abolition party, who were educated like Garrison in the evangelical theology, but who, like him, had to break away from its chains when this new gospel of humanity won the allegiance of their hearts. Several bright lights were lost to the evangelical pulpit and shone instead on anti-slavery platforms. In numerous cases, the careful learning, the trained exegetical faculty, which had been designed for the defence of a sound theology, were turned against the Church and

its doctrines. Thus the Church not only missed the moral stamina it might have gained from championship of the anti-slavery cause, but lost a host of its purest consciences and of its most robust and independent intellects. It trimmed its sails to catch the breeze of popular favor, but it lost its anchorage in those deep moral instincts of the popular heart which always gravitate at last to right and humanity.

And in the faith of this gospel of humanity, which was to him a mighty gospel of divinity as well, Garrison lived and worked and died. And it was a faith that gave him a great hope and a great joy, as well as a great impulse to labor. Sternly as his sense of duty held him to his task, black as were the clouds of malignity that gathered over his head, he was yet in the spirit of his daily life lifted into an atmosphere of unbroken sunshine and serene content. His faith in the final triumph of his cause was as unshakable as his belief in its justice. He knew that the infinite powers of truth and right and pity were working for it, and what could the petty spite or self-interest of finite man avail against it? Wendell Phillips says this was "the happiest life he ever witnessed." It was so because in such thorough and fine accord with the eternal law of righteousness. In all the turmoil and strife of his eventful career, the great tides of infinite right and love swept through his being and lifted him into gladness and peace.

That he was faultless is not to be claimed. The perfect model for humanity has not yet appeared. Yet I remember to have heard but one fault counted against him,—one fault in two aspects,—his intolerance of opposing opinions, and his intemperate denunciation of the supporters of slavery. But this is a charge against which he may be defended in the same way that Luther and Isaiah and Jesus may be defended against a similar charge. If more special defence is needed, he himself made the best defence when he wrote with reference to this very charge: "I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to think or speak or write with moderation. No! No! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen; but urge me not to use moderation in a cause like the present!" But count it a fault. It yet was but a flaw in the grain of the marble from which this grandly heroic character was chiselled, and leaves hardly a blemish on the clear-cut majesty of the features. Reckon up all the faults that criticism with its most searching taper can find, and yet there is no American of our century to whom the young can be pointed with more confidence for moral inspiration. And there is no preacher of our own or any era in our history to whose life the American churches can be pointed as a sounder guide in problems of the practical application of the law of righteousness. If the churches, in the coming fifty years, shall have so learned the lessons of his memorable career as to have recovered that hold of the moral sentiment which they lost when they disowned him and his invincible faith in the divinity of practical justice, then they may have justified their right to continued existence.

#### ITALY.

All men are interested in Italy. All go to that country who can. The general idea is that a people can be great only once, that nations culminate like individuals, and then sink into decline and insignificance. The people of Italy seem to be an exception to this rule. Italy seems to be forever modern. What more thoroughly modern men have lived in this century than Cavour and Mazzini and Garibaldi? What men have been more loyal to the free spirit of the nineteenth century? What nobler personality has appeared in the Italian peninsula, from the far dawn of history even to the current date, than Mazzini? Many prophesy that at no distant day Italy will once more be the leading Latin community, taking precedence of France even, because France is tainted with a certain Celtic fickleness and passionateness which ever and anon cause her (to use a bucolical figure of speech) to kick over her milk-pail just when it is full. The Italian character is earnest, and is not marred by that frivolity, which, while it has not kept the French from being a great people, has nevertheless always lowered France in the estimation of the world. The Italian language is no longer what it was for a century before Alfieri appeared,—the mere vehicle of Della Cruscan insipidities and ineptitudes. It is now as much the language of modern thought as English, or German, or French.

The day apparently has gone by when able Italians must go to France to find a career. Italy is a great, autonomous community. All her members are subject to a common centre and heart, from which the sap of a vigorous national life is propelled through every vein, artery, and fibre. Italy can now find work enough for her great men at home. Meantime, in her days of disunion and consequent feebleness, the Italian race contributed Napoleon Bonaparte, Mirabeau, and many other overshadowing names, to the French Pantheon. Rome was long, long ago republican, after the peculiar fashion of the pagan foreworld. Then it was imperial, then ecclesiastical. At last it is royal again as it was in the days of the Etrurian Lucumones, the Tarquins; but it is royal only for a time. It gravitates toward a popular republicanism of the type of to-day, with an irresistible tendency. At any rate, that is the aim of the great liberator Garibaldi, than whom no truer and more unselfish popular leader ever lived. There is not a particle of the demagogue in him. The favor neither of king nor people can turn his head, which

is habitually level. He is not seeking to enfranchise the great mass of his countrymen and clothe them with manhood suffrage in order that he may concentrate their votes upon himself. It is the cause and not himself which is foremost. In fact, Garibaldi redeems the whole class of professional patriots from the proverbial suspicion which attaches to their motives, by his splendid oblivion of self. He is a man of convictions so intense that they will give him no rest until his ideals of right have become concrete in actual liberal institutions.

It is hardly possible to convey in language any adequate idea of the hunger and thirst of such noble enthusiasts as Garibaldi for a renovated society and a thorough abolition of the old order of things, which systematically kept Italy disunited and humiliated by foreign control through so many exasperating years, until, thanks to Sardinian statesmanship and the logic of events, her unity became an accomplished fact. Garibaldi has seen a great fulfillment, but he is still discontented and unsatisfied. Had the vulgar ambition which actuates ordinary popular leaders been his, he might, with his immense personal prestige with his countrymen, have satiated it long ago. But riches, honors, troops of friends, would afford to Garibaldi no comfort in his declining years. The realization of his political hopes and ideals can give him joy and satisfaction alone. Patriotic and humanitarian enthusiasts like Mazzini and Garibaldi are as free from vulgar greed and selfishness as scientific enthusiasts like Humboldt and Agassiz. Even at a time when some of our own countrymen pronounce universal popular suffrage a failure, Garibaldi desires it for Italy, although the masses of her people are in a quite primitive state of illiteracy and credulity.

The priestphobia of Garibaldi is well known. It is shared by all the leaders of the republican movement in Europe, who recognize in hierarchies their chief foe and obstruction. The Latin saying, that the priest is everywhere and always the enemy of mankind, exactly expresses Garibaldi's conviction on this subject. He repudiates a national church recognized by law. He is also anxious that some effectual cure of poverty and mendicancy should be devised, especially of the mendicancy, which is so unabashed and general in the Italian peninsula, that the tourist is continually running the gauntlet of beggars everywhere. The example of mendicant orders and of men canonized for leading lives of deliberate indigence or holy poverty must have been largely the cause and sanction of the proverbial and unblushing Italian beggary which half the time has not the excuse of want, but is indulged in as a means of gain.

The well-fed Italian peasant, and his well-fed children, who show their vigor by their agility, regard the *forestiero*, in his transit through their territory, as their legitimate game. If their solicitations take effect, well and good. They are so much in. If they fail of extracting any *batocchi*, they are not lowered at all in their own self-esteem, as even the men and women are mere grown-up children. It seems that there is still an immense amount of ecclesiastical property unappropriated by the State. Garibaldi wants it sold, and the proceeds of the sale devoted to reclaiming the marsh lands, which are said to constitute two-thirds of the Italian soil in extent. Byron says that, ploughed by the sunbeams solely, Italy would suffice for the world's granary. But in other days, agriculture was so neglected that her chief city had to depend on outside supplies for sustenance, as England, with her crowded manufacturing and commercial populace and her insufficient acreage, is beginning to depend on our blue-grass pastures and prairie wheat-fields for bread and beef. Perhaps the fertility of Italy is such and so spontaneous as to make her independent of scientific agriculture and patent agricultural implements, the primitive Virginia plough still sufficing.

But our limits will not allow of our going farther with an enumeration of the reforms, wise and otherwise, which Garibaldi and his followers in their recent deliberative gathering have proclaimed their purpose of inaugurating to cure the prevailing discontent in Italy. He thinks that, if he can get manhood suffrage, that will give him everything else which he desires. It is quite true that the suffrage is the great instrument of the republican movement everywhere, but it is also true that other things must be equal to it. Garibaldi's priestly foes have shown themselves quite capable of pressing it into their service in Belgium and elsewhere. Cannot the priests as readily become politicians in Italy as in France, where fifty thousand of them have lately been beating the drum ecclesiastical to rally opposition to M. Ferry's educational bill, which disfranchises their order as public instructors of youth?

In regard to the probable political regeneration of the Italian people, it must be remembered that they have never become effete. They have simply undergone periods of mental and moral lethargy and stagnation, from which they have again and again aroused themselves to come to the front of civilization, as the history of the Italian republics shows. It is not only art which is Italian in its origin, but modern literature, modern science, and modern commerce and manufactures, and these departments include all our modern activity. Weighted though she be with the ruins of half a dozen civilizations, and still staggering under the burden of obsolescent institutions, Italy could yet produce on her worn soil a thoroughly live statesman like Cavour, a fact which attests her invincible vitality and modernness. It was not so very long ago that Venice was what Paris is now,—the universal resort of people of leisure and note. It was there that the brilliant Lady Mary Wortley Montagu spent the last years of her life, thence dating multitudes of her letters, which will remain forever readable.—*Boston Herald*, June 15.



## FREDERICK DOUGLASS.

It will be remembered that a bust of Frederick Douglass was recently placed in Sibley Hall, of the University of Rochester. The ceremonies were quite informal—too informal, we think, as commemorating a deserved tribute from the people of Rochester to one who will always rank as among her most distinguished citizens. Mr. Douglass himself was not notified officially of the event, and therefore could in no public manner take notice of it. He was, however, informed privately of it, and responded most happily, as will be seen by the following letter which we are permitted to publish:—

WASHINGTON, D.C., June 25, 1879.

SAMUEL D. PORTER, Esq.:

My dear Sir,—I am extremely obliged to you for your kind and timely letter which came this morning, for it was a relief from a real cause of embarrassment. When first I read of the formal unveiling and the presentation of my bust to the city of Rochester, the speeches made on the occasion by eminent gentlemen,—notably the remarks of Dr. Anderson, the honored President of Rochester University, an institution which has done so much to make the name of the city illustrious,—I felt an almost irresistible impulse to do or say something out of the common way to some one of my old friends and fellow-citizens, which should express, however crudely, something of the grateful sentiment stirred in my breast by this distinguished honor. But as no one of the respected gentlemen active in the procurement of the testimonial said anything to me about it, and treated me as if I were out of the world, as all men should be when they are once reduced to marble, I began at last to think that silence on my part was perhaps the best way to observe the proprieties of the occasion. Now, however, I am relieved. You have made it easy for me to speak to express my earnest acknowledgments to the committee of gentlemen having this matter in charge and who have conducted it to completion. Incidents of this character in my life do much amaze me. It is not, however, the height to which I have risen, but the depth from which I have come, that most amazes me. It seems only a little while ago, when a child, I might have been seen fighting with old "Nep," my mother's dog, for a small share of the few crumbs that fell from the kitchen table; when I slept on the hearth, covering my feet from the cold with the warm ashes and my head with a corn bag; only a little while ago, dragged to prison to be sold to the highest bidder, exposed for sale like a beast of burden; later on, put out to live with Covey, the negro breaker; beaten and almost broken in spirit, having little hope either for myself or my race: yet here I am alive and active, and, with my race, enjoying citizenship in the freest and prospectively the most powerful nation on the globe. In addition to this, you and your friends, while I am yet alive, have thought it worth while to preserve my features in marble and to place them in your most honored institution of learning, to be viewed by present and future generations of men. I know not, my friend, how to thank you, and the gentlemen who have acted with you, for this distinguished honor. My attachment to Rochester, my home for more than a quarter of a century, will endure with my life.

Very gratefully and truly yours,

FREDERICK DOUGLASS.

—Rochester Democrat.

## TWO ILLUSTRIOUS WOMEN.

The unconscious influence of a strong, superior, noble nature upon marked cotemporary characters is finely illustrated by the confessions of Robert Collyer. He has just decided to leave Chicago, and accept the pastorate of the First Unitarian Church of New York City, and in the course of a late conversation he related interesting incidents of personal history. While a local Methodist preacher in one of the suburbs of Philadelphia, he was in the habit of attending a lyceum in the district school-house, where, among various questions of religion and politics, abolitionism was discussed. Mr. Collyer, who was an emancipationist, says, "Lucretia Mott, who had recently removed to that neighborhood, took part in the discussions, in her quiet, solid, orderly way. I thought I was great in the Bible, but Lucretia Mott turned out to be far ahead of anything I knew about the Scriptures as they touched the great, vital questions before the lyceum. I soon saw I was in the wrong, and promptly went over to the ranks of the Garrison abolitionists. Mrs. Mott never stopped at any point at which we expected she would stop in argument, but launched out in other directions, and threw new light on many dark subjects. I gradually began to see that my confidence on many points was leaving me. I could not feel sure any longer about total depravity, and I got to doubting the doctrine of eternal punishment. I felt myself gradually becoming estranged from the Methodist faith."

The influence of Mrs. Mott on the young preacher was continued by the sermons of Dr. Furness, and it was not long before, at the quarterly meeting of the sect, he was questioned by the presiding elder upon the articles of faith of his church. Mr. Collyer avowed his disbelief in eternal damnation, in the doctrine of total depravity, and the liberal inspiration of the Bible, and accordingly made a final adieu to the Methodist denomination. According to his candid avowal, all this change and growth came from the words of the grand Quaker woman, who little knew what seed she was sowing in the humble school-house on those winter evenings.

Elizabeth Cady Stanton, also, ascribes her religious emancipation to Lucretia Mott. The writer was one of a trio of women who spent a happy day, a few months since, at the tasteful home over which Mrs.

Stanton presides with so much dignity. And a delightful home it is, where the energizing and inspiring influence of her versatile nature radiates like sunshine. If the platform utterances of Mrs. Stanton are impressive and eloquent, it is in the sparkle and abandon of private life that all her winning qualities are fully realized. The day was crowded with conversation so brilliant that it would have made the fortune of a mere woman of the world. It abounded in catholic, genial, but critical judgments of men and measures, of reminiscences of women and their labors, and of prophecies of the future. For little has been done within the memory of the living generation, in which she has not been an interested spectator or worker. However much she may be misunderstood abroad, beside her own hearthstone, where her white hairs are crowned with true glory, five sons and two daughters have been reared, who look to her wisdom with genuine veneration.

During that day, Mrs. Stanton described her first meeting with Mrs. Mott. "It was in London, about thirty-five years ago, at an anti-slavery convention," said the former, "and every moment when I could find Mrs. Mott alone was eagerly improved by me in drawing out her views upon the Bible and religion. From that period dates my emancipation from religious bigotry."—*Religio-Philosophical Journal*, June 28.

## FOREIGN.

THE FOURTH CENTENARY of the foundation of the University of Copenhagen was celebrated in that city on the 4th inst. No less than four thousand people took part in the celebration, including the royal family and all the highest civic and military authorities. The festive address was delivered by the Rector Magnificus Dr. Madvig.—*Nature*.

THE COUNCIL of the British Secular Union has appointed a committee to prepare a burial service adapted to the use of secularists. They have also appointed a committee to compile a hymn-book suitable for secular meetings. It is hoped that these committees will have completed their labors early in the winter. Another committee is preparing a report upon the Criminal Code Bill, with a view to the action which should be taken by secular societies throughout the country. Portions of the bill affect the freedom of Sunday, and one means of influencing legislation it is thought would be the taking of an active part by secularists in all local movements for the opening of public libraries and other educational institutions on Sunday.

IT IS PROPOSED to establish a Zoological Station on the Aberdeen coast, in connection with the natural history laboratory of the University, similar to those already instituted for the universities of Paris, Vienna, and Leyden. The objects of such a station are: First, to supply the laboratory with fresh animals for purposes of teaching and research. Second, to enable students to become practically acquainted with natural history, and to afford them opportunities of advanced study and independent research during vacations. Third, to afford means for the exhaustive study of the marine fauna. For the establishment of such a station on the smallest possible scale, it is necessary to have (1) a movable shed or house with suitable fittings; (2) a large fishing boat and a small two-oared boat; (3) nets and dredges; (4) aquaria glassware and miscellaneous apparatus; (5) the services of a fisherman and a boy for a part of the year.—*Nature*.

THE OUT-DOOR PROPAGANDA, under the auspices of various secular associations in England has been resumed the present season. Interesting and successful meetings are reported in connection with the North London Secular Society, Midland Railway Arches, St. Pancras, Sunday, June 22. A lecture was delivered by Mr. Foote to a very large audience, upon "Bible Morality." Some opposition was offered by persons of Christian prepossessions, to which Mr. Foote replied. At Clerkenwell Green a meeting was held on the same day (under the auspices of the Eclectic and Freethought Association). The meeting was addressed by Mr. West in the morning on "The Exodus, and in the evening a lecture was delivered by Mr. Johnson. A successful gathering is also reported to have occurred on Woodhouse Moor, to hear Mr. Judge lecture on "Secularism and Christianity Compared." "The lecture was a very able one, was listened to throughout without the least interruption. At the close, discussion being invited, three gentlemen spoke in opposition, and were well answered by the lecturer. One of the gentlemen challenged Mr. Judge to further debate the question that day fortnight, to which Mr. Judge consented."

## JESTINGS.

A "FACER."—Disappointed tramp: "You'll know me ag'in, guv'nor." British Workman (who had certainly looked at him): "Not if you washes yourself, I sha'n't."—*Punch*.

SPEAK OF A MAN'S marble brow and he will glow with conscious pride; but allude to his wooden head and he's mad in a minute. Language is a slippery thing to fool with much.—*Jewish Times*.

A LITTLE BOY of Providence, not yet out of his short clothes, was asked by his grandmother the other day how he had torn his dress. He replied that it had "got caught on a clover leaf."—*New York Tribune*.

ONE OF THE OLD SETTLERS at the Isles of Shoals seeing the name of Psyche on the hull of a yacht the other day, spelled it out slowly, and then exclaimed: "Well, if that ain't the durndest way to spell fish!"

AN IRISH GENTLEMAN having purchased an alarm-clock, an acquaintance asked him what he intended

to do with it: "Och," answered he, "sure I've nothing to do but pull the string and wake myself."—*Cambridge Tribune*.

A CURE FOR TOOTHACHE.—Boy: "What are you crying for, Sally?" Girl: "'Cos I got the toothache." Boy: "You go round to my grandmother: she'll show yer what to do; she knows how to take hers out and put 'em back whenever she wants."—*Fun*.

MISTRESS (to new cook): "Now, Sarah, remember if you are strictly honest and economical in your marketing, I will give you a few shillings extra per month." New Cook: "Thank you, ma'am; I will think it over, and let you know in the evening!"—*Funny Folks*.

A NEGRO PREACHER described hell as ice-cold, where the wicked froze to all eternity. Asked why, he said: "'Cause I don't dare tell dem people nuffin else. Why, if I say hell is warm, some of dem old rheumatic niggers be wantin' start down dar de very fus' fro's."—*Cambridge Tribune*.

A RUSTIC BRIDEGROOM was complimented by one of his acquaintances on the charming appearance of his bride. "She has the most lovely color I have ever seen," remarked the friend. "Yes, it ought to be good," pensively replied the groom; "she paid a dollar for just a little bit in a saucer."—*American Israelite*.

"WHAT SHALL I preach about?" said a minister to the pastor of a colored flock which he was about to address. "Well, mos' any subject will be 'ceptable," was the reply; "only I'd like to gib you one word ob caution." "Ah! What is that?" "Well, ef I was you, I'd tech yer light on de Ten Commandments." "Indeed! And why?" "Oh! cos I hab notise dat dey mos' always hab a damp'nin' effect on de congregation."

A PITTSBURGH newspaper, in a report of the commencement exercises at the Pennsylvania College for Girls, describes one of the fair graduates as "a young lady of moderately tall, graceful form, and calm, philosophic countenance, set off with eye-glasses, and made thus the more philosophic in appearance. In a sweet, simple, but somewhat rapid manner she read her essay. It treated of the necessity of a high ideal to rouse to exertion in life. Without ideals we are destitute of ennobling motives."

## BOOKS RECEIVED.

THE HISTORICAL POETRY OF THE ANCIENT HEBREWS. Translated and Critically Examined by Michael Heliopolis. Volume I. New York: D. Appleton & Co. EPIPHANIES OF THE BIBLE LORD. By George Dana Boardman. New York: D. Appleton & Co. THE LAST ESSAYS OF SOLEA. By Charles Lamb. "Handy Volume Series." New York: D. Appleton & Co. ENGLISH COMPOSITION. By John Nichol. "Literature Primers." New York: D. Appleton & Co.

## Poetry.

[FOR THE INDEX.]

## CHILDHOOD WISDOM.

BY SHELDON C. CLARK.

The mystic, wondrous wisdom  
That unconsciously doth flow  
Through the speeches and the sayings  
Of Childhood's freshest glow  
Rebukes the studied statements  
Of philosopher and sage,  
And teaches that all wisdom  
Is not the fruit of Age.

There trickles through their speeches  
Deepest lessons for the heart,  
That our spirit never loses,  
But our tongue cannot impart.  
'Tis a tender, mystic teaching  
To the soul on sacred things,  
By spirits pure and sparkling,  
From the central Being springs.

Like streamlets from the mountain,  
Flowing downward to the plain,  
Comes the laughter of the children  
To the hearts that ache with pain;  
For in its very ripple  
It gleams with light and love,  
More precious than it thinks not  
On its mission from above.

O Childhood, in thy freedom  
From the pomp and show of life,  
Where the critic fears the critic  
And existence is but strife,—  
Oh, lead us back to Selfhood!  
Appearance let us scorn!  
Into the life of Nature  
Let us again be born!

July 1, 1879.

## CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING JULY 12.

J. E. Hawley, 75 cents; W. J. Ferris, \$1.25; A. Osborne, \$3.20; George Allen, \$1.25; R. Humphrey, \$3.20; A. A. Knight, \$1.80; F. Hays, \$3.20; Doeringer, \$1.25; E. R. Brown, 10 cents; H. Nye, \$3.50; R. Dally, \$1.25; John Hendrie, \$2; Thomas Ranney, \$1.60; T. A. Hanson, \$3.20; M. J. Regan, \$2.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.



# The Index.

BOSTON, JULY 17, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLSON Office, No. 35 Monroe Street: J. T. FREY, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHERY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CARY STANTON, J. L. STODDARD, ELIABUR WRIGHT, C. D. B. MILLS, W. D. LE SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases: i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 8, 1879.

### RATIONAL RATIONALISM.

In one of Herbert Spencer's introductory essays to his more comprehensive work on the study of sociology, which we regret is not at hand for illustrative reference here, he points out the common tendency in society to inconclusive and erroneous reasoning. This he shows is not peculiar to the ignorant classes, but largely to those that are regarded enlightened and intelligent. It has already been intimated that rationalism, notwithstanding its assumptions of superiority in this particular, and its incident perils, exhibits in no small degree the same mental characteristic. Of course, a moment's reflection enables us to see that with the limitations of human intelligence it could not be expected wholly otherwise. The mind may be free from the theological bias and yet subject to bias of various descriptions. Innumerable influences operate on the mind which aims at the most rationalistic independence, to warp its judgments and sway its course of action. Personal temperament is most powerful. Past associations of life, education, and culture; present social or other relations; a natural tendency to intellectual narrowness or but partial views of things, to conceit and intolerance; and the unregulated feelings and propensities of the lower nature are all, in a less or greater number and degree, important factors in determining a person's opinions. We wish we could feel that radicals are always free from any of these biases, but must frankly confess a considerable and somewhat intimate acquaintance among them has not enabled us to make the discovery. It is therefore, we hold, altogether a mistake to suppose that because a person has discarded the errors and absurdities to which his neighbor adheres, he must necessarily be more reasonable in every other respect. The renunciation of error in one form may be but the adoption of it in another. It requires something more than to have passed beyond the bounds of the old beliefs merely, or for one to avow himself a rationalist and ally himself with those who bear the name, to entitle him to all that such a distinction should imply. Theodore Parker relates that a person once came to him who declared he had the "gift of tongues," and Parker with his characteristic blunt decisiveness replied, "Let it appear."

If a person claims to have the "gift of tongues" or prophecy, if, in a word, he claims to be a rationalist or more reasonable than others, he cannot expect to get the credit of being what he professes, simply on his affirmation, or further than he supports it with evidence. It needs to be more emphasized and better understood among radicals, that an avowal of rationalism does not necessarily make one a rationalist.

There is another fact which radicals should consider more than they are sometimes accustomed to in this connection: It is that things are not necessarily bad and hence to be assailed because they are old, or good and hence to be approved because they are new. It needs something more to make a genuine reformer than an indiscriminate onslaught upon the institutions of society or to be willing to lead a crusade against its existing order, defective even though they be. It needs something more to make one a true hero or martyr than to brave the police, insult the more refined sensibilities and defame the purer instincts and better sentiments of society, for the sake of a small modicum of selfish notoriety. Of such irrationalities and vagaries rationalism has had, and still has, not a little, as well as the systems which it repudiates.

Let this not be considered as a reflection upon rationalism; as an insinuation against it. It is not conceding that the rationalistic principle is in any degree to be discredited, or that it is not the supreme and true one in its application to life and thought. It is not intended to depreciate in the least its incomparable glory, to detract from the superlative excellence of its grand achievements. Nay, rather would we contemplate rationalism as the hope of the world; the true Messiah, for which humanity has groaned and travelled through all the ages until now; the sovereign panacea for all its ills; that which is to overcome at last all the irrationalities of human life, even those of rationalism itself.

The great aim of rationalism, then, should be, not only to refute and overcome the errors of its environment, but also to secure a more rigid application of its great distinguishing principle within its nominal domain; to render it thorough and through in fact what it is in name. In the last number of THE INDEX, we dwelt upon the importance of comprehensiveness or breadth in rationalism as a means of ex-

ternal conquest and power. And here we return to this principle. It is in this spirit of comprehensiveness, in the reciprocity of ideas and fellowship which it signifies, that lie also the means of the internal advancement of rationalism, its own more self-consistent and pervading rationalistic development. This principle, we affirm, has never yet been carried out in rationalism. Instead of it, as we affirmed in our editorial of last week, we have had, and still have, numerous diversities and clashing divisions. How shall we ever be able to subject our ideas and principles to their requisite and legitimate tests unless we put into exercise a greater hospitality among us in respect to them. Exclusive societies, therefore, of rationalists, each striving to build up its particular phase of rationalism, and seeking and caring for no intercourse with those that differ from itself, is altogether out of keeping with such a movement, and utterly inimical to its progress. What we propose, then, is societies formed on the basis of entire freedom; societies in which all the different elements of which they are composed may, so far as practicable, obtain equal recognition; in which no single one shall claim special dictatorship or privilege; in which this spirit shall be so characteristic of it that no name even shall be accepted for its designation suggestive of less comprehensiveness. And in order to demonstrate that this conception is not a chimera, that it is the plan which gives the promise of the healthiest and best success, we need but point to existing evidence.

We know of no better example for this purpose than that which the Free Congregationalist Society of Florence, Mass., presents. It is one with which the readers of THE INDEX have some acquaintance. This society is founded upon the basis of absolute freedom. There is not a person in the land too ultra to obtain admission to its platform, provided he comes properly accredited in respect to character and intelligence. There is not one in the land too conservative to obtain a hearing from its platform, provided he is similarly accredited and there is a sufficient desire among the members of the society to entitle him to the invitation. This society is now in the seventeenth year of its existence. It has among its most active and earnest members materialists of the extreme type; in other words, persons who would ordinarily be classed as atheists. It has also a considerable number of Spiritualists, and some, no less interested and devoted, who still cleave to Christianity as the ideal of character and religious conception. And with these may be included persons of the various diversities of opinions and phases of mental independence that the freedom of such a fellowship would be likely to engender. It is its aim to provide, so far as may be expedient, speakers for its Sunday meetings, for a considerable portion of the time, who may be deemed satisfactory and fitting exponents of these different lines of liberalism. It is thus that there is hardly any class of liberalism or religion which has not at one time or another been represented upon its platform. In looking over the list of those who have been heard from it from time to time, there are the names of men and women, of black and white. There are those of Underwood and Seaver, of Garrison, Douglass, Pillsbury and others of their school, of Ralph Waldo Emerson and Alcott; of women like Mrs. Howe, Stanton, and Anthony; the name of the scientist Proctor, and those of less renown in science, distinguished Spiritualists, such as Denton, Stebbins, and Eccles; a Jewish rabbi and Christian ministers of various divisions of the Church.

Nor is the example just cited one of a weak and struggling existence. It is, on the other hand, flourishing and vigorous, and possesses a commanding influence in the community. It is only necessary, to make this apparent, to particularize as evidence its grand building with its admirable appurtenances, erected at a cost of upwards of fifty thousand dollars; its provisions for educational and social culture, for amusement, and for the young. We might point also to the Free Religious Association as a similar illustration of the principle of comprehensiveness and freedom we have been endeavoring to elucidate as the most effectual preventive of unreasonableness, or of rendering rationalism thoroughly rational.

Of course these illustrations do not apply to societies which crystallize, so to speak, around a single person. But these, the societies alike and their leaders, especially when standing outside of all Christian connection, long for such a broad fellowship as we have indicated, where their words may be helpful and stimulating, and where they may help to make



rationalism more rational among those who are no longer under the yoke of bondage, but one with them in sympathy and the general direction of their aims. This, then, seems to us the indispensable practical specific for rendering rationalism what it professes to be. It is in breadth rather than narrowness, in fellowship and fraternity. It is not in repeating the folly of the churches, endeavoring to found sects and lams, allowing our special idea or prepossession, whatever it may be, to run away with us, but through organizations wisely adapted to the end, seeking to exercise and foster the rational mind. It is through the society of reasonable men and women,—in brief through all that serves to enlighten us, enables us to recognize the law within the law and to conform our lives to their unvarying uniformities, the dominion of reason over unreasonableness, passion, impulse, and caprice.

#### MR. WRIGHT'S EXCEPTIONS.

In another column of THE INDEX Mr. Wright takes some exceptions to an editorial of ours in the number of July 3d.

We regret that it seems proper for us to remind him, not to put too fine a point upon it, that if he had given the same pains to ascertain, that he has put us to verify what Mr. Abbot's idea of the Liberal League really was, before he sat down to his article, he would have at once increased his knowledge in this particular, saved himself from the necessity of a considerable part of his criticism at least, and us from what we should have preferred to be relieved, the need of replying to it. In Vol. VIII. (1877), p. 619, of THE INDEX, there is a communication by us entitled "The Church of Rationalism," presenting substantially the same views as those of the editorial upon which Mr. Wright makes his comments. At the close of this article, Mr. Abbot subjoins this editorial note: "Will our valued contributor be so good as to examine carefully the 'Form of Constitution for Local Auxiliary Liberal Leagues' recommended by the National League, and report in these columns the precise additions he would suggest to the plan there outlined, in order to constitute the local League a true 'Church of Rationalism.' Such an attempt on his part will, we suspect, show him that he has hitherto imperfectly comprehended the breadth and fulness of the Liberal League movement." Not quite persuaded yet in our own mind, feeling in common with Mr. Wright, and many others no doubt, that, irrespective of the scope which Mr. Abbot ascribes to its plan, the Liberal League was practically at least a movement mainly for political ends, and could not be made, to any considerable extent, anything apart from this, we followed up the statement above given with another communication in THE INDEX of Vol. IX., p. 67, under the caption, "Is the Liberal League equivalent to the Church of Rationalism?" which called forth this editorial note:—

"As we suspected, our valued contributor has forgotten to observe that the Liberal League is designed to do all that any liberal society can do. For proof of this, we simply quote these articles from the 'Form of Constitution for Local Auxiliary Liberal Leagues' recommended by the 'National Liberal League.' We will cite one or two of these articles that bear most directly upon the point at issue.

"The Committee on Public Work shall mature measures for cooperating efficiently in the common cause with the National Liberal League, especially in circulating its documents, petitions, appeals, etc., and carrying out locally the various objects of the Liberal League movement.

"The Committee on Public Discussion shall mature measures for sustaining regular Sunday meetings for public debates, lectures, etc., and they shall be charged with the general conduct of the same.

"The Committee on Social Affairs shall mature measures for holding frequent social assemblies for the benefit of the younger members of the League, and also for regular Sunday meetings of a children's fraternity, to promote the moral instruction and social enjoyment of the children."

In a subsequent number of THE INDEX, Vol. IX., page 115, we made the "Acknowledgment" that the League was more comprehensive in its aims than we had supposed, and if its provisions were fully carried out it would in fact be the realization of all we conceived in what, for the want of a term of nearer or more convenient significance, we had called "The Church of Rationalism."

To this Mr. Abbot appended the following: "We thank Mr. Clark for his candid and highly honorable 'Acknowledgment,' which we hope will serve to call

attention to the breadth and depth of the Liberal League movement in all its aspects."

Many quotations might be added from Mr. Abbot's editorials and various writings, to confirm our statement of what he dreamed the Liberal League might become, not in his sleep, but most wide-awake and conscious hours. It shows, indeed, how much larger and grander was his conception, as he strove earnestly to impress upon others, than was commonly supposed. Whether he builded better than he knew or not, it is plain that he builded much better than those who overran and perverted the League from the purposes for which it was planned, and are consequently solely accountable for its present disrupted and tarnished condition, could appreciate. His mistake was not, as Mr. Wright intimates, in making it too inclusive in its objects, but simply in the undue estimate which his own fine intellect and high moral nature led him to form of the intelligence and character of the professed liberals of the country to whom he was compelled to appeal for success. It was that the movement inevitably admitted a large influx of material with which it was impossible to carry forward any great work of reform. And this, Mr. Wright is destined to find true of the cause which he champions. Whether the party which he represents is justly or not to be regarded in alliance with the vendors of obscenity, it is useless to attempt to dodge the fact that it rests, and will continue to rest, in consequence of the stand taken at Syracuse, in the popular mind under that imputation. The fine distinctions and impotent efforts with which it may try to disprove the charge will be of no avail. The public will not concern itself materially with these, but will decide according to the general impression which the party tends to give. It is for this reason that he will find a majority of the better class of liberals, who do not wish to occupy an ambiguous relation to the subject which his league has made uppermost, unwilling to enlist under his banner.

Apart from the principal point discussed above, we must respectfully claim some acquaintance with the antecedents and principles of the League no less than himself. We have taken an active interest in it from the start. We were present at two out of the three Annual Congresses which it has held, which, we believe, is just two more than he has attended, as it was also true of the larger number of those who were most active in forcing the issue upon the League at Syracuse, and are now at the head of the party which captured it.

Furthermore, we were at Syracuse, and he was not, and are very sure we know much better for this reason who were there and what was done there than he does.

Mr. Wright implies that the split at Syracuse was a mere matter of a majority vote, and hence that its seceding members could not justify their action; and this specious fallacy has been assiduously and cunningly put forth ever since. Nothing could be more unjust nor more preposterous on the face of it. Does not Mr. Wright know enough about public assemblies to tell him that majorities in such cases are often dishonorable and unfair ones? It would seem that his anti-slavery experience should have taught him this. Let him look over the list of the men and women who left the Congress at Syracuse, and signed the protest against its proceedings, and see if he thinks they are persons who would be likely to desert a cause simply because they were legitimately out-voted.

We think Mr. Wright overestimates the value and promise of the Leagues which are now forming, as he says, under the shibboleth of repeal. He will find that when the actual circumstances out of which that party came into existence and the principles and aims of those who are mainly shaping its course are understood, there will be a cooling of sympathy, and a lessening of support which has been, under the influence of misapprehension in some instances, innocently rendered. We think he will find that fine moral sensibility and strong moral sentiment gravitate to that which the prevailing instincts and intelligence of society pronounce the clear and unmistakable position in respect to the question.

Mr. Wright thinks we put the case too strong when we aver the League has suffered "disrepute and demoralization" in consequence of the Syracuse division. Let us quote just here from a letter received a few days since, July 9th, from one of the most vigorous and influential centres of liberalism in the West, to show him how others feel about this:—

"Our Liberal League is in a dormant condition just now. We have not had a business meeting since the battle of Syracuse; the proceedings of that convention had the effect of a paralytic stroke upon our society, alienating the good wishes of many from us

who had been our supporters in spirit before, and giving color to the reports put in circulation by the 'unco guild' that we were a band of free-lovers and fanatics. Before that time the League was growing in popularity and its principles were becoming known; since that time it has gained little and lost much. A melancholy day it was when the Liberal League movement in America struck hands with free-lovism and hoisted the motto 'Liberty and Obscenity, one and inseparable.' I think our members are all of one mind as to what course it is our duty to pursue, and I think a dissolution of our connection with the old organization, and an acceptance of the invitation extended by the new, will be the result of our first meeting."

If, on a consideration of such facts as the foregoing, and an abundance of correspondent ones that might be adduced, Mr. Wright can still seriously entertain the idea that there is any prospect of the union of the two Leagues which he suggests, then we can only say that we shall be forced to relinquish the views of his mental characteristics we have been accustomed to hold, and must regard him as a person of more credulity and less intelligence than we have hitherto supposed.

#### PROGRESSIVE FRIENDS.

The annual meeting, this year the twenty-seventh, of the Progressive Friends of Pennsylvania occurred at the usual place early in June, and continued three days. It was well attended, and by those present was felt to be an interesting, a very profitable, meeting, not below, in this respect, those held in former years.

These people who assemble at Longwood year by year seek to be sons of the spirit, yielding freely to the great law of growth and progress, keeping their faces towards the dawn to catch the opening sunlight as it shall arise to the world. The discussions were occupied with themes of high practical interest, and although they must be, in a meeting that attempts to touch upon so many themes, very partial and incomplete, yet they indicate to a stranger coming in among them how much force there is lying latent in what is called in the churches the *lay* element, and that remains to be used, I doubt not very effectively in the future, in the work of broad, universal religion. We had this element pretty largely represented in the deliberations at Longwood, and some of our best statements came from persons who doubtless have never been accustomed to speak from platforms. That is one very good feature in these meetings,—one doubtless that comes in a degree from the Quaker ancestry that Longwood owns.

Impressive testimonies were adopted in reference to several names that within the year have passed away, all known to the meeting and identified in greater or less degree with its objects. These were William Lloyd Garrison, who several times had been present and spoken; Bayard Taylor, a native of Chester County and her most eminent son; George Thompson and Chandler Darlington, this last an old and life-long friend, deeply devoted from the beginning to all its interests. Rev. Joseph May, of Philadelphia, read an admirable memorial discourse upon Mr. Garrison.

Mr. May, as is well known, is a son of the late Rev. Samuel J. May, who was a life-long friend and earnest coadjutor of Garrison from the beginning. It seemed fitting that such a tribute should come from the son of such a sire. The discourse has been published in one of the newspapers of Philadelphia, and deserves, as I hope it will receive, a wide circulation. It will also be given in the Proceedings, now just about to be issued, of the meeting. Mr. Oliver Johnson of New York, Rev. N. A. Hascall of Vineland, Mr. H. S. Kent of Westchester, and Mr. Willbur, editor of the *Vineland Independent* (if I will use the name of the paper right), were present, and contributed much to the interest and value of the occasion.

I enclose a copy of the testimony adopted upon religion and morality, from which it will be seen that this meeting puts itself on record plainly in regard to two, certainly, of the fundamental and living questions of the hour:—

"Recognizing the fact that the religious sentiment is the deepest of all the sentiments implanted in the bosom of our nature, its intuitions and convictions the most sacred trust committed to man, we cherish with profoundest interest all that pertains to its right cultivation and just direction and expression. As rightly or wrongly interpreted, it is either the most precious boon and benign blessing, or source of the direst injury and calamity known to the human race.

"Profoundly believing, as we do, that religion is becoming in our time increasingly emancipated,



broadened, and freed, dissociated from dogma and acceptance of book, institution, or observance as embodying and prescribing its essential elements, we rejoice in the firm conviction that it is to become more and more clearly seen to be one with the simple, plain worship of truth and beauty, the constant endeavor of the soul after all knowledge and wisdom and excellence.

"We believe that, thus interpreted, it opens the largest and richest field for the spiritual growth and culture of man, individually, socially, and we commend its study and appropriation in this breadth to all liberals as an object worthy their best attention, and especially we urge its sedulous inculcation by them, on all fit opportunities, in the minds of the young.

"We do moreover at this time renew our earnest testimony in behalf of the superlative claims of the primal moralities,—moralities as expressed in the law of virtue, chastity, self-restraint, and purity in the life,—and we deeply deprecate and emphatically condemn, under whatever pretext or persuasion it may be sought, any attempt to loosen the hold or weaken the sway of these in the general mind, as criminally harmful, directly subversive in tendency and sure effect, wherever it may succeed, of the very foundations of moral order and the life of society itself."

C. D. B. M.

#### HARVARD AND BUSSEY COLLEGE.

The daily papers for the last few weeks have been largely filled with reports of college commencement exercises in various parts of the country. Of course it is impossible to read them all, although they are generally cheerful reading as representing our institutions of learning in most prosperous condition. But our interest mainly centred in our great university which has been the pride and boast of Massachusetts for over two hundred years, and about which the public seem to be asking some questions which we hoped its very plain-spoken president would satisfactorily answer. Of two of these we will say a word. The first concerns the department of the college located in West Roxbury. Perhaps it is not universally known that a large bequest was made by Mr. Bussey, who was himself a workingman, never ashamed of his humble origin, to found a school for "Agricultural and Industrial Education." The bequest was to take effect only after the death of certain members of his family. By an arrangement with the surviving members, however, a large portion of the estate was given over to the trustees of Harvard University—the appointed guardians of the trust—about eight years ago. It is one of the most beautiful places in the vicinity of Boston, with every advantage of easy communication with the city. As the question of industrial education had been long considered one of the most interesting and important in our social progress, great interest was felt in the opening of a school so richly endowed, to be managed by the highest institution of learning in the country. President Eliot informs us that after eight years it has graduated one pupil, but complacently adds that Bussey College "has a future before it." We trust it may have; but if this be its present, it would seem that its future should be under somewhat different auspices. It has always been a puzzle to the friends of co-education, where President Eliot found the facts on which he based his statements of its failure. They have looked abroad too far: they should have inquired at Bussey College. At its first opening it was announced that the class in horticulture would be opened to women, and on the strength of the hope for "the future of Bussey," a special Horticultural School for Women was abandoned. Its first class was mainly, if not entirely, composed of the pupils of that school. Was it this fact which has kept pupils away from the college? We remember an amusing incident which occurred in regard to one of the other classes. Some ladies interested in the subject drove up to Bussey, and, finding that the lecture of the afternoon was to be on the horse, asked permission to attend it. The gentlemanly professor informed them that the class was not open to ladies, but before the hour of the lecture courteously showed them about the grounds. The hour and the lecturer came, but no pupils. The accomplished professor, evidently anxious not to waste the time, devoted it to a very interesting talk on his subject, and then inspected the lady's horse and gave her excellent advice as to some ailment of the animal. This was certainly good practical teaching, but it was the wrong pupils.

Seriously, the public are much concerned to know how this property is used, and why such arrangements have not been made and such advantages offered as would draw pupils to the college. Theodore Parker used to say "that he never heard the grass complain that the cows would not eat it"; and if there had been an earnest purpose to meet the wants of the community by giving good, practical, available instruction in agriculture and other indus-

trial branches, we should be glad to know why it has failed of success. This, President Eliot did not tell us, but seemed to think his one graduate rather an excellent joke.

But there is a still deeper question which we should like to have answered. It is currently reported that the state of morals at Harvard University is exceptionally low; that two of the most dangerous vices that beset civilization prevail there to an alarming extent; that the theatres which give the coarsest and most indecent exhibitions rely upon its students for their patronage; and that some of the worst features of such exhibitions are repeated within its walls. It is also said that the government of the college do not feel any responsibility for this state of things, but take the position that each individual pupil is the guardian of his own morality.

When we remember that on the Board of Trustees are such honored names as those of R. W. Emerson and James Freeman Clarke, we can hardly believe that these statements are true to their full extent.

That the subject is a difficult one, all will admit; but that it should receive some consideration, and that the public should have some assurance that the effort of the government is to keep up the moral standard of the college to a level with its literary reputation, seems to us no more than parents who are to trust their sons there for four of the most important years of their life have a right to ask.

We speak of the dangers of a public-school education without corresponding moral influence; but the higher the school, the wider its influence. Harvard is to give us, to a great degree, our teachers, our clergymen, our lawyers, our physicians, our statesmen. Is it a matter of indifference to the public whether for four years they have breathed an atmosphere of bracing, purifying moral power, or a poisonous malarial which will produce evil that is constantly propagating itself?

We all feel a common pride in the great men who look back to Harvard as their Alma Mater; we know what wisdom and virtue have been nourished there. We do ask an assurance that the future is not to belie the past, and that it is to carry out the purpose for which it was founded, which was to make Learning the handmaid of Truth and Righteousness.

E. D. C.

#### "HERE INDIVIDUALISM."

THE INDEX of July 8d says editorially: "It was the dream of Mr. Abbot that the Liberal League movement might eventually become the rationalistic church of the future." I should be sorry to think Mr. Abbot had such a thought, even in his sleep. If he had such a thought in his waking moments, it may account for what has happened to the League. The "church" idea is that of segregating the wheat of the world from the tares, which, curiously enough, according to the record, was pointedly condemned by the person whom every Christian church claims as its founder. If I had any comprehension of Mr. Abbot's meaning, for the first two years of the League movement, or of its Constitution, he sought to embody, not only rationalists, but citizens of all religions and none, for the special purpose of completely secularizing the State and securing to every individual the rights of conscience, involving the full rights of the churches within their proper spheres. So far from being a "rationalistic church," the Liberal League, as Mr. Abbot nobly planned it, was a movement even more in the interest of Christianity than of Infidelity or Rationalism, inasmuch as the latter must necessarily grow faster while the former is to a certain extent both a State pauper and a State controller. For Christian ecclesiasticism, in this age and country, as all intelligent Christians must see, the best if not the only chance of life is in entire independence of the State. Such Christians would gladly vote for the just taxation of church property, and would, of course, welcome rational or infidel votes to the same effect. A sincere Calvinist or Hopkinsonian has a far stronger reason or motive to join the League than an infidel or rationalist. And a Roman Catholic has the strongest of all. Cavour was a sincere and devoted Catholic, and what he began to do for Italy is all that Mr. Abbot's League aims to do for the United States. Turning such a movement into a rationalistic church is simply backing out at the little end of the horn.

Rationalists have no quarrel with churches that do not attempt to play the parasite or the dictator in regard to the State. They claim the right to speak as they think, not to dictate what others shall think or speak. Till they part with reason they will not think of organizing churches, but will be content to

take a part in any movement to promote the common happiness of mankind, without minding who joins it; and they will stay in it till its charity becomes a rarity.

I think Mr. Abbot, in founding the League, builded a good deal better than he knew. The credit due him is altogether too great to be wiped out by any subsequent mistake; and I think the mistake he made was creditable to his sincerity if not to his judgment and statesmanship. He lacked the generalship of the lion going to war, and failed to understand the cunning tactics of the enemy. His bold stroke of organizing the National Liberal League in Philadelphia in 1876 was a salutary warning to those who were attempting to inoculate the Federal Constitution with the dogmas of Christian theology. It caused them to change their tactics and attack the freedom of the press, under the pretence of merely attacking that intolerable licentiousness which in our age and country is always clandestine. Unfortunately, by this sham and hollow pretence, Mr. Abbot, as well as many other excellent liberals, was deceived; he failed to see, what time is rapidly demonstrating, that the boasted and frightfully overrated work of the Christian Society for the Suppression of Vice, in the destruction of obscene publications, was merely preparatory to "stamping out" THE INDEX and all other rational publications.

Sad as the facts are, I cannot quite agree with the acting editor of THE INDEX when he says: "But the Liberal League, it may as well be confessed with sadness, has suffered such demoralization and disrepute in consequence of events of its last Congress that for the larger number of its founders, and a very considerable one of radicals in general, it has well-nigh ceased to be."

How this can be true, when Auxiliary Liberal Leagues have been organizing since the last Congress more rapidly than ever before, is not easy to see. The "disrepute" of the League cannot have increased much, for in the eyes of the Christian world nothing, not even loose notions of marriage and divorce, is so disreputable as infidelity,—and the League was always stigmatized as an association of infidels, though it has always contained some excellent Christians. As to the "demoralization," the League at its last Congress was unanimously in favor of proper laws for the punishment of obscenity, and it was unanimously opposed to the present Act of Congress which professes to have that object. The only difference was, that one part of the delegates, which happened to be a majority, was in favor of the repeal of that Act, and the other was in favor of having it amended; and almost unanimously the Congress voted to leave that question open for the next Congress. Thus far, surely, there is no "demoralization." If the old officers had been elected, there would have been none. Unfortunately they were not. And because they were not, a considerable number of delegates withdrew and formed another National League, which differs from the original one in no principle or aim whatever, but only in persons. There is not, so far as I can see, the shadow of a reason why the two organizations should not reunite, if the League was not a mistake from the first. Neither will gain, in either reputation or strength, by standing apart from the other. Either of them can challenge comparison, in point of morals of life and literature with any Christian sect or political party, and has no reason, in seeking by every lawful means what is self-evidently righteous, to feel disquieted at the taunts or the lies of parasites, inquisitors, and persecutors. Such are by no means a majority of the people. The League has only to persevere unflinchingly on the straight line of its constitution, and a majority of the people of America will adopt and act on its self-evident truth.

E. W.

THE TWO LAST social meetings of Sorosis were very delightful. That of May was devoted to art, and illustrated by a variety of engravings, etchings, and paintings of ancient and modern artists, with explanatory papers from various members. This committee is under the charge of Miss Burt, who has studied several years in Munich. The meeting in June was the occasion of the presentation of a beautiful basket of flowers by the present to the former president, Mrs. Charlotte B. Wilbour, who has just returned from an extended residence abroad. Both ladies made brief but happy speeches. Then, after original poems and essays, Mrs. Winterburn, the chairman on music, gave a most delightful parlor concert. Miss Beebe and Miss Harvey from the Royal Academy, London, sang, and there were duets and solos upon the violin, harp, and piano. All this feast of good things closed by a discussion upon philanthropy as applied to the Indian.—*Religio-Philosophical Journal*, June 28.



## Communications.

### OVER-POPULATION.

It would seem as if in a country like this, where unreclaimed Nature is still in the ascendant, and only a portion of the old Atlantic seaboard States have been enough humanized to make man and his modifying influence on Nature at all impressive features,—it would seem, we say, as if even the great cities and towns of a country still so largely in a wilderness condition should be free from immense filthy areas of crowded, squalid tenement barracks, and noisome, pestiferous alleys and streets, the haunts and seminaries of poverty, crime, and disease, where even vice is so repulsive as to lose its usual attractions, and where humanity is packed almost as densely in fetid apartments as it used to be in the holds of slavers. It would seem as if our Anglo-Saxon jealousy of State interference should have yielded to the necessities of the case, and the government, federal or local, have exercised a coercive but kindly and paternal supervision over the movements of the poorer class of immigrants. But the cupidity of employers and landlords and their own shiftlessness and gregariousness have been left from the start to mass this sort of population in ever-increasing multitudes in our great cities, the low quarters of which lack none of the repulsive details of wretchedness which Dickens could describe so graphically. How brilliant is the atmosphere of New York, and what sparkling, swift-flowing currents of salt and fresh water lave it! What business has this comparatively youthful though gigantic metropolis to be reproducing, on such a glorious environment of air, earth, and water, the hideous proletarian squalor, wretchedness, and crime of London? Intelligent European immigrants with means, of course have a definite objective point when they cross the ocean, and know where they are going to alight. This class has never contributed to choke up our cities. They proceed to their destinations at once. But the mass of immigrants has been of unintelligent peasants unused to the ownership of land or anything else, and far more in need of being made the wards of the government than the Indians. These of course have depended on finding employment as common laborers. They have had neither the means nor the enterprise to make themselves successful colonists of a new soil; hence they have loitered about the great cities looking for a job, or crowded into our manufacturing towns here in New England, exchanging for their thousand-acre landlords at home the great mill-owners here. This class of immigrants, even those of them who are thrifty enough to amass money (and there are multitudes of such), exhibit only an occasional and exceptional tendency to become real settlers on and cultivators of the soil. They seem to prefer to live *en masse* in the shadow of their churches and of the mills rather than to establish themselves on isolated farms. The Celt is gregarious to the last degree. Individually he seems to lack confidence in himself, and also to lack initiative. He does everything *en masse*. He does not recognize either the need or right of private judgments, but is swayed by a sameness and unchangeableness of belief and opinion which keep him stationary, and the slave of custom and tradition even amid populations full of movement and the modern spirit. In short, the Celt is a noun of multitude and believes in the numerical principle, or that numbers make strength; and they do in an attack on a solitary policeman. How different is the Anglo-Saxon with his arrogant individuality and perfect self-reliance. He wants room and ample margin. He does not go with the crowd, but has a way and opinion of his own which he will back against the world.

The original settlers and colonists of American soil, of Massachusetts and Virginia and Georgia and the Carolinas, did not settle *en masse* to keep each other company. They overspread a wide extent of territory and rejoiced in their large acreage, independence, and isolation. The people of Virginia wanted no large cities. They preferred a sparsely-settled territory, so that each citizen might have ample elbow-room. The doctrine of State rights and perfect local independence is a genuine Anglo-Saxon principle, or rather a Teutonic principle. The Teutonic people never would, when left to their own impulses, surrender their personal independence, their individuality, to Church or State. Latin and Celtic populations have always, up to a quite recent date, been willing to merge theirs in centralizing institutions. A great industrial system demands a dense and crowded population of a miscellaneous character. Cheap and plentiful labor is its great desideratum. A long period of commercial prosperity, when Napoleon's Berlin decrees gave us the carrying trade of Europe, gave to the founders of our New England manufacturing system ample means to build mills and utilize the water-power of our streams and lakes. But it was evident from the start that the population of New England was neither numerous enough nor of a description to answer the purposes of great incorporated manufacturers. They wanted what is called a proletariat, and they imported it. We believe that our industrial system was a forced system from the start, and not a case of spontaneity or natural outgrowth. It has in the course of half a century Europeanized New England; that is, reduced us socially if not politically to the condition of a European community. The population is now divisible into two classes, viz., capitalists and hirelings, exhibiting those extremes of wealth and poverty which our old-fashioned, independent yeomanry knew nothing about. Our Lowells and Fall Rivers and Lawrences are not yet so populous and turbulent as Manchester and Glasgow and Lyons, but will be, sooner or later, for they will continue to be the industrial cities of the country.

As far as they have got, they are pretty much of the same description as those great European centres of industrialism. Wouldn't it have been better for us to have fed the swarming populations of those centres, and have suffered them to do the spinning and weaving for us? Mr. Atkinson will doubtless answer emphatically, No. At any rate, the nabobs of the Boston of the early part of this century and the cities of Essex coast, who had become needlessly rich through the carrying trade and privateering, must have an outlet for their spare cash; and so Lowell was built, to begin with. And it must be confessed that our manufacturing system has become a success in every way, even in competition with the gigantic industrialism of England. With it the Federal government was able to equip its vast armies during the war. By means of it Massachusetts, so insignificant territorially, is one of the mightiest in the sisterhood of States, and even little seven-by-nine Rhode Island is formidable in wealth and resources. Even England,

"The weary Titan, with deaf ears and labor-dimmed eyes,"

begins to feel the sceptre escaping from her grasp. It has kept sterile New England abreast of New York, Ohio, Pennsylvania, and Illinois, and will continue to keep her abreast of the most flourishing sections of the country. The great objection to the industrial system is, that it packs people too close and demoralizes them by too much contact, and robs them of enterprise and self-helpfulness by habituating them to look to others for employment. A sovereign citizen would work for himself and put the profits of his labor in his own pocket. All industries are now carried on by rich corporations or rich private capitalists. Individual enterprise is dwarfed, and the rich are ever growing richer and the poor poorer, as they are in England. In short, the individual withers and incorporated capital is more and more. B. W. BALL.

### COMPULSORY VACCINATION.

In THE INDEX of July 3, under the caption "Should we be Compelled to Poison our Children?" "E. J. L." quotes numerous protests against compulsory vaccination, based on the two grounds that the operation is inefficient as a preventive of smallpox, and that it involves a grave danger of communicating other diseases. Despite a few medical names among the writers cited, it is certain that the greatly preponderant weight of authority is opposed to both these positions, with respect to cases where the vaccine virus is properly selected, properly kept, and properly introduced.

That contamination has often occurred from virus originally impure or imperfectly preserved, or from uncleaned instruments, my own observation of the effects of wholesale public vaccination can unfortunately attest. And a law cannot be too strongly condemned which enforces such an operation without providing in the strictest manner against all such sources of danger. But the danger can be wholly averted, since it has become practicable to secure an indefinite supply of pure and fresh virus direct from the heifer. I think public vaccinators should be allowed to use no other, for the risk in collecting the humanized virus on a large scale is considerable, even with extraordinary care; and this is not likely to be exercised by those whose profits depend on the amount obtained.

The prophylactic value of vaccination, properly done, is well established by more than eighty years' experience; and now that it can be rendered perfectly safe, the right and the duty of the government are clear. For the protection of the whole community, the State must demand that no individual be left liable to become a centre of infection for a disease which, until the days of Jenner, was one of the most loathsome and most fatal scourges of the race.

J. W., M.D.

ITHACA, N.Y.

### THE QUESTION STILL OPEN.

BOSTON, Mass., July 8.

MR. EDITOR:—

I think that Mr. E. L. Crane's question in his article entitled "Is Mind Matter?" can be disposed of with the utmost ease, and as follows: He says, "The question is, On what was the remembered impression made? On matter, such as bones, nerves, flesh, blood, etc? All these things since that time have many times passed away and been renewed; not a vestige of the matter then forming my body remains. Yet I am conscious that that upon which the impression was then made still remains. What is it which still remains? Materialists, can you give us a little light on this phenomenon?"

Now, as impressions made upon the flesh, such as wounds for instance, will leave scars that never disappear, no matter how many times the said flesh may be wholly renewed in the economy of Nature, therefore I can see no difficulty in supposing that impressions upon the mind may be retained in a somewhat similar manner, and so, no matter how many times the whole of the mental faculties may be renewed, the old impressions will always remain, just as is the case with the scars upon other parts of the body.

GEORGE NATHAN HILL.

### WHAT IS INSANITY?

The difference in the character of men is merely difference of nerve force; difference in its power and direction. Although it receives an inclination before birth, it is yet subject to modification by culture, whether it be deliberate culture or accidental. As this is the true definition both of character and insanity, it is unphilosophical to say that any man is insane or is not insane. That which to the popular apprehension is insanity is simply excess of force in

some one direction; excess beyond that of the average man. That excess is quite as likely to be in the direction of so-called virtue as vice, attributes not absolute, as generally supposed, but simply relative, as the positive and negative of galvanism. The idea of freedom from insanity is an absurdity. I know of no sight that impresses me with a deeper sense of its silliness than twelve men profoundly pronouncing another man sane. The brain of the Pomeroy boy and that of the Pocasset fanatic and other religious monomaniacs, also that of the Holyoke murderer of his three little girls, is doubtless free from morbidity; yet they will not be hung, because the truth is gradually dawning upon the progressive intellect of men that the doctrine of absolute moral responsibility cannot be maintained; that we must yield our common prejudices and accept the true philosophy, as summed up in the Scriptural injunction, "Judge not."

CAUSALITY.

May 29, 1879.

### PERSONAL ITEMS.

GEORGE W. CURTIS is at his summer residence, Ashfield, Mass.

MRS. EMMA D. E. N. SOUTHWORTH is said to be at work on her sixtieth novel.

THE DEATH is announced of Karl Koch, formerly Professor of Botany in Berlin University.

REV. L. K. WASHBURN is resting and recuperating at the home of his parents, Wareham, Mass.

JOHN BROWN JR., is endeavoring to aid the refugees from the South in Kansas to find homes and get settled.

REV. MINOT J. SAVAGE is reported to be passing his vacation with his family, at Bay View House, Saco, Maine.

MISS JULIA BRYANT, the daughter of the late poet, has gone to Europe, where she will probably remain two years.

MRS. LYDIA MARIA CHILD, the well-known authoress and reformer, lives at her old home in Wayland, Mass. She is now seventy-seven years old.

DR. HENRY SLADE, the famous Spiritualist consulting-medium, has returned from his visit to Europe and taken up his residence at San Francisco, Cal.

MR. W. F. JAMISON is announced as one of the speakers at the Spiritualist camp-meeting which is to be held at Lansing, Mich., from July 26 to August 4.

LEWIS G. JAMES, whose able and erudite essay appeared in THE INDEX of last week, contributes some interesting reminiscences to the Commonwealth of Mr. Garrison.

PROF. FELIX ADLER made a visit to Fall River, to obtain personal knowledge of the situation there, while passing through this city on his way to the Adirondacks lately.

THE ANNUAL REPORT for the current year on "Art and Literature," before the New England Woman's Club, was read by its author, Mrs. E. D. Cheney, at its meeting, a few days since.

MR. UNDERWOOD's appointments when last heard from were Monmouth, Ill., July 11 and 12; White Hall, Ill., July 13; Conotton, Leesville, and Scio, Ohio, July 16, 17, 18; Paris, Ohio, July 19 and 20; Altoona, Pa., July 21; Middletown, N.Y., July 23, 24, 25.

AN INFLUENTIAL committee has been chosen to procure a portrait of the eminent scientist Dr. W. B. Carpenter, for the London University. The services of Dr. Carpenter, says *Nature*, to science and to the London University are so well known that we are confident the proposal will meet with a satisfactory response. Earl Graaiville is chairman of the committee, which includes the names of Sir John Lubbock, Dr. William Smith, and others of corresponding prominence.

THE DUKE OF ARGYLL, accompanied by his two daughters and servants, reached Boston Thursday, July 10. The party came on the "City of Portland," from St. John, N.B. They were greeted with the dipping of flags and friendly salutes as they came up the harbor, and quite a crowd awaited on the wharf their landing. The Duke was the recipient of much attention during his brief stay in the city, from prominent persons. He left on Saturday for Newport, where he will remain until the 14th, and expects to leave New York on the 18th for Liverpool.

A CORRESPONDENT of the Commonwealth, in giving an account of the meetings of the "Boston Section of the Socialistic Party," pays this tribute to a well-known philanthropist: "Mrs. Elizabeth Thompson, of New York, whose sympathies are as broad as humanity, and whose purse seems always open to every worthy public object—more especially to the cause of reform—and whose heart and personal service are devoted to the cause of the working classes, has extended her sympathy and help to the support of these educational debates. A week or two ago, her intention of being present on one of these occasions having been defeated by the sickness of a distant friend, she generously sent the handsome donation of twenty-five dollars to the funds of the 'section'; and now I understand she has made the hall virtually rent free on Saturday evenings for a year to come. All honor to her, for she has by no means identified herself with the ideas and aims of socialism in thus showing practically her desire to aid in their fullest expression."



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**Proceedings of Sixth Annual Meeting, 1873.** Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. O. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

**Proceedings of Seventh Annual Meeting, 1874.** Contains two addresses: reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonnenschein's speech on "Reformed Judaism," and of the statements by Messrs. Oathrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Kesab Chunder Sen, Frederick Douglass, and D. A. Wasson.

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VOLUME 10.

BOSTON, MASS., THURSDAY, JULY 24, 1879.

WHOLE No. 500.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatharian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.
4. E.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE 1.

- SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.
- SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.
- SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.
- SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the Editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### SIFTINGS.

THE ENGLISH freethinkers anticipate a fresh impulse to their cause from the influence of Talmage's preaching.

A RECENT LAW of Michigan declares civil offices vacant if the incumbents become intoxicated, and provides for the filling of such vacancies without delay.

"A MAN WHO uses his balmorals to tread on your toes with much frequency and an unmistakable emphasis may prove a fast friend in adversity; but meanwhile your adversity has not arrived and your toes are tender."—*Theophrastus Such*.

IN HIS YOUTH Schiller learned to play upon the harp. A neighbor who disliked it once said to him, "Herr Schiller, you play like David, only not so finely." "And you," quickly replied Schiller, "speak like Solomon, only not so wisely."

AS AN ILLUSTRATION of the excited state of feeling at the recent trial of Prof. Robertson Smith in Scotland for heresy, it is related that when he rose to speak in his own defence a member of the court shouted to him, "If I had a Jenny Geddes stool you wouldn't stand there long."

SOME OF THE good people of Philadelphia have provided an ice-water fountain in Independence Square, where it is said from ten to twelve thousand persons stop daily to "take a drink." It is a cool way of treating them, but we presume it will be considered wholly justifiable under the circumstances.

WHEN VICTOR EMANUEL took possession of Rome he left the Roman observatory in the hands of the late Father Secchi, out of respect to his exceptional merits. When Father Secchi died, the Pope appointed his successor, who took possession of the establishment and refused to leave the place. He has been expelled however, *manu militari*.

A POLICE JUSTICE in Brooklyn, N.Y., a few days since imposed a fine of fifteen dollars upon a man for insulting a Chinaman, remarking that a Chinaman has the same right as a white man to the protection of the law. It looks as though that justice must have had some acquaintance with the Declaration of American Independence, which is not always apparent in such instances.

I AM CONVINCED that the readiest way to break the sorcery powers of bigotry is a general coöperation in measures of radical reform and practical righteousness, having in view the happiness and welfare of the people; neither lingering in the past nor concerning ourselves greatly of the distant future, but acting in "the living present," looking at its needs, and nobly discharging its responsibilities and duties. —*Wm. Lloyd Garrison*.

A CORRESPONDENT writes: "Could you name any book that treats on the best method of teaching natural morality and how to think for one's self? I have a boy eight years old, and I want to do my duty by him; still I believe, like Stephen Girard, that a child's mind should not be poisoned by religious dogmas till he is old enough to choose and think for himself. When that time arrives I shall leave him free to act for himself."

WHO CAN DOUBT that virtue is sure of its reward. Mrs. Sarah A. Dorsey, who died recently in New Orleans, is reported to have bequeathed to the chief of the late confederacy, Jefferson Davis, her entire estate, which includes two large plantations in the upper part of Mississippi and an elegant villa at Beauvoir on the sea-coast. It is safe to conclude that Mrs. Dorsey was one of the unreconstructed women to whom Jefferson proudly alluded in one of his late speeches.

MR. GLADSTONE has written to a correspondent of church matters as follows: "I find a principal test of religion in its power of securing right moral judgments, and to my great pain and disappointment I have found during the last three years that thousands

of churchmen, not including the clergy, supplied the great mass of those who have gone lamentably wrong upon questions involving deeply the interests of truth, justice, and humanity. I should hear with much comfort any satisfactory explanation of this painful circumstance."

IT WOULD SEEM as though no analyses of the distinctive traits of our legislative bodies could do them justice that should leave out of account their unconscionable *penchant* for stealing. It is not peculiar to any special class of these departments of the government, but is characteristic of the national, State, and municipal alike. It has been discovered, for example, that the legislature of Pennsylvania, under the leadership of W. N. Kemble, a bank president, made an effort to subsidize a railroad corporation to the amount of some millions of dollars.

THERE ARE OVER fifty kindergartens in St. Louis, we are told, with between four and five thousand children in them. The kindergarten is compulsory (and no charge for school material enforced) in so far that children under seven and a half, if sent to a primary school, must spend half the school day in a kindergarten unless they have previously been in one for two years. Already the kindergarten songs have to a large extent replaced the silly rigmaroles that the children used to sing when together. There are those who claim that the kindergarten will make a model city of St. Louis.

THE REV. MR. MALLOCK, a distinguished English clergyman and essayist, is in an uncomfortable frame of mind. Everything is going wrong he thinks. Science, philosophy, materialism, and such things, are withering and destroying all the high inspirations of human existence, the charm and beauty of the planet. Mr. Mallock in view of these things asks the doleful question, "Is life worth living?" and reaches the summary conclusion that an affirmative answer is possible only on condition it is spent in the Roman Catholic Church. But if this is the only alternative that can be offered, there is reason to believe there will be those who will raise another question: "Is life worth living on such terms?"

THE REV. GILBERT HAVEN, D.D., is a Methodist bishop. Unfortunately Methodist bishops, though doubtless very good men, are not always the wisest in the world. Bishop Haven, we presume, is a good man, but those who are familiar with his public career must have noticed that he does not appear to be a remarkably strong or broad one intellectually when he attempts to discuss themes outside of the ordinary routine of Methodism pure and simple. Mr. Haven very obviously indicated this at Woodstock the other day, as one of Mr. Bowen's Fourth of July orators. We give a specimen of his deliverances on that occasion, which shows how he appears when the subject under consideration calls for philosophic intelligence instead of preaching. Under division 3d of his oration he says, "The last duty I shall mention as preparative to making the United States of America the nation of America is the more definite Christianization of the Constitution. This country is not to spread over this continent except by the will of God. It is only in and through Christ that it can grow and prevail. It is as a Christian republic alone that it can cover the continent. . . . What our fathers meant to do we must do. We must place Christ on the Constitution, and the cross on our banner. How gloriously would that flag wave if amid its heavenly stars should shine forth the more heavenly cross!" and much more to the same effect. The fervid bishop has spent his years to but little account, so far as a knowledge of the American people is concerned, if he supposes in a country composed of such heterogeneous elements in respect to religion as ours such a union of religion and the State as he proposes is practicable or would subserve the general harmony and welfare.



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Resolved, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MOSES HAYS, Rochester, N. Y.  
FRANKLIN GOODTHORP, Cort-S. E. URBINO, West Newton, Mass.  
Z. T. WATKINS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.  
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(FOR THE INDEX.)

## The Priests of the Sun.

A LECTURE DELIVERED BEFORE THE LIBERAL SOCIETY OF ALBANY, N. Y., AT THE MARTIN OPERA HOUSE, SUNDAY EVENING, APRIL 27, 1879.

BY HON. E. P. HURLBUT.

A traveller once visited Little Pedlington, and was left with his heavy trunk at the end of his route, some distance from any hotel. He inquired anxiously for a porter or guide, and was informed that if "Blind Bob" came there he would do the needful for him. After a while this character appeared. "Blind!" exclaimed the traveller; "under such circumstances you have chosen a strange profession!" To which the blind guide replied, "We can't choose what we like in this world, sir. If I weren't blind, I'd never have chose to get my living by being a guide,—that I promise you!"

It is written that when the blind lead the blind they both fall into the ditch; and this has been verified by the history of the priesthood of all ages. Intellectually, every man is born blind, with nothing but the capacity to become enlightened. He is a pupil from the cradle to the grave. He receives his first lessons from the organs of vision, and what impresses him earliest and with greatest force are the light and the objects it reveals for his contemplation. The sun receives his first attention, as it does his latest, being a great effulgence, a mighty power, the chief object of his wonder and his awe. From it proceed light and heat, and so far as man can observe, the primary cause of the development of organization, vegetable and animal life. He feels the influence of the sun's "sovereign vital lamp," and exclaims with Milton,—

"Hail! holy Light, offspring of heaven, first-born,  
Or of the eternal co-eternal beam,  
May I express thee unblamed?—Since God is Light,  
And never but in unapproached Light  
Dwelt from eternity, dwelt then in thee,  
Bright effluence of bright essence increate."

It was natural—nay, it was inevitable—that the first sense of religious awe and reverence should have been awakened by the sun; that the first religion should have been sun-worship, and the first religious teachers of mankind priests of the sun. The most approved mythologists concur in stating that divine honors to the sun and the adoration of fire were, in the early ages of human history, universal or nearly so; and, as a consequence, the names of the principal deities worshipped by the different nations signified in their languages the sun, solar fire, light, and heat. The Amonians, a very ancient people, styled fire, or the god of fire, Apha, which was contracted to Ptha, and by that name became the Egyptian Vulcan. The heathen names of divinities, Osiris, Serapis, Dionusius,

Jupiter, Ammon, Apollo, Mithra, Jove, Saturn, Hercules, Molech, Adonis, Esculapius, and a host of others, all implied the sun, or solar manifestations.

For was the deity of the Israelites an exception. The Bible furnishes many instances in which the god of the Jews is represented by the brightness of the sun, or under the similitude of light or fire, as "the fire from heaven," as Job called the lightning, the "burning bush," a "pillar of fire," a "fiery flame," a "consuming fire," "cloven tongues of fire." Jehovah is represented as dwelling in light inaccessible, "who is clothed with light as with a garment," who "maketh his ministers a flaming fire." The word Iene, or Ie, or Jah of the Jews, was identical in meaning with the deus, Jupiter and Jove, of the Latins, and Mithra of the Persians. Jehovah was Iene, or Jah, and the latter was the sun.

It is not to be denied that there was a great diversity in the names ascribed to the same divinity, and in their modes of worship, by the different nations devoted to sun-religion; but there were at the same time so many features of resemblance in these diverse religions as to identify them as of one original, and to lead to the assumption that there existed in a very remote antiquity a large and powerful nation, from which there were emigrations in all directions to various parts of the earth, not excepting America. There is also reason to believe that these emigrants were led by their priests, and carried with them the customs, arts, traditions, and religion of the fatherland. Here was ample room for divergence in the course of time, according to the genius of the separate tribes of emigrants; but they all retained enough of their original customs and religion to prove a common origin.

Let us now take a survey of the state of sun-religion and its priesthood in the most remote antiquity, and we shall observe at the outset our sun-worshipping sojourners following their "Blind Bobs," who would never have set up for guides unless they had been blind, and we shall see what became of their victims.

Some colonies from Egypt and Canaan settled in Thrace, where they introduced fire and sun worship. They had a temple called Torone, also fire-towers on the sea-shore where priests and pilots lived together. In these towers and temples they habitually sacrificed strangers and shipwrecked mariners as offerings to the sun.

There was a place in Sicily called Tormen, where there was a Cyclopean temple, the priests of which were accused of feeding on the flesh of the persons sacrificed. When Saturn was accused of devouring his own children, the meaning was that the priests of his temple committed that outrage. At a temple of Dionusius (that is, the sun) they used to tear the flesh with their teeth from the living animal. This they did in honor of their god. In the island of Chios, and in Tenedos, Porphyry says it was a religious custom to tear a man limb from limb by way of sacrifice to Dionusius. From all which, says that most reliable Christian mythologist, Jacob Bryant, from whom I quote, "we may learn one sad truth: that there is scarcely anything so impious and unnatural as not at times to have prevailed" as a religion.

There were certain Lestrygonas, Lamias, and Cyclopeans in Sicily, composed of priests and priestesses of Leontini, who made their repasts upon the flesh of young children. These were the priests of Ham, another name for the sun. At Curium, one of the principal cities of Cyprus, similar customs prevailed. The city was named from Curo, the sun. The natives of this town made it a business to destroy all strangers and shipwrecked people, under the pretence of a religious rite.

Herodotus speaks of a temple of the sun remaining in his time, where no man entered who ever returned. The priests seized and sacrificed him. The victims were crowned with garlands, and then with great parade conducted to the altar. In some of these temples the priests were of great size and strength. Strangers were induced to engage in trials of strength with them,—to fight with them, in fact,—and were thus sacrificed.

Even in Egypt, it was said of Busiris "that he used to offer to Jupiter, as the most acceptable sacrifice, all the strangers whom chance brought into his country." One ancient priest of the sun was ambitious to be able to build a temple to Apollo (the sun) with the skulls of victims whom he slew. This custom of making a stranger who was to be sacrificed engage in a fight with a priest was carried to America, and the Spaniards found it among the Aztecs, as well as a temple built out of the skulls of human victims. These people were of the same grade of sun-worshippers as those we have described of the Old World, and their priests were of the same type. Our "Blind Bobs" so far, instead of helping the traveller along and guiding him to a safe destination, made victim and victims of him.

Phoenicia was one of the oldest, perhaps the very oldest nation known to authentic history. Its oldest city was Sidon; Tyre was colonized from it. The inhabitants of Sidon were originally nomads in Palestine, from whence they retired to build Sidon long before the Israelites occupied the former country. Their maritime position led them to embark in ship-building and commerce, and when the Jews entered Palestine Sidon was known as "the great city," "the first-born son of Canaan." Homer says it was distinguished above all cities for its manufactures. Twelve or fifteen hundred years before the Christian era, Sidon traded with distant countries and sent out colonies to Africa, to Egypt, and even to Ireland as is by some supposed. They made voyages of discovery and visited the British Isles for trade, and especially to procure tin.

Sanchoniathon, a Phoenician, a priest of Berytus, is supposed to have lived before the Trojan war. He



wrote a treatise upon the Cosmogony and Theogony of the Phœnicians, embracing their history, and dedicated it to Abibal, king of his country; and it was esteemed by the latter and those commissioned to examine the work as historically true, as the author had taken what he advanced partly from the registers of particular towns, and partly from the archives preserved in the temples. This work has been destroyed by time, but it was extant at the commencement of our era, and we have extracts from it as quoted by the early Christian writers. Sanchoniathon lived four hundred years before Homer, and this work in addition to his Cosmogony, etc., contained the history of the primitive world before the deluge (although it did not contain an allusion to that event) down to some ages afterwards, embracing the history of his country. His Cosmogony is as follows:—

"The first principle of the Universe was a dark and spirituous air, a chaos full of confusion, and without light, eternal and of an endless duration. The spirit falling in love with its own principles (attraction) entered into close union with them, and this union was called Love. Hence sprang Mot or Mod, that is to say, either a slime, or rather an aqueous mixture, which was the seminal principle of all creatures and of the generation of the universe. The first animals were void of sensation; they engendered others endowed with intelligence, who were named Zophasemim,—that is, contemplators of the heavens.

"Immediately after Mot, the sun, the moon, and the stars, smaller and greater, began to appear and shine forth. The earth being strongly illuminated by the intense heat communicated to the earth and the seas, the winds were produced, with clouds that fell down in showers of rain; and the waters with which the earth had been overflown, being sucked up by the heat of the sun, were again united in the air, where, jostling against one another, they formed lightnings and thunder, which noise awakened the intelligent animals, and terrified them so that they began to stir in the earth and in the sea."

Sanchoniathon's Cosmogony dispenses with a God in the formation of the universe. He even says that the moving spirit had no knowledge of its own proper productions. It was unintelligent force, or "the great unconscious entity" of the Confucian Chinese.

Sanchoniathon, after accounting for the origin of the world, enters on the history of the first man and woman, whom, he said, found requisite nourishment in the fruit of trees. Their children dwelt in Phœnicia. In times of great drought they invoked the sun, whom they regarded as the sole god and sovereign of heaven, calling him Beelsamen, which in the Phœnician tongue signified lord of the heavens. So they were sun-worshippers, and the sun remained their only divinity until time developed men who became great benefactors of their race, by their invention in the arts or their feats in arms, when they became deified and received secondary divine honors.

One of these benefactors of his race among the Phœnicians was Thasutus, who first invented letters. This is the Thoth of the Egyptians and the Hermes of the Greeks. The inventor of the art of planting corn was Zeus Arotius, or Jupiter the Tiller. I cannot now go into further detail, but it appears to be true that the sun as chief divinity of the Phœnicians, and the lesser divinities which grew into position in the course of time in that country, were at length adopted in Egypt, carried there mainly by emigrants from Phœnicia. The sun was the Egyptian Osiris, and the moon was Isis; so the Egyptians were sun-worshippers, and their priests were priests of the sun.

"We may affirm in general," says Abbe Banier, "that there is no people whose religion is known to us, neither in our own continent nor that of America, that has not paid the sun religious worship, if we except some inhabitants of the torrid zone, who are continually cursing the sun for scorching them with his beams."

As we have carried the supreme god and the secondary divinities of Phœnicia to Egypt, let us follow them there, and notice how they fared with that imaginative and peculiar people.

The Egyptians were divided into four castes,—the sacerdotal, the peasants, the townsmen, and the common people. The priests were next to the king, who chose from among them his advisers, the judges, and the high officers of State. The priests were intimate associates of the monarch, his teachers as to his public duties, which they explained to him from their sacred books, and he was bound to follow their precepts as his guide. As they enjoyed the monopoly of the little science then known, which they kept secret from the vulgar, their influence was overwhelming; in a word, they ruled the State.

Our "Blind Bob" has now got one eye almost open, and these priests of the sun enjoyed a little light from the orb they worshipped,—enough at least to rule a kingdom, and to take excellent care of themselves. They had assigned to them one-third of all the lands of Egypt.

The priests of the sun at Heliopolis, as well as those of Thebes and Memphis, in the course of time became famous for their learning, and the sages of Greece repaired to these places to learn wisdom. Astronomy, which had so much to do with their religion, was studied at Heliopolis, where there was an observatory; and at one time Egypt led the ancient world in science, whose expounders were the priests of the sun. But their knowledge, however imperfect judged by modern standards, was kept for themselves or the few initiated into their mysteries, while the mass of the people were purposely kept in the profoundest ignorance, and amused or overawed by the most ridiculous superstitions.

Osiris was the great god of the Egyptians. He was the sun in a mist, if I may so speak, and so

sacred that the priests scrupled to mention him. He was the sun personified, and was fabled to have once visited the earth, to have remained as a descended god for twenty-eight years, working wonders, and of whom there was a long fabulous history. As a deity he represented the divine goodness, and in his sacred office as an avatar, or manifestation of the deity on earth, he was superior to any of the great gods of Egypt. He was manifested on earth in a human form, but in what manner the priests kept as a profound mystery. "That was the humor of it." He was called "the manifest of good," and was said to have been "full of goodness (grace) and truth." "He appeared on earth to benefit mankind, and after having performed the duties he came to fulfil, and he had fallen a sacrifice to Typho, the Evil Principle, he rose again to a new life, and became the judge of mankind in a future state. The dead, also, after having passed their final ordeal and been absolved from sin, obtained in his name, which they then took, the blessings of eternal felicity." Osiris was styled "Lord of the World," "Lord of Life," "the Eternal Ruler," "King of the Gods."

In the future world, the office of Osiris was to judge the dead, and to rule over that kingdom "where the souls of good men enjoy eternal happiness."

Does not all this remind you of a certain other avatar, or descended god, whose existence on the earth was vouched at Jerusalem a long time after the fabled visit of Osiris? Had the religious fabulists of our era gained access to the fable of Osiris, and made a rehash of an old avatar to suit the genius of their times? Let us see. Osiris was persecuted unto death by the Evil Principle, and his tomb, unlike that of our avatar, is not a myth, but a sculptured fact visible at this day. Sir Gardner Wilkinson, whose accuracy no one doubts, and who is a Christian historian of Egypt, says:—

"At Philæ, where Osiris was particularly worshipped, and which was one of the places where they supposed him to have been buried, his mysterious history is curiously illustrated in the sculptures of a small retired chamber lying nearly over the western adytum of the temple. His death and removal from this world are there described; the number of twenty-eight lotus plants points out the period of years he was thought to have lived on earth, and his passage from this world to a future state is indicated by the usual attendance of the deities and genii who presided over the funeral rites of ordinary mortals. He is then represented with the feathered cap which he wore in his capacity of judge of Amenti; and this attribute shows the final office he held after his resurrection, and continued to exercise towards the dead at their last ordeal in a future state."

Surely in all this we have the substance of the history of our own avatar, long ages before he made his appearance. Our Christian historian, Sir Gardner Wilkinson, was struck with this, and rather than say it would seem that the latter avatar is but a renewal of the Egyptian, or that Jesus of Nazareth is but Osiris come again, he indulges in this lame and impotent conclusion. He says:—

"The existence of Osiris on earth was of course a speculative theory—an allegory—not altogether unlike the avatars of the Indian Vishnoo; and some may be disposed to think that the Egyptians, being aware of the promises of the real Saviour, had anticipated that event, recording it as though it had actually happened, and introducing the mystery into their religious system!"

To the impartial mind, it would seem rather that the Christians had introduced the Egyptian mysteries into their religious system. Reverse the hypothesis, Sir Gardner, and you may hit the truth. His supposition reminds one of a genius of our day who insisted that Shakespeare had borrowed one of his brightest thoughts from him! But it was the weakness of his case that gravelled Wilkinson; the fact in all probability being that, but for the ingenuity of the Egyptians in getting up an avatar, a descended god or saviour, we should have been entirely destitute of one, and that our Saviour is Osiris transplanted in Greece and Rome, with renewed myth and fable to suit the genius of the age. Instead, therefore, of exclaiming with Pope in his "Messiah," with holy rapture in view of the Christian avatar,—

"Oh! Spring to light, auspicious babe, be born!"

say rather, in view of his apparent outgrowth and development from the Egyptian divinity,—

Child of Osiris, suspicious offspring, *avert*!

The Greeks were a new people when Egypt was venerable with age, and borrowed largely from her. No Grecian led at home without having first travelled and studied in Egypt, and thus the science and religion of the latter were introduced in Greece. But the Grecians were vain, conceited, addicted to lies and fables, and transformed the mythology borrowed from Egypt so as almost to destroy its identity. But with sufficient labor we can trace their fables to an Egyptian original.

All the rites of the Greeks, their gods and heroes, were imported from the East, and chiefly from Egypt. Though they were unwilling to allow it, says Bryant, and that there never was a nation so incurious and indifferent to truth. It was a saying that the investigation of truth was too fatiguing for a Grecian. Bryant says that "the Greeks adopted all foreign history, and supposed it to have been of their own country. They mistook temples for deities, and places for persons. They changed every foreign term to something similar in their own language in sound, however remote in meaning, being led solely by the ear. They mistook titles for names, and from these titles multiplied their deities and heroes." Thus they did with the gods, heroes, and ceremonies of Egypt; and how much further they carried it I can

not say, but it is a significant fact that the New Testament was originally written in Greek.

I will give one specimen of Greek capacity to invent and to distort facts. Diodorus Siculus says, "The [Greek] punishment of the wicked in Tartarus, the mansions of the blest in the Elysian fields, and some other such notions are evidently borrowed from the funeral rites of the Egyptians. Mercury, the conductor of souls among the Greeks, was formed on the model of a man to whom the Egyptians used to commit the care of Apis' dead body, to carry it to another who received it under a mask with three heads like those of Cerberus."

He further says, "The funeral ceremonies used in Egypt" at the time he wrote, "are conformable to all the Greeks wrote of the infernal regions,—such as the boat that transports the bodies (across the Nile); the piece of money that must be given to the ferryman, whose name is Charon in the Egyptian language; the temple of the gloomy Hecate, placed at the entrance of hell; the gates of Cocytus and Lethe, set upon brazen hinges; the other gates, which are those of Truth; the image of Justice without the head. Thus it is as to all the rest, which appear to be nothing but a copy of those funeral obsequies, such as they are actually performed in Egypt." The truth of Greek writers may be tested by this anecdote, related by Jacob Bryant: "Lysimachus had been an attendant upon Alexander during the whole series of his conquests in Asia; there had been nothing of moment transacted in the success of which he had not partaken. Yet even in his days, when he was King of Thrace, the accounts of those great actions had been so misrepresented that when a history of them was read in his presence they seemed quite new to him. 'It is all very fine,' says the prince, 'but where was I when all this happened?'" The Greeks, then, had the religion of the sun, with such embellishment of myth and fable as they had borrowed from the Egyptians or invented from their own fertile imaginations.

In Britain and Gaul, and probably in Germany, the priests of the sun were the Druids, who deserve a brief mention. Toland says it took sometimes twenty years' study to make a Druid; "and no wonder, since to arrive at perfection in sophistry requires a long habit, as well as in juggling, in which last they were very expert; but to be masters of both, and withal to learn the art of managing the mob, which is vulgarly called 'leading the people by the nose,' demands abundant study and exercise." Every Druid carried a wand or staff in his hand as a badge of his profession. He wore what is called a Druid's egg, encased in gold, hung about his neck. His hair was cropped short, while the people wore theirs long; but his beard was long, while the people shaved all of theirs but the upper lip. The Druids wore long habits with a white surplice when they performed the offices of religion. They had charge of the education of their time: kings and nobles were taught in their seminaries. There were Druidesses also, who taught their own sex. The Druids had some knowledge of letters. The king always had a Druid about his person, to pray and sacrifice, and for a judge in civil causes, though there might be a civil judge besides. They appear to have been the sole criminal judges.

The Druid, being a priest, had one eye on earth, wherever the other may have rested, and he devised a mode of raising revenue which far excelled the modern system of pew rent, even in Plymouth Church.

At a certain time in the year, the Druids and their people assembled in a consecrated grove. On the eve of that day all the people were required to extinguish their fires completely, and when the assembly broke up, every head of a family was obliged to take a portion of the consecrated fire of the Druids home to kindle anew the fire in his house, upon which he was to have a year of good luck. He had to pay for this fire; and if any man had not bought and paid for it, he could not have a spark from the cars, nor dust any of his neighbors lend him any, under pain of excommunication, which under the Druidical system was worse than death. The fire dues had to be paid by the last of October, just as the cool weather commenced, which was more efficacious than any statute.

Our "Blind Bob" here seems to have skinned both eyes financially, and to have gained a surer yield of revenue than any modern tax on beer and tobacco can furnish.

It was said of the Druids that "while the kings bore all the envy, the Druids possessed all the sweets, of authority."

They improved one of the divinities of the other sun-worshippers; they made Hercules powerful in learning and eloquence rather than in bodily strength. As to the sacred fire, it was never blown with the mouth, but only with bellows, that it might not be polluted; and was fed with peeled wood, like the sacred fire of the ancient Jews and Persians. In their religious exercises, music was used. They had bards and prophets like the Jews; also a chief Druid, who answered to the high-priest of the latter.

The Druids, like the Egyptian priests, taught the immortality of the soul, while they indulged in human sacrifices, like all the old priests of the sun. Criminals, captives, and strangers were slain at their sacrifices, and their own disciples were put to death for abstaining from their assemblies. Beautiful captives, princes, and the first-born of their children were sacrificed on great occasions. They sometimes ate a part of the human victim sacrificed. But enough of these murderous blind guides, in concluding an account of whom, Godfrey Higgins exclaimed:

"Of all the evils which escaped from Pandora's box, the institution of priesthoods was the worst. Priests have been the curse of the world. . . . Look at China, the festival of Juggernaut, the Crusades, the massacres of St. Bartholomew, of the Mexicans and the Peruvians, the fires of the Inquisition, of



Mary, of Cranmer, Calvin, and the Druids; look at Ireland, look at Spain; in short, look anywhere, and you will see the priests reeking with gore. They have converted and are converting populous and happy nations into deserts, and have made our beautiful world into a slaughter-house drenched with blood and tears."

Let us turn for a moment from the Old World to the New, since America can furnish a specimen of a people who were, when discovered, on a plane of civilization with the Asiatic and European sun-worshippers, whose religion and customs we have described. These people emigrated from Asia, crossing the Pacific Ocean, when by reason of islands, and perhaps a continent not now appearing, it was navigable by small water-craft, and established themselves finally in Mexico and Peru, before the age of letters or the use of iron obtained in the country from which they came. Their emperors were children of the sun, their clergy priests of the sun, and they had all the traditions, customs, myths, and religious rites which were current in their native land from a period dating at the supposed flood to the time of their emigration.

These people were visited by the Spaniards for the love of gold and the love of God, and most of their records and books were destroyed by their cruel conquerors because it was feared by the Christian priests that they would betray the fact that the dogmas, ceremonies, and myths of the Romish priesthood had been borrowed from the fire-worshippers of an age long antecedent to the Christian era. The Spanish priests declared that the amazing similarity of the religion of these pagans to their own was the work of the devil, and they burnt the pagan libraries to destroy his infernal work! Now, if it should turn out that these very Spanish priests were as much priests of the sun as those of the Aztecs or the Incas, being worshippers of Oahris by another name, there certainly would appear to have been a great waste of persecution and bloodshed among brethren of the same religion! I will try to exhibit in brief the main features of resemblance between the religion and myths of these people and those of their conquerors.

The Mexicans had a tradition that their ancestors migrated from the West, with details similar to the exodus of the Jews out of Egypt. They were led by a god called *Yao-teotle*, or "god of armies." They had a tradition of the first pair, called *huehue*; of a flood, which took place four thousand eight hundred years after the creation, and that before that event the earth was inhabited by giants; they had a character answering to Noah, who entered an ark with six others, and who sent out birds to look for dry land, and that soon after the flood his descendants built a tower of *Tulan Cholula*, partly to see what was going on in heaven, and from fear of another flood, but it was destroyed by lightning. Here we have Noah and the tower of Babel. They had a "house of God," or *Teocalli*, at Cholula. They baptized their children in water called "the water of regeneration." Like the Druids, they had all the fires put out one day in the year, and rekindled from the sacred fire in the temple. They had a festival in October answering to All Saints and All Souls, called "the festival of advocates," because every man had an advocate to plead for him.

The Peruvians had a festival in the first month of their year, which a Spanish priest said was contrived by the devil in imitation of the pasover. The Mexicans had a forty days' fast on account of some sacred person who was tempted forty days on a mountain, and who was called "the morning star." The Mexicans revered the cross, as did also the Peruvians, and, I may add, all the ancients, for thousands of years before our era. The Incas had a cross of marble or jasper, of one piece, highly polished. It was kept in a sacred chamber of a palace and held in great veneration. The Spaniards got hold of this, adorned it with stolen gold and jewels, and placed it in the Cathedral of Cuzco as a Christian emblem; and so it was, for the cross and the gold that embellished it had been stolen from the heathen, from whom they had previously borrowed their religion, and hence it was a good emblem of Christian piracy. The Mexican temples were built in the form of a cross. *Quetzalcoatl*, one of the Aztec deities, is painted as nailed to a cross, and sometimes two thieves are represented as crucified with him. In some pictures the god is represented as being hung, with a cross in his hands. In one picture the cross is red, the clothes colored, and the face and hands quite black. Pictures also represent *Quetzalcoatl* after crucifixion, as buried, descending into hell, and rising again. In one of the plates, the god is crucified on a mountain. The Mexican Virgin, *Chimamatl*, was the mother of *Quetzalcoatl*, and it was a case of immaculate conception,—the old impossible myth.

Of course the Mexicans had an Eve, called *Suchi-quecatl*, who was informed by a heavenly messenger that she should bear a son who should bruise the serpent's head, and he presented her with a rose. The Mexicans expected a Messiah, and when Cortes appeared, Montezuma suspected he might be the long-looked-for avatar, and he did save them from sinning any more, at any rate, by virtually extinguishing them. It was this awful suspicion of Cortes being the expected god that paralyzed the heathen emperor, and made him and his country an easy prey to the Christians.

The Mexicans had a practice of sacrificing their first-born, the same as the early Jews; and they had also the rite of circumcision, which was performed with a sharp stone. They had a sacred word, like the Egyptians, or the *Om* of the Hindus, which was never to be spoken, or if so, with the utmost awe. When the Aztecs named their children, "the lips and bosom of the infant were sprinkled with water, and they implored the Lord to permit the holy drops

to wash away the sin that was given to it before the foundation of the world, so that the child might be born anew."

The sacerdotal order was immensely numerous: five thousand were attached to the principal temple. There were two high-priests; the lower order of priests were attached each to his particular deity, as with the Egyptians. They had the excellent habit of flagellation, which is the best thing the Roman priests have borrowed from the Pagans, being a species of well-merited and self-inflicted justice worthy of the approval of gods and men. Like true priests, they had the monopoly of education. They knew—what priest ever yet failed to know?—that "Just as the twig is bent, the tree's inclined," or, as one of our ranters exclaimed, "The way we get so many converts is, that we catch 'em young, and then we've got 'em."

The priests were supported by the income from the lands attached to the principal temples, which were called "Houses of God." Human sacrifices obtained to a wonderful extent, amounting sometimes to twenty thousand victims a year, mainly prisoners of war. Though the Aztecs were not low cannibals, taking human flesh as ordinary food, yet they did eat the flesh of the victims whose blood had been poured on the altar of sacrifice. It was a species of sacrament: they ate human flesh from a sense of religious duty, in the same spirit in which their Christian conquerors robbed and murdered them as ungodly Pagans.

Mr. Prescott says, "The priests of the Aztecs administered the rites of confession and absolution. The secrets of the confessional were held inviolable, and penances were imposed of much the same kind as those enjoined in the Roman Catholic Church."

In Peru, Cuzco was "the holy city," answering to Jerusalem with the Israelites. It contained the great temple of the sun, to which pilgrims resorted from the remotest parts of the empire. It was the most splendid edifice in America. The government of Peru was theocratic and despotic, the Emperor, as first representative of the sun, standing at the head of the priesthood. He was a superior, sacred being, scarcely mortal, but Pizarro proved that he could die, nevertheless. When an Inca died, he was said to be "called home to the mansions of his father, the sun."

Embalming was extensively practised, and thus we have another strong resemblance of these people to their ancient brethren of the Old World. We have another in the pyramids. Indeed, they seem to have had all the Old World myths, fables, and religious usages. The lands of Peru were divided into three parts: one for the sun or the priests, one for the Inca, and the remaining third for the people. "Blind Bob" comes up here a great landed proprietor, equal to all the rest of the people put together in the extent of his possessions.

At the grand festival of Raymi, there was a species of Lord's Supper. "In the distribution of bread and wine at this high festival," says Prescott, "the orthodox Spaniards, who first came into the country, saw a striking resemblance to the Christian communion, as in the practice of confession and penance... they discerned a coincidence with another of the sacraments of the Church. The good fathers were fond of tracing such coincidences, which they considered as the contrivance of Satan, who thus endeavored to delude his victims by counterfeiting the blessed rites of Christianity." Which was the counterfeit and which the genuine, which was the original and which the copy, judge ye. For one, after a most careful and laborious examination, I am satisfied that the original was of an age thousands of years before the Christian era; unless, as the Spanish priests thought, the very devil was in it.

Another very remarkable analogy to Catholic institutions was found in Peru in "The Virgins of the Sun," called "the elect," who were nuns, under vows of chastity and devotion, cut off from the world and their own family and friends. Here, according to the Spanish priests, the devil was again at work, and among the women. But there were monks and monasteries several hundred years before Christianity, as the elder Pliny and others testify of a Jewish sect called Essenes. It is not quite fair in the priests of Rome, while succeeding under their Pontifex Maximus to an inheritance of all the dogmas, emblems, myths, and ceremonies of the sun-worshippers of the ancient world, to charge the poor Pagans of America with devilry, when they were simply co-heirs and inheritors of the same doctrines, emblems, myths, and ceremonies, and from the same old religious ancestry as themselves.

[CONCLUDED NEXT WEEK.]

WARM WEATHER PHILOSOPHY.—Good advice for warm weather is given by the Philadelphia *Times* in a consideration of the ten thousand little and big worries and botherations which continually occur, especially at this season of the year. It says: "It does not pay to fight them. To permit ourselves to come in contact with them, is to suffer needless annoyance. Let the porter of the palace car be ever so imperious. We will not notice him. Let the milkman rattle his cans with all the violence he can. We will be as placid as the mildest of his skim-milk. Let the angry servant-girl put soap in our coffee and salt in our sugar and pepper on our raspberries and snuff in our rice pudding. We will quietly reject these articles and leave them for her consumption on her own table, not even affording her the satisfaction of letting her know that we have discovered her mischief. The world is full of gnats and rats and bats, and other worrying pests great and small. Time is too short to give attention to all the worries which these creatures would cause us if we took notice of them. We will shut the door on the whole myriad crowd of them and be calm and happy."

#### "SCIENTIFIC CREDULITY."

A striking illustration of the anti-scientific bias which prevails in certain spheres of culture is afforded in an article in the London *Spectator*, wherein that clever journal moralizes at great length over what it calls scientific credulity. The occasion is an ingenious hoax perpetrated last winter by an Australian newspaper, and widely circulated since. The *Spectator* says:—

"The story having appeared in the *Times* without comment has, of course, been republished everywhere; and it is amusing to see that in many instances those who republish it think it necessary to be cautious, and repudiate total disbelief. So many wonderful things, they say, and in especial one London journal says, have turned out true that it would be rash to declare this one certainly invented. There is a disposition perceptible to think there may be something in it, though not all that is alleged, and that as Mr. Edison has bottled sound, so Signor Rottura—an Italian name was probably chosen because an Italian has made the most recent and successful experiments in embalming—may have bottled life; that as sound may be reechoed weeks after it was first heard, so a lamb may skip about after it has been some weeks frozen. As there is an electric telegraph, why should not death be baffled? That is a very curious instance of a new form of credulity which is growing up among us,—a credulity which is not faith, but rather disbelief, so far-reaching that it causes a certain powerlessness of mind, an inability to reject at once and decidedly anything that even puts on the appearance of 'science.' The incapacity to weigh evidence—to see, for example, that for this story there is absolutely as yet no evidence at all, any more than there is evidence for the authenticity of Bulwer Lytton's 'Strange Story,' that there is no witness produced, or promised, or named, nothing but an unauthenticated narrative,—is a phenomenon we are all well acquainted with; but this sort of credulity differs in kind from that. It would almost seem as if the advance of science had in some minds decreased the capacity for using the scientific method, as if their confidence in the usual data for reasoning had been gradually so upset that they did not trust them any longer, and did not see why, a far-off locality being granted, parallel lines should not meet or the whole be smaller than the part. That would not, they think, be much more surprising than the phonograph. We observed only a little while ago a statement going the rounds of the newspapers that a certain Texan had eaten his own weight in meat at one sitting, no one apparently perceiving that if that were true then a pint bottle could hold a quart, and reasoning of any kind, even the reasoning necessary for arithmetic or mensuration, was entirely useless and unmeaning. The great truth that if two plus two can be five, counting is nonsense, and that the terms of any conceivable sum in arithmetic would all shift, seems to have lost some of its hold, to the indefinite injury, if the want of gripe became general, of human reasoning power. That is at all events a strange result of the progress of scientific discovery, and it is all the stranger because the new credulity is almost confined to the action of 'science' itself. People are not generally more credulous. They do not believe in each other more than they did, or in unusual events more than they did, and they believe in the supernatural a great deal less than they did. If the Archbishop of Canterbury and Lord Houghton and Professor Tyndall all declared that they saw and spoke with a sentient being possessing a body clearly not human, all journalists would at once accuse them either of falsehood or hoaxing or a very suspicious condition of brain and eyesight; but if they all declared they had seen a man swallow a drug which turned him all over both yellow and blue at the same time, the statement would be printed everywhere as the last 'medical marvel.' Yet the former assertion, though requiring, of course, unusually complete evidence, would involve no greater impossibility than the existence of any supernatural being does—which existence half the incredulous accept; while the latter is a contradiction in terms, and no more capable of proof than the assertion that on one occasion and in the usual conditions of the world, water being still water did outweigh mercury, which was nevertheless still mercury. There is the greatest reluctance even to consider any statement involving an acceptance of the supernatural, combined with the most childlike readiness to swallow anything which can be described as a mechanical, medical, or mental marvel."

The *Spectator* goes on, at greater length than we have space for, to illustrate the various phases of this "new form of credulity," which is indirectly charged to the progress of science. Science has done so much that its disciples are half inclined to believe it can do anything, the *Spectator* would have us think. But this credulity as to the power of science is very far from being the state of mind which prevails among the scientifically minded. Overcredulousness as to the possibilities of science is the weakness of those who know least of the real character of scientific achievements. In other words, credulity is a condition of ignorance and the lack of rational culture. And the success of scientific hoaxes, so-called, only measures the wide and varied unacquaintance with scientific truths among reputedly intelligent people. To blame science for this, is about as absurd as it would be to blame civilization for the unreasonable beliefs with regard to the powers of civilized men current among certain savages. It is the absence of civilization or science in either case that makes the false idea tenable.

The circumstance that many who are very sceptical with regard to alleged supernatural occurrences unsupported by sufficient evidence are yet over-



ready to accept scientific marvels, simply proves that their education is not half completed. They know too little of science, and have had no real training in scientific habits of thought. The *Spectator* says that men are as credulous now as ever; that the popular appetite for the marvellous has not been diminished by the progress of science, though its direction has been changed, so that men now look to scientific instead of supernatural agencies for its gratification.

"The process of god-making, so often repeated by humanity, is going on again, and Nature is being endowed with attributes which imply an absence of conditions and enveloped in the very atmosphere of awe which once surrounded the supernatural"; which is true only so far as men have not yet been brought directly under the influence of scientific culture. Just so far as men are ready to accept without evidence any assertion made in the name of science we may be sure that they are ignorant of the first great lesson that science has to teach, and that their minds have lacked the training which comes through the acquisition of knowledge by scientific methods. "Scientific credulity" is a contradiction in terms. Credulity is essentially unscientific.—*Scientific American*.

#### THE APOTHEOSIS OF TALMAGE.

It was in a blaze of glory that the Rev. Mr. Talmage departed from Brooklyn. A crowded excursion steamer, thronged with his friends and parishioners, went down the bay to see him off, and the last thing visible as the steamers separated was a wildly oscillating figure at the rail of the ocean vessel, and two handkerchiefs which fluttered as one in the rising breeze. The figure was Mr. Talmage, and the handkerchiefs pertained to him and his estimable wife. The accounts which reach us now of the doings of the Talmage party in England would seem to indicate a sort of royal progress. The population is reported as turning out en masse to greet the Brooklyn divine. In London, on a Sunday, the impetuous and enthusiastic multitude is reported to have drawn Mr. Talmage's carriage through the street to the church doors. At Queenstown, when he landed, reports a correspondent,—who is Mr. Talmage himself, by the way,—"deputations from Dublin, Leeds, Liverpool, and London broke in upon us." It is not said in so many words that these deputations were officially appointed to convey to Mr. Talmage the freedom of their respective cities, but the reader may infer that, if he chooses. The following Sunday, Mr. Talmage tells us, he was to preach in London, and after that he was to go "everywhere." He had accepted invitations to Edinburgh, Glasgow, Belfast, Dublin, Manchester, Birmingham, Liverpool, and "a few other cities," and then "we will cross over to where they do not speak English and there will be less temptation to talk." But the most interesting part of Mr. Talmage's letter is his acknowledgment of the parting courtesies of his fellow-citizens in Brooklyn. He writes: "I am glad to hear that the Mayor and Common Council got safely back to the city hall, the newspaper men to their offices, the professors to their institutions, the clergymen to their pulpits, and all the people home. God bless you all for the joy you gave us." Why he should have stopped with these acknowledgments, why he should have failed to thank President Hayes and his Cabinet, the two Houses of Congress, and the Judges of the Supreme Court for their participation in his "ovation," is one of those inscrutable mysteries which it is unprofitable to investigate. As it stands, however, the letter is very neatly put, and is calculated to convey the impression that Mr. Talmage's "send off" was of an official sort, in which the city government of Brooklyn and all ranks of people participated.

After all that we learn of the enthusiastic welcome of the Talmage party,—through the letter of Mr. Talmage, who certainly should be well informed,—it is with a feeling of chilling disappointment that we take up the London papers and find them strangely silent about this great upheaval of the people. We never had much respect for the news-gathering ability of the London journals, but it could scarcely be expected that they would regard such scenes of tumult with entire apathy. They gave us some account of the going-on of Captain Booth and his band of Hallelujah Lassies, who made up the Salvation Army of Sheffield; why should they ignore Mr. Talmage, who has introduced more religious novelties than any other man alive? Several weeks have elapsed since Mr. Talmage's letter was written. During that time he has undoubtedly preached in Westminster Abbey, and has very likely taken tea with the Queen, unless her mourning for the young Prince, in sympathy with Eugene, may have prevented such hospitality. But of all these festivities and courtesies, and others like them, we know nothing at all from the great London papers, and shall have to wait for other letters from Mr. Talmage. What are the *Times* and the *Telegraph* and the *News* and those other lumbering and pretentious sheets published for, if it is not to give the news? What do we care about their views on Egypt, or South Africa, or the University Bill? What we want to know is, what is happening to Mr. Talmage and his party.

In the meantime, we hardly need say how exceedingly pleasant and grateful these demonstrations are to Mr. Talmage's countrymen. It is always gratifying when modest and unobtrusive worth receives due recognition. But this is not the only cause for congratulation. Englishmen have sometimes made mistakes about America. They have pounced upon some trashy novel, and held it up as a specimen of American literature. They have studied the ways of some of our flesh aristocracy in their tour of the Continent, and written of them as illustrating Ameri-

can manners. They may even have presented the figure of some ministerial mountebank as a representative of the American pulpit. But in Mr. Talmage America presents to England a specimen of her finest literary culture, an extreme polish of manners, and exceptional grace and power as a preacher. It is, we repeat, a pleasant thing that his shrinking modesty has not prevented this rare combination of qualities from being appreciated and welcomed. In greeting Mr. Talmage the rapturous British crowds do high honor to America; and when he comes back to us, *absit longe dies*, how jubilant the country will be!—*Boston Journal*, June 30.

#### THE TALMUD.

REFERENCES TO JESUS BY THE JEWISH THEOLOGICAL WRITERS.

A correspondent of the New York *Herald* furnishes the following interesting and curious paper, showing the opinions of Jewish Talmudists concerning Jesus of Nazareth, called the Christ. It settles the question also of the mention of his name in those writings of the Rabbins of old, and, in brief, gives a reason why he was crucified as a heretic:—

"In a late issue of your paper, the writer of an article headed, 'Is Christianity a Failure?' in doubting the historical character of the Christian faith, stated as a fact that Jesus was not mentioned in the Talmud. This is not true. Mr. Palmer (I believe that was the gentleman's name) either did not succeed in working himself through all the huge tomes of the Talmud, or he must have had before him a copy of one of the modern editions from which all passages referring to Jesus and his followers have been carefully expunged by the official hands of the Christian censor. Those very passages, it seems, in spite of their unfriendly spirit, had they been left and permitted to become generally known, would now be of good service to the Christian world. Were it not for truth's sake I should keep silent, looking with secret joy on the mortification of Christianity at her own foolish work that makes her to-day search so eagerly for what she once herself just as eagerly sought to destroy, and what might now, in default of anything better, contribute in a measure to ward off the severe attack made upon her. As it is, if you will kindly allow me, I will readily make known through your paper, to the Christian public, what has been preserved with reference to Jesus in ancient manuscripts and old editions of the Talmud, printed prior to the year 1800, of which there are, to my knowledge, two copies in this city.

"The Talmud, of course, does not say that Jesus or Yeshu, as he is called in rabbinical literature, was the Son of God, nor is it stated there that he himself said he was. According to the Talmudical record Jesus was the son of Mary, who was a friseuse, and married to one Pappus ben Judah. Not this Pappus, however, but another man by the name of Pandira, was the father of Jesus. (*Treatise Sanhedrim*, 67 a.)

"Jesus is reported to have been in Egypt, where he secretly studied the mysteries of witchcraft. The magicians were very jealous of their mystical knowledge; but being aware of the difficulty of intrusting it to memory, they took the only precaution to prevent its exportation by having the clothes of every stranger who left the country searched for any notes he might have taken. Jesus, however, succeeded in taking with him some notes which he had put down, not on any writing material, but on the skin of his body. (*Treatise Sabbath*, 104 b.) Jesus was the disciple of the Tanna Rabbi Joshua ben Perachia. This Rabbi is blamed for having inexorably repulsed his heretic pupil. He is, indeed, represented as having accelerated, if not caused, the ultimate apostasy of Jesus from Judaism by turning a deaf ear to his rueful supplications and entreaties for forgiveness. (*Treatise Sota*, 47 a.)

"This is about all that is reported in the Talmud of the life of Jesus, except that he taught his disciples his own views on the Jewish civil law. (*Treatise Abodah Zarah*, 17 a.) There are, however, some very interesting points in the report of his trial and the offences for which he suffered death.

"His principal offence is reported to have been ridiculing the doctrines of the Jewish teachers. (*Treatise Gittin*, 57 a.) But this offence, grave as it was considered to be, was punishable by heaven alone; it was not a crime the penalty of which could be inflicted by human hands. Accordingly, he was accused and condemned to death on the charge of having practised witchcraft and led Israel astray.

"The Jews, like the Church in the days of her power, summarily disposed of heretics. But Jesus being well known to and befriended by the governor of Palestine, they had to grant him a fair trial, so much so, indeed, that for the last forty days previous to his execution, it was made publicly known that he had forfeited his life to the law, and that all who could show cause why sentence should not be passed on him were invited to do so. No one, however, came to say anything in his favor, and consequently he was crucified in Lud (Lydia?) on Easter eve. (*Sanhedrim*, 43 a.)

"Of the disciples of Jesus, six only are mentioned in the Talmud,—Matthai, Naccan, Nezer, Boni, Todah, and Jacob, of the village Saccania. Of these, all except the last one are reported to have been executed together with their master, having made in vain a desperate effort to save their lives by the queer argument of a *jeu de mots* of their names with similar words in the Bible (*Ibidem*). Jacob of Saccania, the disciple last mentioned, must have in some way or other escaped the fate of his colleagues at the time of their execution, and he seems to have afterward saved his life by a shrewd policy. He took care not to teach his master's religious ideas publicly, while on the other hand he seized every occasion of ostentatiously disseminating his innocent views on

the Jewish civil law. (*Treatise Abodah Zarah*, 17 a.) He did not, however, escape suspicion; for when he once offered to cure a nephew of Rabbi Ishmael, who had been stung by a reptile, the Rabbi refused his services, preferring to let his relative die rather than have his life saved by the heretic who might cure him by some improper means, or in the name of his master. (*Ibidem*, 27 a.)

"The crucified Jesus is mentioned in the Talmud only once. Titus, while in Palestine, is said to have conjured Jesus from the dead, and to have asked him which nation was esteemed highest in heaven. Jesus said Israel was. Titus then continued to ask, 'Shall I wage war upon this people?' To this Jesus replied: 'Seek their good and not their evil; touch them not, for whosoever toucheth them might as well touch the apple of his own eye!' (*Treatise Gittin*, 57 a.)

"The discussion of the origin and authenticity of these Talmudical reports, interesting as it certainly must be, is a subject not suitable for a daily paper like the *Herald*; besides it is too complicated a matter for the limited space allotted to these lines. I shall, therefore, confine myself to making a few remarks on the afore-mentioned dialogue between Titus and Jesus. This passage is evidently a fable. It bears the stamp of a later interpolation, and appears to me to have been suggested by a desire of forcing upon the Christian world the conviction that its own faith, out of policy as well as principle, disapproved of the persecution of Israel, and the strong figure put into the mouth of Jesus was intended to impress the inviolability of the Jewish nation upon the minds of her relentless oppressors."—*Religio-Philosophical Journal*.

CONCERNING future rewards and punishments, Colorado furnishes the following illustration, which occurred recently in a court in La Veta where the testimony of a Chinese was objected to on the ground that he did not understand or regard the obligation of an oath. To test him he was thus interrogated: "John, do you know anything about God?" "No; me no belly well acquaint with him." "Have you no Joss in China?" "Oh yes, gottee heepee Joss." Where do you get when you die?" "Me go to San Francisco." "No, you don't understand me. When Chinaman quit washes all time, and no live any more, where does he go?" "Oh yes, me sabe now. If he belly goodee man, he go uppee sky. If he belly badee man, he go luppee down hellee; allee samee Melican man." The court was satisfied with this orthodox statement, and admitted his testimony.—*Editor's Drawer*, in *Harper's Magazine* for July.

#### Poetry.

[FOR THE INDEX.]

#### ORIENTALISMS.

##### I.

##### The Desert.

Angels and gods and demons in the waste,  
Semitic prophets, saviors met of old,  
The sandy columns that before them rolled,  
Whirled by the simoon's breath with lurid haste,  
Were guiding deliries. Fierce heat and glare  
Filled with illusions all the desert's air,  
Fevering each throbbing sense, till voices scarce  
Of dead or far-off friends, and shadows dire  
Beckon to ruin. Neath the noonday's fire  
Mirage rears on the horizon's quivering rim  
Green bowers of rest and paradises dim,  
With breezy boughs, whence minarets aspire;  
There Christ met Satan, and remorseful Paul  
A dread voice heard through burning noontide call.

##### II.

##### Jerusalem—Delphi.

O temple—cities of the past! your days  
Of dominating grandeur were the same;  
Upon the mountains pedestalled, the rays  
Of morning kindled you with orient flame.  
Phobos—Jehovah—each a mighty name,  
Which spellbound many a glorious ancient race,  
Gave to your temples all their sway and fame,—  
Each was a genius loci, spirit of a place  
And nation grand, which could the ages mould.  
The Lord of light and prophecy and song  
Hes to a lovely myth been dwindled long.  
Still o'er the poet's land he away doth hold,  
While Israel's perfect lore of right and wrong  
The empire of his god will still prolong.

B. W. BALL.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

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# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 3, 1879.

### REASON AND MORALITY.

It is seen that rationalism should seek to vindicate its rationality. It should aim to be distinguished for judicial calmness and intellectual self-possession rather than headlong impetuosity, for breadth of intellectual view and sympathy rather than narrowness,—in fine, for vigorous genuine intellectual culture. But, unfortunately, correct thinking does not always go with correct living, though unquestionably a most important aid to it. A large brain, and an active and educated one, does not necessarily presuppose correspondent moral qualities. Hence rationalism, or what has claimed and still claims to pass for such, has suffered to no small extent from not laying greater stress upon the latter particulars. A belligerent and destructive attitude toward Christian theology or religion in general, though inevitable and more or less desirable in a period of transition like that which rationalism signalizes, is not in itself sufficient to ensure the best order of society or highest standard of individual character. This the Church discovered long ago. It saw that the rationalist needed more than his rationalism to make him the pattern always of even the natural virtues. But, instead of presenting the true explanation of the case, the Church ingeniously made it more confusing. Instead of admitting the right and worth of reason coupled with the inculcation of its insufficiency unless supplemented by morality, the Church assailed reason itself. It charged reason with being the cause of all the moral shortcomings which might be associated with it. Forgetting the beam in its own eye, it saw only that in the eye of those outside its fellowship. Instead of declaring that reason needed more than reason, it declared it immoral and to be condemned. It was to be treated as the enemy of human welfare, rather than its indispensable ally and most trustworthy friend. If reason was immoral, then religion, which was assumed to be the support and guardian of morality, must be all the more strenuously and zealously guarded and defended, its authority rendered all the more absolute and binding. Of course the recognition of this fact, that reason needed the supplement of conscience and character in order to make it a safe dependence, may have exercised but a subordinate part in determining the idea of reason which the Church adopted and advanced. But that it was swayed much by this consideration, and it became an important factor in the formation of its conclusion in respect to reason, does not admit a doubt. It was under the influence of this persuasion and such sanctions that the Church made relentless war on freethinkers. It constituted, if not the whole, certainly a part of the ground of its justification for the ruthless persecution of every one who thought his way out of its doctrines and dared to impart his opinions to others. Nor is this view, that reason and immorality are synonymous, altogether extinct. It is still promulgated by the Christian Church, and even in its most enlightened sections, slanderous as it is. It is only a few years since, that a distinguished clergyman, here in Boston, affirmed that free religion goes to wreck in Ann Street,—in other words, runs out in the lowest depths. And for months the Rev. Joseph Cook, in the face and full possession of ample knowledge to the contrary, has been maliciously and unscrupulously perambulating the country with the falsehood upon his lips, that the Free Religious Association, and Free Religionists in general, are in favor of the free circulation of obscene literature. Could there be a baser or more unwarranted calumny? This outrageous misrepresentation has been reiterated during the past week by no less eminent person than the Rev. Dr. Leonard Bacon, ex-President of Yale College, in the *Christian Union*. We are willing to give Dr. Bacon, what the distinguished person before mentioned is not entitled to, the benefit of the supposition that he has been misled in making the grave charge against liberals that appears under his name through the misrepresentations of Joseph Cook and such vilifiers of them. Let this be as it may, it is an impressive lesson to liberals everywhere, of the importance of shunning all ambiguity in respect to their attitude upon questions of morals. We do not lose sight of the difficulties that beset such an effort. It will be charged at once that rationalism itself, in the eyes of the Church, is immoral, as we have seen it has been and is still the habit of the Church to assume; that the radical's position on any question, be it whatever it may, is sure to be subjected to this opprobrium.

But there are some accusations so self-evidently

weak and unreasonable, that in certain stages of society and intellectual life at least they disprove themselves. The charge that rationalism in itself, or intelligent criticism of existing religious theories, leads to immorality is such an one to-day. Whatever force the allegation may have had in former times, in the majority of instances it possesses, even within Orthodox circles, but little weight at present. The world is getting to see pretty clearly that the charge is stupid, unjust, and untenable. It is getting to see that while the rationalist may not necessarily be the model man in every instance in respect to all the virtues, he may nevertheless take rank, as has been the case not unfrequently with the most unqualified representatives of the class, with the noblest and the best. That this is getting to be recognized by the more intelligent and fair-minded inside as well as outside of the Church, is confirmed by the late speech of Cardinal Newman on his induction into his present ecclesiastical office. In that speech he dwelt at length upon the rationalistic tendencies of the present time, and, while he deplored their prevalence, and declared that his energies would continue to be, as they had been in the past, largely devoted to their resistance and overthrow, confessed that many of the most prominent rationalists of the time were distinguished for humanity, benevolence, and purity of character. It does not follow, if the fact which Cardinal Manning thus frankly acknowledges of the compatibility of reason and morality were more generally recognized, that there would be a correspondent turning to rationalism. For it is an unfortunate peculiarity of the human mind that it does not always act rationally, or according to its actual convictions and mental perceptions of things. There are various reasons for this. But to return to questions of moral action: Outside of speculative questions concerning religion, science, politics, and the like, upon which men may differ without any necessary detriment to their moral character or reflection upon their spirit and purposes, there is another sphere of conviction and conduct where a person must stand with the higher general intelligence and sentiment of society, or forfeit his place in its confidence and respect. To these standards of right and duty, differ as much as he may on others, he must conform, or sacrifice the common respect. There is but one way of thinking or acting with reference to them. If he think or speak otherwise, the moral judgment of society is against him. They are no longer questions. They are settled principles of human welfare and proprieties of human relation and conduct evolved from the barbarism of the past, and so clearly demonstrated to the general intelligence and moral sentiment of society as to have acquired the sanction and authority of law. They are those fundamental duties and obligations of life which are so plainly perceived to possess such a character that men no longer disagree in respect to them. Let this test be brought to bear upon some of the questions which have agitated rationalism, and from which it has suffered and is likely to continue to suffer most deplorable reproach. Take the question, for example, of free love, which is put forth by some rationalists as a higher principle of civilization. Now if there is any single truth which the progress of human intelligence has established it is this: that monogamic marriage is superior to all other forms which have existed, and that there is no relation possible of the sexes so favorable to the welfare of society and the family, the happiness and purity of its individual members. It is not necessary in affirming this to maintain that marriage, such marriage as that referred to, is always, as it exists at present, faultless, or all that it may or ought to be. But the remedy is not abolition, but reformation. It is not that the relation is incapable of nobler realization, but that those who have entered into it fail to infuse and shape it in accordance with their highest ideal conceptions, to elevate and fill it with that unselfishness, sincerity, purity, and sweetness of affection which are within the attainment of its lofty possibilities. Accepting, then, this conception of marriage as the demonstrated and incontrovertible truth of civilization and the advanced intelligence of to-day, whoever would seek to lead mankind back to the grosser and more lax customs in respect to such relationship, or any analogous to them, of by-gone times, cannot fail to be regarded as the disorganizer of society, an enemy to its moral order and to all that is most fair and beautiful in its relations, and find resting upon him the disapprobation and reproach of the best conservatives and radicals alike of his fellow-men.

Other illustrations in the same direction of thought, from certain aspects of radicalism, might be referred



to, but would extend the discussion beyond its proper limits at this time. But this much, at least, we must say in conclusion: that if radicalism would have any force or influence, any respectability or worth in the eyes of those whose esteem it should desire, wherever else it may be lax, here it must be stringent, wherever else it fails to draw the line, if the question is one of clear and established morality it must not hesitate to draw it. Its trumpet must give no uncertain sound. Upon its banner must be inscribed in characters that cannot be mistaken or obliterated, not reason alone, but reason and morality; and by this sign it shall conquer.

#### HERESY.

It is pretty clear that there is a good deal of troublesome insubordination inside of the Orthodox lines at present. Across the water the staid old Scottish church of John Knox is in fearful commotion. The Rev. David Macrea has been held to stern account because disposed to undervalue that precious doctrine of sound theology, eternal future punishment. Wm. Robertson Smith, an Aberdeen professor and an accomplished scholar and theologian, with a reputation beyond his years, is another grave transgressor. It is his offence to have rashly let in upon the pages of the Bible more of the light of the results of his research than the tender pupils of those accustomed to established notions of it could bear. The case was this: Prof. Smith some years before had contributed an article to the *Encyclopædia Britannica* upon the Bible. In this article Prof. Smith, with much frankness, ventured to give expression to certain well-considered doubts he entertained in regard to the contents of the volume. The Presbyterians of Aberdeen took up the matter, and though a strong opposition was shown to the professor's views, it was impossible to effect a sentence of condemnation against him. But the persistent and greatly exercised Scotchmen, whose devout sensibilities had been so sorely outraged by Prof. Smith's free and honest handling of the book, were not satisfied to let him escape thus easily and pursue unmolested his studies.

Accordingly the Glasgow Assembly of 1878 returned to the charge. Sir Henry Moncrieff, an ardent defender of the inviolability of the inherited faith, moved the Assembly should reverse the Aberdeen decision. A stormy time ensued, which closed at length with a majority vote of twenty-three for Sir Henry's motion, or three hundred and one for it to two hundred and seventy-eight opposed. But the affair was not yet ended. There are a good many wheels in ecclesiasticism, even comparatively simple Scotch Presbyterianism. As a consequence, the General Assembly, which met a few weeks ago, felt itself called upon to bring the subject up before its body for discussion, and at length reaffirmed by a vote of three hundred and twenty-one against three hundred and twenty (or three hundred and nineteen as some declare) the action of the Glasgow Assembly a year before. Its final decision remains, however, until the next annual meeting, Prof. Smith, in the meantime, being required to abandon his divinity classes and teaching.

The Vermont Congregationalists at their recent State Convention had an exciting debate upon the same general subject,—heretical tendencies within their fellowship. Some wanted the historic doctrines to constitute the adopted standard of faith among the brethren. Others contended for the freer and more open mode of determining it by the teachings of the "Word of God." But the shrewd and cunning older-headed conservatives saw very clearly that if there was not a mouse in the meal there was a very good chance for one to get in it, if this should be left as the terms of adjustment; because the history of the Church shows all along that this settling the faith by a simple reference to the "Word of God" is very difficult and precarious business. Luther made an attempt at it. He proposed "the Bible, and the Bible only, as the faith of Protestants"; and behold the consequences! No, no, said these wary fathers of Congregationalism and their allies; that would be opening the door of the household of faith to Annihilationism, Universalism, Unitarianism, Rationalism, and all the other ravening wolves in sheep's clothing, that might seek entrance.

The consequence is, that Vermont Congregationalism just now is in a very disturbed and unsatisfactory condition. Closely following upon the heels of the Vermont Congregational Infelicities comes the case of the Rev. Mr. Lockwood of the same denomination, of Kennebunk, Maine. It appears that Mr. Lockwood's mind, like a good many of his

brethren, is not quite clear, or in a state of suspense, as it is expressed, in regard to the disturbing doctrine of future punishment. The council that was called to install him, "after earnest and prayerful consideration" of his case have put their report into some resolutions, the gist of which is contained in the following:—

"Resolved, That while we commend his frankness in opening to the council this state of suspense, and are personally drawn toward our brother by the earnestness of his Christian purpose, his otherwise clear views of truth, and his nine years of devoted ministry, yet because our churches have, as regards this matter, a well-understood faith, based upon the interpretation of the Word of God, commonly styled 'Evangelical,' and because they agree in deeming decisive views necessary to fellowship:

Therefore, we advise the installation be deferred until such time as Brother Lockwood's investigation shall have issued in that assured conviction of the truth for which we look, and which our churches have been accustomed to require in their ministry."

A Maine contemporary, commenting upon the above, says:—

"Were Mr. Lockwood alone in suspense, it might not matter so much; but our esteemed neighbor the *Lewiston Journal*, a Simon-pure Orthodox paper, never known to tell a lie about anything pertaining to religion, has this to say of other Congregational ministers:—

"We understand that there are other Congregational pastors and laymen in the State whose views are similar to those of Mr. Lockwood. One of the pastors who is preaching in this part of the State under the auspices of the Maine Missionary Society, it is said has recently written to the officers of the society that his views are similar to Mr. Lockwood's. He writes that he is moved by the results of the Lockwood Council to advise the church fathers of his substantial agreement with Mr. Lockwood's views respecting the future life."

Indeed, so pronounced are these manifestations of discontent and instability with respect to doctrines inside of Congregationalism in general, that we learn the editors of the *Congregationalist* and certain persons in the Western States are already moving for the preparation of a new or revised creed for Congregational churches.

A writer in the *Christian Union* offers some opposing considerations to such a step. He says:—

"The first reason which we would suggest is, that the National Council held in Boston in 1865 prepared and published a statement of the general doctrines accepted by our churches. This statement referred to and reiterated in substance the confessions and platforms of 1648 and 1680. The declaration then made has been sufficient for the necessities of the Christians who adopt our polity, while it has suitably and satisfactorily connected us with the old historic creeds. It seems unworthy of our body to be engaged in new revisions of the fundamental statements of our faith as often as once in fourteen years. The assembling of a company of learned men, or of a great council, to make a readjustment of things at so early a date presents the appearance of instability, which men will regard as hardly creditable to Congregationalists as compared to the other great Christian communities."

We entirely agree with the above writer. Such a proposition as that to which he refers does give a very decided "appearance of instability" to Orthodox Congregationalism; and the worst of it is that it is a good deal more than an appearance. Christian truth, which it has been common for Orthodox teachers to represent as something very clear and plain, has become an exceedingly uncertain thing in these days.

The preceding are only some of the more conspicuous cases of heresy that have of late come to the surface. A score of others might be mentioned in all the denominations, that have been noticed in the papers while these have been before the public, but have attracted less general attention; showing that Orthodoxy in all its forms is in a very restless and uncomfortable condition at present. It is a good deal like throwing freight overboard in a storm. It will have to keep on throwing its theology overboard until it is all gone, and even then we fear the old ship of Orthodoxy will be so badly damaged that it will have to be abandoned.

#### A QUERY.

I noticed a statement the other day that Christianity abolished polygamy. As this is a question of great practical interest at the present time, will some of your readers give us the information, or tell us where it may be found, as to when and how polygamy (which from the New Testament record appears to have been extinct among the Jews of the time of Jesus) was abolished among that people? Was the Christian Church obliged to make express enactments in regard to it, or did it simply endorse monogamy as the generally received morality of the time and country?

E. D. C.

#### IS THE LEAGUE A CHURCH?

The acting editor has saved me the trouble of proving a negative, in showing textually that each individual auxiliary League may do just what it pleases, so long as it aids in promoting the expressed object of the National League. It can be as narrow as a nunnery or as broad as the admirable society at Florence, though the constitution recommended for auxiliaries does not seem to include any machinery—any *anathema maranatha*—for winnowing out even the heresy of "free love." I could not possibly argue the case against secession better than the acting editor has done, in showing that while Mr. Abbot did not design the League for a church of rationalism, he did think, as I do, that in the meetings of the local leagues everything for which a church is valuable may be effected, without the mischiefs which necessarily flow from the ecclesiastical idea of a church. Whose fault will it be if this cannot be done? But—

"Oh for the rarity  
Of liberal 'charity,'—

we may exclaim, in the words of dear Tom Hood, if the League in either branch of it is to adopt the sentiment expressed by the editor's anonymous correspondent. It was well to keep shady the name of a man who could write such a sentence as this: "A melancholy day it was when the Liberal League movement in America struck hands with free-lovism and hoisted the motto, 'Liberty and Obscenity, one and inseparable.'" If the author of this sentence is not a conscious liar, it would be cruel to blazon his name: if he is, he may as well be left to rot in obscurity.

I cheerfully concede that the acting editor of THE INDEX may know more of the League meetings than I do, and may be better able to draw the right moral from the bitter feuds in the anti-slavery movement; but I am very sure that a considerable proportion of the readers of THE INDEX will agree with me that the Christian Society for the Suppression of Vice, of which Colgate and Comstock are the managers, is a hypocritical raid on freedom of thought and speech, which has taken advantage of the credulity of some nice people in the League, who do not know so much of the real facts in the case as even I do. I will not impugn their moral courage, but I do say, and in fact know, that they are the victims of a most impudent system of lying. They are scared out of their senses on a subject which, perhaps fortunately, they have never had an opportunity to study. I reverence their sensitiveness, and am really sorry for them. Time will cure their malady. E. W.

#### A POPULAR FALLACY.

Judging from the frequency with which it is pressed into service, the argument against materialism founded on the impossibility of our conceiving how matter can think must be thought by many a very strong and effective argument. It seems to be assumed that conceivability is the test of truth and the conceptive faculty the measure of objective possibility. Persons who repeat this argument do not look far enough, apparently, to see that, whatever be the basis and cause of thought, it is impossible to conceive how it thinks. If we cannot establish in consciousness a relation between thought and collocations of matter and force, neither can we frame such a relation between thought and an "unextended substance" or an immaterial entity, of whose existence, even, we can form no conception. And here I am reminded of what Locke says on this subject:—

"Since on which side soever he views it, either as an unextended substance or as a thinking extended matter, the difficulty to conceive either will, whilst either alone is in his thoughts, still drive him to the contrary side. An unfair way which some men take with themselves, who, because of the inconceivableness of something they find in one, throw themselves violently into the contrary hypothesis, though altogether as unintelligible to an unbiased understanding."

"But it is further urged that we cannot conceive how matter can think. I grant it; but to argue from thence that God cannot, therefore, give to matter a faculty of thinking, is to say God's omnipotency is limited to a narrow compass, and brings down God's infinite power to the size of our capacities."

"For if this be a right rule of reasoning, to deny a thing to be because we cannot conceive the manner how it comes to be, I shall desire them who use it to stick to this rule and see what work it will make both in divinity as well as philosophy, and whether



they can advance anything more in favor of scepticism."

More inability to realize in thought processes involving complex relations cannot be urged in fairness against any theory. True, conceivability as a test of truth has value in matters of every-day life, but its value diminishes in proportion as it is applied beyond the range of experience. Hamilton observes that "the philosophy of the conditioned proves that things there are which may, nay which must, be true, of which nevertheless the mind is unable to construe to itself the possibility."

The fact that there are relations external to the mind which are inconceivable to us shows simply that the "number and complexity of subjective relations have not yet been able to rival those of the objective relations producing them." And this we should expect *a priori* on the theory of evolution. What men were once unable to conceive they now can readily conceive, and many relations inconceivable now, may be clearly represented in thought a thousand years from now.

I do not deny that materialists have often employed the same fallacy here pointed out in their reasonings against the theory of an immaterial mind; but if there is proof of such an entity, or, rather, if there are no arguments against it except that we cannot conceive how it can be, this argument, since it pertains to that which is beyond the sphere of experience, is of no value whatever.

B. F. U.

#### PERSONAL ITEMS.

MRS. ANSON BURLINGAME is passing the summer at Pittsfield, Mass.

MR. T. B. ALDRICH, the poet, is summering at "Aldrich" cottage, Lynn.

PRINCE BISMARCK has given a dinner in honor of Andrew D. White, our minister to Germany.

MR. H. B. BLACKWELL (the husband of Lucy Stone Blackwell) and his daughter Alice have sailed for Europe.

MRS. ANNA S. PILLSBURY, the mother of Parker Pillsbury, died at Henniker, N.H., July 8, at the age of ninety-five.

MISS ANNA DICKINSON, who is in Philadelphia, in good spirits, still cherishes, it is said, the intention of returning to the stage.

IT IS STATED that neither the speeches nor life of Sumner find sufficient sale to encourage their continued publication at present.

JOHN B. GOUGH is about to return home from England. He has given one hundred and fifty lectures during his visit there this time.

MR. B. P. SHILLABEE (Mrs. Partington) has just completed his sixty-fifth year. Some of his friends celebrated with him the event a few evenings since.

MISS JENNIE LEYS, a popular Spiritualist lecturer who has been ill for some time, is said to be recovering, and will probably return to the platform before long.

MR. J. MEERINSON, at a recent Unitarian Conference on the Pacific Coast, read an essay upon "Comparative Religion," showing that all religions are branches of one root.

HARBI ISAAC M. WISE, editor of the *American Israelite*, is entitled to be considered a veteran in connection with the Jewish press of this country. He has just completed his twenty-fifth year of such editorial experience. Few wield a more vigorous and trenchant pen.

MR. JOHN FISKE has been very successful with his lectures in England on American History. Herbert Spencer, Huxley, and other persons of like note have been attendants. A volume of his essays on Darwinism and kindred subjects will be brought out by Macmillan & Co. before many weeks.

PROF. SIR C. WYVILLE THOMSON has been compelled to relinquish his course of lectures at the University of Edinburgh on account of sudden indisposition. His physicians deem it prudent that he should abstain from lecturing again this session. His large class of between four hundred and five hundred students has accordingly been entrusted to Prof. Alleyne Nicholson, of St. Andrews.

REV. HERMAN BISBEE died recently at South Boston, on Sunday, very suddenly, of apoplexy it is supposed. Mr. Bisbee occupied his pulpit on the morning of his death, and died about an hour after the service. He was educated for the Universalist ministry, but had been for some years associated with Unitarianism. His sympathies were with the more progressive portion of the denomination, and his writings occasionally found their way into radical journals.

IT WILL BE pleasant news to many to learn that a letter has been received from the veteran reformer, George Jacob Holyoake, of England, at the office of THE INDEX, stating that he expects to sail about the middle of August for this country. Mr. Holyoake contemplates spending a short time, on his arrival, in Boston, whence he will visit Washington and the South, and probably return home near the middle of November. We trust the liberals of the country will extend him a cordial greeting, and that arrangements may be made to hear him from their platforms.

## Communications.

### THE ARCHAIC ALPHABET.

The excellent paper in THE INDEX of the 10th, by Mr. Janes, on the cuneiform inscriptions and the relation between their legends and the early part of Genesis, has been recalled to my mind by the work of F. Lenormant in French, on *The Propagation of the Phœnician Alphabet in the Ancient World*. His statements, although only indirectly related to those of Mr. Janes, are perhaps important enough to justify you in printing a few of them in THE INDEX. I suppose that anything that throws light on prehistoric periods and people is interesting to progressive minds. It is noticeable, at any rate, that history grows equally at both ends, and that as we get more and more forward in sound thinking and good activities, so we establish further and further backward the range of authentic history; and, besides, Lenormant discusses the Assyrian alphabet.

Lenormant's work, observe, is not primarily on languages or systems of words, but on alphabets as means of recording words. His first generalization, though not by any means wholly new, is still agreeably complete. It is this: Writing can only be by two methods: 1. The ideographic, which represents ideas; or, 2. The phonetic, which represents sounds. Of these, the former has choice of two proceedings; viz., to make actual pictures of objects, or else to portray objects or to draw signs agreed upon, in order to express abstract ideas. Again, the phonetic proceeding must be one of two: either syllabic, which puts one sign for each syllable; or alphabetic, which puts one sign for each sound. And the natural process of men has always been to begin with the pictures, and to end with the single-sound letters. Proved cases of the hieroglyphic or pictorial beginning are those of the Chinese, Assyrian, the Nahuas in Mexico, the Egyptians. Sufficient evidence of this is given, and, by way of comparison, some lower grades of record systems are cited. Thus the Peruvian quippos or quipus, being systems of cords with knots tied in them, were not themselves records, but were helps to memory, exactly as a knot in one's handkerchief is; a mere jog to recall thoughts whose record is wholly within the mind, and meaningless except to those who committed to memory the story referred to. The sticks or belts of wampum handed to one and another of his followers by an Indian orator are such another means. So, probably, were the wooden rods or tally-sticks in primeval use among the ancestors of the Germans and Scandinavians, and whose existence is still chronicled by the word used for "letter" in their languages; viz., *buch-staben*, *bok-stafir*—i.e., *book-sticks*. These methods are not literary records at all, for such tell a story of themselves, instead of recalling it only to one who knows it already. M. Lenormant might have cited a still cruder method of crystallizing facts in the memory,—the old practice of thrashing boys at the bounds of a parish, so that the said boys should ever afterwards know the same.

It would be a pleasure to give M. Lenormant's most lucid and intelligent exposition of the different sorts of hieroglyphic notation as exemplified in Egyptian, Assyrian, and other systems; but I shall only add the outline of the rest of his main doctrine. The mere statement of it will, it seems to me, show how interesting the details must be. It is thus: 1. The Egyptian system of writing was modified in the usual way, the hieroglyphic system giving rise to a comparatively brief or short-hand system of modifications from the original pictures, known as the *hieratic* system. In this, along with some pictures, there came to be used signs for syllables, and some for single letters. A certain style of this hieratic character was used in the so-called ancient empire of Egypt before the time of the Hyksos or Shepherd Kings; that is, before the eighteenth dynasty (which Brugsch makes to begin 1700 years B.C.). Now, at some not very precisely ascertained time before this date, but at a time before the introduction of the Phœnician alphabet into Greece, the Phœnicians were the commercial nation of the world, were in constant and intimate relations with Egypt, and as merchants needed a sure and swift mode of writing. Under this stimulus they took a select number of the Egyptian hieratic signs, gave them more or less modified powers, but made all those powers alphabetic, or letter-wise,—not syllabic nor pictorial—and thus introduced alphabetic writing into the world, and enabled me to write and you to print this article. The Phœnician invention, observe, was in selecting representatives of sounds. What they perceived was this: It takes a great many sorts of signs to make a picture for each thought and thing, and complicated, slow-written signs at that. It takes far less of them to make a sign for each syllable, and it will take far less, again, to make a sign for each sound. So the economical, practical, mercantile Phœnician genius contrived to do, with twenty-two characters, what the syllabic method required hundreds of signs for, and the hieroglyphic method thousands. Business made literature.

From this point M. Lenormant shows and proves, by arguments, plates, and tables, how this Phœnician assortment of sounds, and their signs, became the civilized alphabet, forming the basis of all the written alphabets of Europe and Asia. Here I stop; but let any one interested in comparative philology be sure to read this most suggestive and entertaining book. I have not given any of the many curious facts strung all along the discussion. For instance, it is now proved by the monuments that writing was known in Syria before Moses; and this destroys the argument that Moses could not have written the

Pentateuch because there was no Semitic alphabet in his day to write with. But the fact is, I would like to translate and reprint the whole book.

F. B. P.

### THREE SOCIAL FORCES:

THE CONSERVATIVE; THE REACTIONARY; THE PROGRESSIVE.—WHICH WILL PREVAIL IN 1880?

TO THE EDITOR OF THE INDEX:—

It must be evident, even to the merely casual observer of the political movements and tendencies of the day, that the whole subject of politics—at least in this country—is in a very chaotic condition; that a great amount of confusion exists in men's minds; that the issues of the past, which were formerly the "rallying points" of parties, are becoming more and more recognized as—dead, dead, DEAD! that the old parties formed on such issues are irretrievably disorganized; that their disintegration is rapidly taking place, and that scarcely anything is left to distinguish them from each other but insignificant and inappropriate party names; that Republican principles, as distinguished from Democratic principles, in relation to present circumstances, signify NOTHING.

It must also be obvious to the casual observer that ONE OF THE CONSEQUENCES OF THE RELEASING OF PUBLIC OPINION

from party fetters and from the prejudices of the past, and of the disruption of the old parties, is the gradual formation of new parties out of the disorganized elements. The man must be an optimist indeed who does not see that new issues have arisen which not only cannot be ignored, but which cannot be placed in a subordinate position; if old issues are not yet fully decided, they must at least take "back places"; that neither of them can ever again become the rallying-cry of a party that has any chance of obtaining political success.

But, Mr. Editor, it is not yet so evident to the merely casual observer what is to be the outcome of the prevailing chaos. Who is able to say positively what are to be the issues, or what is to be the chief issue, that will again divide the nation into two great parties? I say—two great parties, because the existence of a third great party is an anomaly. Even a moderately powerful third party shows an abnormal state of things; a state of things that cannot be lasting, and a state of things too injurious to the welfare of the people to be long endured. The wise student of politics, then, is he, who, not forgetting the unfinished work of the past, and watching carefully the superficial and crude movements of the present and the general drift of events, seeks to pierce through the mist and confusion, and discover the hidden forces that are gradually but irresistibly moulding the combinations and organizations of the future. It is to suggest some points for reflection, in this connection, that I ask for space in your paper; and I do so with the hope that others, unselfishly interested in public questions and possessed of greater knowledge and ability, will give their best thoughts to the public through the channels that will reach the greatest number of thoughtful readers.

To come, now, to the pith of my subject: I recognize as powerfully operative in society to-day

THREE GREAT SOCIAL FORCES OR TENDENCIES, ALL ANTAGONISTIC

to each other, and each engaged in a death struggle for the mastery. I know no more fitting words to denote these forces than (1) the conservative; (2) the reactionary; and (3) the progressive. The first and the third may be considered the natural and normal forces of healthy society. The second is an abnormal force, and it indicates an unhealthy and disturbed condition. But it is not, on that account, an undesirable force to have. Its existence proves the loss of equilibrium between the conservative and the progressive, and its function is to restore equilibrium. But, although it is a necessary force under certain conditions, it is nevertheless dangerous; so dangerous that, although it may not destroy society altogether, it may check the advance of civilization for centuries. The downfall of Roman and Grecian civilization, and the dreary centuries known as the "dark ages," in Europe, were mainly caused by the reactionary force. The result of the French Revolution of 1789 in checking the development of civilization in that country (which I believe to be a fact) was caused by the triumph of a reactionary policy. France is a century behind England and Germany in real progress, and still further behind the United States. But the United States is now approaching a critical point in its history. It has reached a point of development and a condition of its life as a nation that is pregnant with immense consequences to the future of civilization. Whether those consequences will be good or evil, will depend upon the failure or the success of the present reactionary tendency of our politics. This tendency—in one form or another—is plainly revealing itself and growing in size and momentum. At present the conservative force of society is the principal—I had almost said the only—resisting force.

The progressive force seems to me to be at the present moment almost passive. Even where it is not absolutely passive or neutral, it is vacillating. In the presence of the almost convulsive struggle between the stolid power of conservatism and the passionate efforts of the reactionary movement, the progressive force seems to be paralyzed. Will it ally itself with the former or with the latter, or is there any third course for it to adopt? is the important question that time alone can solve. But, quitting abstractions, let me try to make my meaning plainer by GIVING PERSONALITY AND SUBSTANCE TO THESE MOVEMENTS.

The conservative force means, of course, the powerful influences that are governing and controlling all



the great interests of the people to-day, whether it is called the "money-power," or "incorporated wealth," or "the great monopolies," or the Republican party, or the Democratic party. It makes no difference what we call it; the phrase "centralized wealth," in private hands, sums it up completely. Against this power the forces I have called "reactionary" and "progressive" are both contending, but they are fully as antagonistic towards each other as either is towards their common enemy.

The reactionary force finds, at present, its most powerful expression in the Greenback party, and it will have in alliance with it such movements as that led by Denis Kearney in California, any movement looking towards the prevention of the consolidation of capital, and any movement having for its object the distribution of land and capital. All these movements are reactionary, because they propose to meet the evils that demand a new organization of society by going back to an old organization of society not adapted to modern conditions. I call these movements, and many others of the same kind, reactionary, because they are hostile to and obstructive of the gradual consolidation of all public interests in the hands of the people collectively.

The reactionary movement is, essentially, a middle-class movement; it had its origin in that class, and it has its main strength wherever that class is the most influential. Its sole object is to prevent the absorption of that class by the upper and lower classes of society. The middle class is, and always has been, the bulwark of tyranny and oppression. The fiat of civilization—more powerful than "fiat money"—has doomed its extinction.

But the Greenback-middle-class-reactionary party may be able to postpone the inevitable for a time by securing the support of a large proportion of the class beneath it in social position; the class which is in closest contact with itself; the class which is largely dependent upon it, and over which, in many ways, it can exercise considerable influence. I mean the class of wage-laborers. In a political struggle between consolidated capital and a host of small capitalists scattered throughout the country, it will not be difficult, in most cases, for one of the latter to persuade his workmen and poor neighbors that, as against the great capitalists, and especially as against the great corporations, their interests are common.

The subject of  
"HARD TIMES," LOW WAGES, AND LACK OF EMPLOYMENT

is too involved for most men of any class to see their way through; and the wage-laborer, who only surely recognizes something wrong, will generally accept such a solution as one that will throw the blame upon the party or the powers that be, and he will be ready to vote for any change.

Now, although I believe that the issue that will divide the country in 1880, and decide the presidential election, is not the true issue, and that it would not be the *de facto* issue if every voter understood and would vote for his own real interests, it seems to me that the struggle will be, not between conservatism and progress, but between conservatism and reaction. It is to be a struggle, not between capitalists and laborers, but between two classes of capitalists. As Gen. Butler would describe it, it is to be a struggle between capital and "entrapment." (His definitions of these terms being: Capital, wealth inherited and invested in bonds. Entrapment, wealth obtained in any way and invested in business.) It is not to be a struggle against monopoly and privilege, but against any reduction in the number of monopolists and privileged persons. Judging from present appearances, it seems to me that the chances of conservatism and of reaction in the coming contest are about equal. But the probable action of the progressive force is still to be considered. Is there any political movement representing it? Will it take any part in the election, and, if so, will it be an independent party? Or will it side with either of the prominent parties, and with which?

My letter has already reached such a length that I must ask permission to attempt a reply to these questions in a future issue.

W. G. H. SMART.

Boston, July 10, 1879.

#### IN RESPONSE.

DEAR MR. CLARK:—

I must write to thank you for the "Preliminary Considerations" in THE INDEX of the 3rd inst. It expresses so well and urges so strongly the very views and policy which, had I been able, I myself would willingly have fathered, that it relieves me of the fear I felt, of finding no considerable or influential companionship in maintaining the attitude in question. Your editorial and Mr. Potter's Report to the Free Religious Association satisfy me that in you and those for whom you speak I may find that true order of knighthood and church militant in one—the church of the natural "Revelation" and the knighthood of justice and beneficence—whose tents I have been wandering in search of for a long time, eager to volunteer for the service, if but as the humblest of camp-followers. "There is none [you say] of the existing organizations in the interest of rationalism, even with all they include worthy of preservation and destined to be preserved, sufficiently comprehensive in its scope to afford a satisfactory basis for the constructive work before radicals at present; that can be so remodelled as to harmoniously answer to the best conceptions, larger views, and higher aspirations that are teeming in the brains and quickening the heart-beats of an ever-increasing multitude." I am no critic of present organizations, as my knowledge of them is of the slightest, but I take it that your utterance is practically *ex cathedra*. As to the urgent need for a proper one, however, I can hardly help being very positive. The absurd pretensions of cer-

tain sects and systems to the contrary notwithstanding, the ills that flesh is heir to have by no means been reduced to the minimum, whether measured by the absolutely ultimate ideal, or with reference to the particular stage of attainment which the necessarily gradual character of progress obliges us to accept as at least relatively the ideal for our times. It is beside the point to say that *nothing* that we can do, in any form of effort, could make the world perfect, or even rid us of the greater part of the evil which now exists. The point is that we have by no means exhausted the available means of amelioration, and that it is morally certain that by doing even but a portion of what we can, but have hitherto failed to do, we should achieve for ourselves a degree of improvement well worth all the effort needed therefor. Practical fatalism as to the fate of all but our individual selves is by no means confined to Mohammedans, but there can be no doubt that the only "necessity" of events is that of natural law or uniformity, a given thing invariably occurring in given conditions; and the true attitude is that of attempting, as best we may, to superinduce the conditions corresponding to the events we shall desire. We need to ascertain what ends we should aim at, and the means by which we may best strive therefor; to cultivate in ourselves and others the desire to aim at the proper ends by the proper means; and, finally, (we need) to secure for ourselves and others those conditions, or "environment," in which we may effectively indulge our proper desires to act according to our sufficient knowledge:—

"Vowed to emprise of death, 'gainst Dragons three—  
Fell Sir, blind Reason, and grim Fantasy—  
Ride forth the PALLADINES, the Knights of Good,  
To quell—would, they might slay—the noisome brood!"

Health, Wealth, Worth, and Knowledge are the essential and mutually interdependent elements of human welfare, and the things whose widespread presence we must promote. Individual action and also various grades of social action are in order to this end. Social action is either voluntary or governmental. Of the latter, THE INDEX notices "Town Government for Town Ends, County Government for County Ends, State Government for State Ends, and National Government for National Ends." The time is come to add: INTERNATIONAL Government for International Ends! Proper governmental action we cannot yet secure in any perfection, but THE REPUBLIC of which Clifford and other seers of this present age are dreaming is forming for the birth: "Let but the Commons hear this testament" left to us, Man, by our father, Man, and "the Parliament of Man, the Federation of the World," will sit and write decrees of righteousness and peace. Meanwhile, let us, by birthright citizens thereof, await its coming, not idly or destructively, but preparing, by sacrificing and hope-nerved effort hastening on the great advent. Voluntary social action we may even now organize efficiently. The cooperative phases of human effort are now recognized by law and endorsed by the latest science. I shall, if allowed, hereafter beg to offer practical suggestions for the campaign against Evil, in which I hope yet to serve with you and yours.

CHARLES FREDERIC ADAMS.

70 WILLIAM ST., New York.

#### F. R. S. OF PROVIDENCE PICNIC.

The members and friends of the Free Religious Society of Providence, to the number of about seventy-five, passed a very pleasurable day Thursday last, at Halsey Farm, just below Silver Spring, on the Providence River. A delightful sail down the river, a shore dinner, and an indefinite amount of rambling on the rocks and through the woods were among the enjoyments of the occasion. Messrs. A. W. Stevens and John Wilson represented the Boston friends, and all, old and young, seemed to give back the smile with which Nature greeted them. Standing in the midst of such a scene, one could hardly help repeating with Lowell—

"Tis as easy now for the heart to be true  
As for fields to be green and skies to be blue,  
'Tis the natural way of living."

#### FOREIGN.

THE VILLAGE of Mariaweller, near Duren (Rhenish Prussia), proves to be a great field of *debris* of a Roman colony. A Roman villa has just been excavated there so that most of the apartments could be measured. An inscription in one of the rooms has not yet been deciphered. The Roman coins found date down to the fourth century.

"THERE HAS BEEN," we learn from the *National Reformer*, "a fresh outbreak of religious madness in the Connemara District, Ireland. Last week the mission school-house at Moyas was attacked by a mob. The windows were broken, the doors and school-presses destroyed, the Bibles thrown into the sea, and the Scripture-reader's wife and son assaulted."

AT KIEFF, RUSSIA, forty-nine persons have been charged with belonging to a secret association among the Tschigrin peasants. Five of the defendants have been sentenced to terms of imprisonment in the House of Correction, varying from two years and nine months to one year and seven months. One man was condemned to two months' imprisonment in a fortress.

THE GERMAN Anthropological Society holds its annual meeting at Strasburg, August 11, 12, and 13. The fifty-second meeting of the German Association of Naturalists and Physicians will be held at Baden-Baden from September 18 to 24. The French Association for the Advancement of Science will hold its eighth session at Montpellier, commencing on August 28. The president is M. Bardoux, late Minister of Public Instruction.

A MEMORIAL has been forwarded to the Lord-Lieutenant by the Bishop of Tuam from all the Protestant clergy of the district, in which they state that the protection which the government afforded by the prosecution of the Clifden rioters has not procured either a cessation of the outrages, or that security for life and property to which they are entitled. Their people, they say, have been since subjected to a series of cruel assaults, both the parents and children having been attacked and beaten while walking quietly.

MR. HOLYOAKE concludes an article in the *Secular Review* on Lord Beaconsfield as follows: "The humblest Chartist may stand up proudly in their presence (the party in power), for his party never swerved under indignity and imprisonment. Say what men will of Liberals, it cannot be said they had not honor. Earl Russell had a florid spirit; Wm. Gladstone a pride which no occupancy of place had tainted; Mr. Bright a dignity no ambition had bent to meanness. But of the phalanx of these 'stern unbending Tories,' only the names of Walpole, General Peel, Earl Carnarvon, and possibly Lord Stanley (the present Lord Derby), remain to awaken the old instinct of self-respect."

THE *Patriot* of Angers relates that an immense number of butterflies had been observed flying above a part of the city of Le Mail. They were travelling at a little distance from the earth, and inconvenienced persons walking in the streets. The same phenomenon was observed in Alsace, at Bismarck, on the 8th. At Bismarck they were so numerous that the light of day was obscured. Their color was red, in places tinged with gray. The commune of Wetzikon, in the canton of Zurich, was invaded by an immense swarm a kilometer wide that took two hours to pass. They flew from two to ten metres above the ground, and went off in a north-westerly direction. Swarms of grasshoppers had appeared in Armenia. At Elisabetopol, Russia, both banks of the river Kur were completely covered with them. All vegetation was devastated.

#### JESTINGS.

GO TO SEA in a canoe, if you seek wreckreation.—*Detroit Free Press*.

"MADAM," said a tramp on Cottage Hill, "would you give me an old pair of trousers, for I'm straving to death?"

WHEN Paul Boynton is married and settled, things will not go on so swimmingly with him, the *New Orleans Picayune* thinks.

MCGREGOR News: The weather is not only unreliable but unprincipled. Last Sunday it rained all day on a camp-meeting, and shone all day Monday on a circus.

"JEANNIE," said a stern old Scot to his daughter, "it's a very solemn thing to be married." "I ken that verri weel," responded Jeannie, "but it's a good deal solemnner not to be."

AT ST. ANNE'S SABBATH SCHOOL in Lowell, in answer to the question, "Which is the greatest church festival?" a little orphan of six years promptly responded, "The strawberry festival."—*Cambridge Tribune*.

"WHY," asked a governess of her little charge, "do we pray God to give us our daily bread? Why don't we ask for four days or five days, or enough to last a week?" "Because we want it fresh," replied the ingenious child.—*Ottawa Herald*.

EXTRACT from a feuilleton: "This blow was too much for the poor coat, whom so many emotions had broken down; he fell with his face upon the earth some instants after Domingo had finished his recital. When he arose he had ceased to live."

"SO YOU ARE going to keep a school?" said a young lady to an old maiden-aunt. "Well, for my part, sooner than do that I would marry a widower with nine children." "I would prefer that myself, but where is the widower?"—*Vineland Independent*.

"THIS FIVE DOLLAR gold-piece you gave me this mornin' is a counterfeit," said a vagabond to Rufus Choate. "I didn't give you a five-dollar gold-piece, my good fellow; I gave you a quarter." "You meant to give me a quarter, but you gave me this by mistake." "Oh well, then you may keep it for your honesty," said the caustic lawyer.

THE OTHER DAY a farmer met a friend in Detroit who asked him how prospects were out in the country. "This dry weather is just killing everything," was the doleful reply. Some hours afterward a storm of rain broke over the city, and as the farmer ran in and out of the wet his friend said: "This will do good out your way." "Maybe, maybe," said the farmer; "but it's mighty rough on them's got hay out to-day."—*Detroit Free Press*.

SCORE ONE FOR THE PROFESSOR.—A good story is told in Edinburgh about that genial Grecian, Professor Blackie. One day, shortly before the close of the late session, the professor being through some cause prevented from lecturing, there was posted on the Greek class-room door a notice to this effect: "Prof. Blackie regrets he is unable to-day to meet his classes." A waggish student, spying this, scraped out the initial letter of the last word of the sentence, and made it appear as if the professor was regretful at his inability to meet those fair specimens of humanity familiarly known outside the college quadrangle as the "lasses." But who can joke with Blackie? The keen-eyed old man, noticing the prank that had been played on him, quietly erased another letter, and left the following to be read by whom it might concern: "Prof. Blackie regrets he is unable to day to meet his asses."—*Boston Traveller*.



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WM. J. POTTER, Sec. F. R. A.

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To foster a nobler spirit and quicken a higher purpose, both in society and in the individual:

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For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbathian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL OFFICERS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect, or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

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2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### SIFTINGS.

IT IS SAID THAT it is Moltke and not Bismarck who is the great man, after all, in German affairs.

THE WHEAT CROP is reported to be in a very bad condition all over Europe, owing to excessive rains, drought, and other causes.

DR. HOLMES says: "There never was a time when young readers were in such need of guidance" as at present. His answer to the question, "How shall we read?" is, "I believe in reading, in a large proportion, by subjects rather than by authors."

THE ROMAN CATHOLIC CHURCH is nothing without ceremonies. One that appears to be much in vogue at present is "the blessing of the bells," whatever that may mean. It would be interesting to know in what respect the bells when "blessed" differ from ordinary ones.

CONVERSIONS do not always proceed in the same direction. An Episcopalian lady of Ohio, for example, was inducted lately into Judaism in Cincinnati. The ceremony was quietly performed, without ostentation, in a gentleman's parlor, in the presence of competent witnesses.

IT IS ANNOUNCED that the Pan-Presbyterian Council, which is to be held in Philadelphia next year, is to devote special attention to the discussion of the inspiration and authenticity of the Scriptures and the doctrine of future punishment. That looks like getting down to hard-pan in these matters.

THE FOLLOWING Spiritualist camp-meetings are announced: At Harwich, Cape Cod, beginning the 20th and closing on the 27th of July; Onset Bay from July 20th to Aug. 4th; Lake Pleasant from Aug. 6th to Sept. 6th. These meetings, we understand, are successful in all respects. They are attended by thousands.

THE RECTOR OF AN Episcopal church in Chicago advertises that the sermon in its services hereafter will last but twenty minutes. The music, which occupies nearly an hour, however, will not be abridged. It is doubtless well for the rector to consult the taste of the congregation in such instances. It is quite probable that his may be fonder of music than preaching.

IN HANS ANDERSEN'S *Pictures of Travels* occurs this passage in reference to the ruins of an abbey, which suggests the old-time life of seclusion and self-mortification of such abodes: "There, within that now poor garden, still blooms St. Bridget's leek, and once rare flowers. King John and the Abbess Ann Gylte wandered one evening there, and the King cunningly asked if the maidens in the cloister were never tempted by love; and the Abbess answered, as she pointed to a bird that just then flew over them: 'It may happen! One cannot prevent the bird from flying over the garden; but one may surely prevent it from building its nest there.'"

THE ENGLISH farmers are much depressed, as doubtless they have reason to be. What with their existing land-system, the accumulation of vast areas into the hands of a greedy aristocracy, the impouring of immense shipments of grain and beef and other American products into the country, the prospect is certainly far from cheering. In a recent debate upon the subject in Parliament, John Bright, in alluding to the advantages which America possessed as a competitor with European producers, and the consequent feeling which exists among English farmers, quoted this remark of one of them: "Well, do you know I wish that cursed country had never been discovered."

THE PROVISIONS of the munificent bequest of the late James Lick, the infidel millionaire of California, for the erection of an astronomical observatory on that coast, are being carried into effect. The preparatory work for the construction of the observatory has been begun. It will be erected on Mount Hamilton, and put in charge of Prof. S. P. Burnham, of

Chicago, who is to make a special study of the atmosphere at that locality, in order to obtain the data requisite for the construction of perfect lenses for the great telescope. A temporary structure has been built, surmounted by a revolving dome. The telescope will be supplied with clock work, causing it to follow the movement of any planet it may be brought to bear upon.

WHAT FAVORED mortals are they who attend the Concord School of Philosophy! How delightfully must glide the summer hours in such fellowship! Now we comprehend the inducement for those of the barbaric world outside of Boston to be good so that they may come here when they die, it being understood that their reward is to include the privilege of attending the Concord lectures. It is pleasant to know the enterprise already gives full assurance of success. We understand it is one which Mr. Alcott has cherished for many years. The school is located in the former residence of Mr. Alcott, which is next to the Hawthorne Manse. The term is to last five weeks. The lectures will be on every day but Sunday, and are to be by A. Bronson Alcott on "Christian Theism," Mrs. E. D. Cheney on "History and Morality in Art," W. T. Harris, of St. Louis, on "Recent Philosophy," Dr. H. K. Jones, of Jacksonville, Ill., on "Plato," with special lectures by Dr. Bartol, Ralph Waldo Emerson, D. A. Wasson, T. W. Higginson, F. B. Sanborn, and others.

MRS. AUGUSTA WEBSTER'S essays on social topics, originally published in the London *Examiner*, have been collected in a volume. Mrs. Webster does not believe much in children's books about children. She thinks that as the most popular books with children, such as *Robinson Crusoe*, the *Pilgrim's Progress*, the *Arabian Nights*, and *Gulliver's Travels* were written for adults, it is a mistake to make little heroes and heroines in their teens, and to develop instead of repress the mental histrionism which is naturally common to children. "As soon as a child can read with pleasure she would allow such an one, with some slight reservation, the run of a library, only keeping out of its way such books as confuse right and wrong; and the little student will readily pitch upon something which will afford it much more amusement than a book specially written for the purpose, and will, at the same time, expand and strengthen its ideas. It is certain that those children are not usually either the happiest or the cleverest who have been the most liberally provided with the fashionable child literature of the day in which we live."

THIS IS THE WAY that Episcopal Bishop Cox feels about it. It is in regard to the proposed statue to Thomas Paine in St. Louis, which he characterizes in a late number of the *Independent* as "hyena worship," and goes on to say: "Here is an epoch in the history of fanaticism. There have been dog-worshippers and calf-worshippers and snake-worshippers. It is left for atheists on the shores of the Mississippi to out-Herod the superstitious of the Nile, to set up a hyena and cry: 'Such be thy gods, O Republic of America.' Paine was not an atheist; but he was, morally, a hyena. His habits, his features, and his character were those of this foul animal." There is a good deal of difference in taste among people, as well as in other things. We presume there are those who may think that the amiable and cultured Bishop has put it rather strong in this instance. It may be remembered that this is the same Bishop Cox who greeted Prof. Huxley in a similar strain and style of courtesy, because he ventured to profane his sacred diocese by attending at Buffalo the meeting of a scientific association. There is a tradition that the father of the Bishop once said, "May God Almighty forgive me for having a fool for a son." This may account for the Bishop's mental peculiarities.



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Issued to the President and Secretary on behalf of the Onondaga County Liberal League.	
<b>ALBANY, N.Y.</b> —President, Thomas J. Hennessey; Secretary, Thomas Dugan.	
Issued to the President and Secretary on behalf of the Albany Liberal Association.	
<b>BOSTON, MASS.</b> —President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.	
Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.	
<b>PASSAIC CITY, N.J.</b> —President, J. H. Adamson; Secretary, F. W. Orvis.	
Issued to the President and Secretary on behalf of the Passaic City Liberal League.	
<b>JACKSONVILLE, ILL.</b> —President, David Prince; Secretary, Miss J. M. Meek.	
Issued to the President and Secretary on behalf of the Jacksonville Liberal League.	
<b>ROCHESTER, N.Y.</b> —President, Anson O. Allen; Secretary, Hume H. Cale.	
Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.	
<b>CHELSEA, MASS.</b> —President, J. A. J. Wilcox; Secretary, Benj. E. Crandon.	
Issued to the President and Secretary on behalf of the Chelsea Liberal League.	

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 28 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSES HAYS, Rochester, N.Y.  
FRANKLIN GOODYEAR, Cort-S. R. USHINO, West Newton, Mass.  
Z. T. WATKINS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.  
EDWIN O. TRUESDELL, Syracuse, N.Y. FRANCIS E. ABBOT, Cambridge, Mass.  
GUSTAVUS E. GORDON, Mt. Morris, W. Dodge, Albany, N.Y.  
HARRIET A. MILLS, Syracuse, N.Y. J. H. ADAMSON, Passaic City, N.J.  
W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.  
T. O. GAGE, Fayetteville, N.Y. D. G. CRANDON, Chelsea, Mass.  
B. F. UNDERWOOD, Thorndike, Charles Ellis, Boston, Mass.  
JOHN W. TRUESDELL, Syracuse, N.Y.  
CATHERINE C. HURLBUT, Albany, N.Y.  
EDDY TURK, Chelsea, Mass. H. P. STAKE, Rochester, N.Y.  
JOHN MILL, Watertown, N.Y. JOSEPH McDONOUGH, Albany, N.Y.  
E. A. SAWYER, Boston, Mass. W. SCHLESINGER, Albany, N.Y.  
THOS. DOGAN, Albany, N.Y. JOHN PREST, Albany, N.Y.  
JAMES B. FINE, Rochester, N.Y. O. D. B. MILLS, Syracuse, N.Y.  
DAVID H. CLARK, Florence, Mass. F. HALLOWELL, Boston, Mass.

[FOR THE INDEX.]

## The Priests of the Sun.

A LECTURE DELIVERED BEFORE THE LIBERAL SOCIETY OF ALBANY, N.Y., AT THE MARTIN OPERA HOUSE, SUNDAY EVENING, APRIL 27, 1879.

BY HON. E. P. HURLBUT.

[CONCLUDED FROM LAST WEEK.]

Let us now return to Europe, and visit ancient Rome, the capital of the world, whose Emperor, Constantine, a worshipper of the sun up to his fortieth year, placed the Christian gods in his Pantheon, and finally established Christianity. The first bishops of this religion were all Jews, and most of the first converts were Pagans reared in sun-worship; for Rome borrowed from Greece, the latter from Egypt, and to Egypt Phœnicia had transmitted the doctrines, myths, and divinities of the religion of the sun. It was impossible that a religion entirely new should have been largely developed in Rome at that time. Like all religious growths, Christianity was necessarily engrafted on, and mixed up with, antecedent religious traditions, whose fables and doctrines had deeply impressed the minds of the age.

Christianity is an outgrowth, not of Judaism only, but of diverse other ancient sun-religions, with additional divinities and sacred fables. We have traced this accession of sacred fables from nation to nation in the sun-religions, and we have a case in our own age and country, in Mormonism, of a religious outgrowth from Judaism and Christianity, whereby "The Church of Jesus Christ of Latter-day Saints" has become an "institution." It has brought us another revelation, by our American sacred fabulist, Joseph Smith, and myriads of true believers, whose faith has not been surpassed, "no, not in Israel." The value of faith, however, is to be measured by the capacity of the swallow, and ignorance presents one that is unlimited.

I have shown that the chief Egyptian god, Osiris, was the sun, and that the main features of the sacred fable respecting him corresponded with the story of Jesus of Nazareth. I would add that the birth of the Sun, as personified in Osiris, was on the 25th of December, the same as assigned to the Christian avatar.

"On the 28th of December," says Higgins, "at the first moment of the day, throughout all the ancient world, the birthday of the god Sol was celebrated. This was the moment when, after the supposed winter solstice, and the lowest point of his degradation below our hemisphere, he began to increase, and gradually to ascend. At this moment, in all the ancient religions, his birth was kept. From India to the Ultima Thule, those ceremonies partook of the same character: everywhere the god was feigned to be born, and his festival was celebrated

with great rejoicings." Here is seen the origin of our Christmas.

Adonis, Mithra, Crisna, Osiris, and the great sun-gods everywhere, were born on our Christmas day. This is remarkable, and calls for explanation; and who so ready as the priests to give it? They say that "it is not pretended that the 25th of December was the actual birthday of Jesus, but that it was adopted by the Church, the more readily to draw the Pagans to the true faith." Few things are easier than lying, and the Christian historian Eusebius, once wrote a paper to prove "how it may be lawful and fitting to deceive such as wish to be deceived." Now who does not wish to be deceived about Christmas? So they have got us there.

If Jesus is not a personification of the sun, why is he represented in paintings with the sun's rays making a halo round his head? Why did the heathen of Rome accuse the first Christians of being worshippers of the sun, and compel the early fathers to violate their consciences by making many a lying answer and apology? Why did the first bishops and converts, being Jews, change the Sabbath to the first day of the week, the day expressly dedicated to the sun by imperial decree?

All the great sun-gods that became incarnate upon earth, Osiris, Crisna, and the rest, were fabled to have been put to death,—most of them by crucifixion,—and all rose from the dead on the same day. The relation of the sun to the earth and other planets must have determined all this, and so the learned Godfrey Higgins says:—

"The history of the sun is the history of Jesus Christ. The sun is born on the 25th of December, the birthday of Jesus. The first and the greatest of the labors of the latter is his victory over the serpent, the evil principle or the devil. In his first labor, Hercules, the sun, strangled the serpent, as did Crisna, Bacchus, etc. This is the sun triumphing over the powers of hell and darkness, and as he increases he prevails, until he is crucified in the heavens, or is decussated in the form of a cross (according to Justin Martyr), when he passes the equator at the vernal equinox. But before he rises, he is dead for one day and about four hours. This is nearly the time necessary to be intercalated every six hundred years, to make the calculation come right. At the beginning of the third day he rises again to life and immortality. The twelve labors of Hercules (the sun) are his labors in passing through the signs of the zodiac, which are so similar to the history of Jesus Christ as to induce the reverend, pious, and orthodox Parkhurst to declare them types of what the real Saviour was to do and suffer. These celestial images are what induced the learned Alphonso the Wise to declare that the whole history of Jesus Christ might be read in the stars."

I think we may now assume that all the incarnate gods that have been fabled as visiting the earth are mere myths of the priests of the sun, and that the story of Jesus of Nazareth is not an exception, but that it is a rehash mainly of the sacred fables respecting Osiris and Crisna; and that, as a consequence, the Christian priesthood are but priests of the sun, and especially those who adhere to the Pagan ceremonies, dogmas, myths, and fables of the Church of Rome.

We have now traced the priests of the sun to the Christian era, and I think have gone far to establish that the Roman Christian priesthood were and are but modified priests of the sun, having every characteristic of the old sun-worshippers, with such outgrowth of sacred fable and dogma as suited the genius of the times. After some twelve or thirteen centuries of spiritual sway, the modern world sickened of their rule, and attempted a Reformation, not a blotting out, of the old Roman religion; and hence we have Protestantism as an outgrowth of the old Roman sun-worship, retaining the divinities of the old sun-religion, but abolishing some of its dogma, substituting new, and instituting different modes of church government. Protestantism is therefore but a sort of reformed sun-worship, and its clergy may properly be regarded as reformed priests of the sun.

Let us now briefly notice these two orders of modern sun-worshippers, and see what has been their influence in the history and destiny of our race.

The Romish priests of the sun distinguished themselves early, by making their fortunes out of an indifferent pun; but a sacred pun of course. It was written by an ingenious Greek in the New Testament, and if it had not been there originally, the talented fable-mongers of that era would have had no difficulty in interpolating it. Jesus is made to say to one whose name was Simon and whom he had surnamed Peter,—"which means a rock,"—"I say unto thee, thou art Peter, and upon this rock I will build my church." So St. Peter became the foundation and head of the new Roman Church, and the old Pontifex Maximus, high-priest of the sun, descended to be his successor.

The new Church, then, appears as a composition of sun-worship and pun-worship; but if it commenced with a jest, it grew at length to be terribly in earnest. Let William Howitt be heard on this subject. He says:—

"Had the devil devised a system for himself, he could not have pitched on one like popery,—a system, which, pretending to be that of Christ, suppressed the Bible, extinguished knowledge, locked up the human mind, amused it with the most ludicrous baubles, and granted official licenses to commit all species of crimes and impurity. Satan himself became enthroned on the Seven Hills in the habit of a priest, and grinned his broadest delight amid the public and universal reign of ignorance, hypocrisy, venality, and lust.... The popes declared themselves the viceregents of heaven....



And after claiming infallibility for themselves and their conclave of cardinals, their first act was that which has been the practice of the priests of all countries, to shut up knowledge among themselves. . . . By every act of insinuation, intimidation, forgery, and fraud, they not only raised themselves to the rank of temporal princes, but lorded it over the greatest kings with insolent impunity. . . . Was a king refractory, did he refuse the pontifical demand of money, had he an opinion of his own, a repugnance to comply with papal influence in his affairs,—the thunders of the Vatican were launched against him; his kingdom was laid under the ban; all people were forbidden under pain of eternal damnation to trade with his subjects; all churches were shut; the altars were despoiled of their ornaments; the crosses, the reliques, the images, the statues of the saints, were laid to the ground, etc. . . . The clergy refused to marry, baptize, or bury; the dead were obliged to be cast into ditches, or lay putrefying above ground, till the superstitious people rose in rebellious fury, and obliged their prince to submit and humble himself before the proud priest of Rome."

Time has wrought wonders; the rock Peter has become rather disintegrated and quite shaky, and the last successor of Howitt's "proud priest of Rome" is now a timid householder in the Vatican. But between his proudest era and his humblest, what terrible things were done in the name of the modified sun-religion of Rome! The Inquisition, the Crusades, the war in the Netherlands, and the massacre of St. Bartholomew stand out as mountain-peaks of accursed iniquity, while the plains exhibit a state of morals and intelligence far below that of the principal pagan nations, the civilized predecessors of Christian Rome. There was no limit to bloodshed. The Spanish Inquisition alone dealt with some three hundred and fifty thousand victims,—about thirty-two thousand of whom were burnt,—and the victims of this institution all over the world are estimated at several millions.

It is true that there is one difference between the Roman priests of the sun and their oldest predecessors. Both orders roasted human beings in the fire; but the oldest priests ate them after they were "done brown," while the Roman priests cooked them till they were quite overdone, and thus threw away or wasted their sacred victuals!

But it was not alone in the tortures of the body that the Roman priests of the sun were a curse and oppression to mankind. They conspired to dwarf the human intellect, to keep it in darkness, and finally fell themselves into the gloomy pit of ignorance and the grossest illiteracy.

Mr. Hallam, the admirable historian of the Middle Ages, says, "An inconceivable cloud of ignorance overspread the whole face of the Church, hardly broken by a few glimmering lights, who owe almost the whole of their distinction to the surrounding darkness. In the sixth century the best writers in Latin were scarcely read; and perhaps from the middle of this age to the eleventh, there was in a general view of literature little difference to be discerned. . . . France reached her lowest point at the beginning of the eighth century, but England was at that time more respectable, and did not fall into complete degradation until the beginning of the ninth. . . . Of this prevailing ignorance, it is easy to produce abundant testimony. Contracts were made verbally, for want of notaries capable of drawing up charters, and these, when written, were frequently barbarous and ungrammatical to an incredible degree."

"For considerable intervals, scarcely any monument of literature has been preserved, except a few jejune chronicles, the vilest legends of saints, or verses equally destitute of spirit and metre. In almost every council the ignorance of the clergy forms a subject for reproach. It is asserted by one held in 992, that scarcely a single person was to be found in Rome itself who knew the first elements of letters. Not one priest of a thousand in Spain, about the age of Charlemagne, could address a common letter of salutation to another. In England, Alfred declares that he could not recollect a single priest south of the Thames at the time of his accession to the throne who understood the ordinary prayers, or could translate Latin into his mother-tongue. Nor was this better in the time of Dunstan, when it is said none of the clergy knew how to write or translate a Latin letter. The homilies which they preached were compiled for their use by some bishops, from former works of the same kind or the writings of the fathers. . . . I am not aware that there appeared more than two really considerable men in the republic of letters from the sixth to the middle of the eleventh century: John, surnamed Scotus, a native of Ireland, and Gerbert, who became pope with the name of Sylvester II.,—the first endowed with a bold and acute metaphysical genius, the second excellent, for the time when he lived, in mathematical science and mechanical inventions."

But you tire of this barbarism; so let us pass hurriedly on. You survey England casting off the high-priest of the sun at Rome, and enthroning her eighth Henry as king and priest. You see him engaged in killing his wives and murdering heretics. You know all about Luther, who said with characteristic politeness that "whoever declared that slavery was contrary to the law of God was a liar"; and to Calvin you have had an introduction by Col. Ingersoll. The sour, dyspeptic monk of Geneva is not an acquaintance you will wish to preserve, for you remember the terrible fate of Servetus.

In England you see the pious Chief-Justice Hale presiding over the death of witches and winding up his career by marrying his cook. You behold Europe so priest-ridden that men fled from her to the wilds of America; and here Cotton Mather and his Yankee

Inquisition catches them, and you see Roger Williams running to Rhode Island for his life, Quakers whipped through the towns, and some, alas! and one woman, hung by the neck until they were dead. Hall, Oelrie! "Full of goodness, grace, and truth!"

And now, having taken a hasty view of the priests of the sun from their earliest appearance in Phenicia till they borrowed a new name in Rome; having observed their change of name without much improvement in their natures; and, passing along the stream of time, having encountered the storm raised by Luther and Calvin and seen the waters we navigated red with human gore,—we come at last to the era of Beecher and Talmage; of Joseph Cook, supplemented by Daniel Pratt, "the great American traveller," who is announced as about to give "open-air talks" on "The Universe of Evidences of Faith" (whatever that may mean); to the era of Archbishop Savings-Banks-of-the-Purse-sells, of Cincinnati, with the money of the poor invested priest-like in cathedrals and champagne; to an age of "words, words, words"; of much profession and slight performance; of Y. M. C. Asses; of pious forgers and godly bank robbers; and find, alas! that the most we have gained in point of morality is a serene and cool substitution of hypocrisy and fraud for force and murder.

Cervantes makes Sancho Panza say, "A good liver is the best preacher, and that is all the divinity I know." "Or need to know," replied Don Quixote. But some improvement there has been, for when we compare the state of church property under the Reformation with what obtained and still obtains in countries ruled by Rome, we have reason for congratulation. A commission was lately appointed in Italy to revise the taxes in the Papal States, and a report was made that the Church held *six-tenths* of all the landed property, three-tenths belonged to the principal families, and *one-tenth* belonged to the people! The property of the Church paid no taxes. It was lately reported that in the city of Puebla, Mexico, the value of all the real property is estimated at \$22,000,000, and that held by the bishop of that city is put at \$12,800,000, or considerably more than one-half. In the City of Mexico, the value of all the property is put at \$50,000,000, and that held by the archbishop is put at \$26,000,000. In other Mexican cities the proportions were not much different. But coming nearer home, we may find something to startle us. In 1870, in this State, it was estimated that the bishops held in their own names, in trust for the Pope, property valued at \$80,000,000. It is said that nearly one-third of the city of Quebec and one-fourth of Montreal are held by the bishops of these towns. Property of the value of \$18,000,000 is held by the Bishop of Baltimore. In Louisiana, the bishop controls over \$10,000,000 of property. Trinity Church, in the city of New York, has many millions of real estate, but much of it pays taxes. The other property of the churches referred to escapes all the burdens of government. It is the old story repeated. The priests of all ages have clutched all that was to be had on earth, while they kept the eyes of their dupes fixed on heaven. Hall, Oelrie! "Full of goodness, grace,"—and real estate!

Let us turn for relief to something better: from consecrated ignorance, cruelty, and craft to light and beneficence; from the Inquisition to the schools of learning; from the priests of the sun to the teachers of science. About three hundred and twenty years ago was born Francis Bacon:—

"Him for the studious shade  
Kind Nature formed; deep, comprehensive, clear,  
Exact, and elegant; in one rich soul,  
Plato, the Stagyrte, and Tully joined."

He made the circuit of all the science and learning of his time, rejected their errors, and, as Goethe said, "drew a sponge over the table of human knowledge." He declared that "man, the servant and interpreter of Nature, understands and does as much as he has actually or mentally observed of the order of Nature; he neither knows nor can do more." Thus he invited mankind to observe and question Nature, to treasure up the facts of their observation, and to draw their deductions from them. Thus he led the human mind to observation and experiment, which have given to our race their chemists, anatomists, physiologists, mental philosophers, geologists, and all the experts in natural science who have labored in these latter days for the advancement of knowledge.

Hence Priestley, who discovered oxygen, the great element of life, and which, though forming a very considerable portion of the earth, and without which animal life could not obtain for a moment, had never been revealed to the priesthood of any age or nation. But Priestley was a heretic in religion, his house was mobbed, his library and cabinet destroyed, and he had to flee to America for refuge.

Bruno, a cotemporary of Bacon, and who was actuated by his spirit, was a profound mathematician and natural philosopher; but he ridiculed the monks, and wrote in favor of Pantheism. He was imprisoned for two years by the priests of the sun, and finally burnt, but not eaten.

Galileo, also a cotemporary of Bacon, was a profound mathematician, astronomer, and natural philosopher. He held for naught all the monkish learning and scholastic rubbish of his time, and would substitute observation of the laws of Nature in their stead. He greatly enlarged the field of natural philosophy; but having adopted the Copernican system of astronomy, which he had verified by observation, he was denounced as a heretic who endangered the truth of the Bible; and the monks, who by this time had become so learned that they could write their homilies, preached against him, and finally he was given over to the Inquisition, which compelled him to renounce his theory of the motion of the earth; and for having risen from his penitential knees and said, stamping the ground, "Yet it does move," he

was sentenced to the dungeons of the Inquisition for an indefinite period, and every week for three years he was compelled to repeat the seven penitential psalms of David! Thus did the priests of the sun protect their god from the annoyance of having this dirty little world running around him! But as Galileo said, it keeps on running, and Moses and the prophets must try to put up with it somehow!

Geology, a science of observation purely, first took imposing form under Sir Charles Lyell. He traversed Europe and America to discover how, in what time, and under the influence of what causes, the earth had assumed its present character and form. I have seen him exhibit a map of *Ætna*, drawn by himself on the spot, and heard him speak the next moment of coral reefs and islands which he had visited in the Northern Seas. He became the high-priest of the science he methodized and built up, and as it was supposed to contradict Moses, the priests of the sun belabored him long and well. But the modern mind moves, as well as Galileo's earth; and when Sir Charles Lyell died the Queen sent a wreath of flowers to be laid on his coffin, and Dean Stanley preached the funeral sermon, taking for his text the first verse or two of the first chapter of Genesis, "In the beginning," etc., and saying that the first two chapters of that book were not now accredited among the enlightened, and virtually gave them away, taking the revelations of geology in their stead! Yet no earthquake followed; the sun was not darkened, even in England; nor did the graves yield up their dead: but much faith was shaken, and an old dead cosmogony of the priests of the sun seemed to have been buried in the grave of the great geologist!

Among the teachers of science are to be found the great benefactors of mankind; and of their number has never yet been found a dealer in mystery, a persecutor, or foe to the rights, liberty, and happiness of his race. Among them was Harvey, who discovered the circulation of the blood, and Jenner, who revealed a preventive of the scourge of small-pox. Had the latter been a priest, he would have kept his discovery a secret, and used it to work miracles to astonish the faithful, and live lazily on their spoils.

Had our Franklin been a priest of the olden time, his great discovery of the identity of electricity and lightning, which was the wonder of his age, he would have kept a profound secret, and employed it to work miracles and confirm sacerdotal power with the ignorant; instead of which he cast about for some means of utilizing his discovery for the good of mankind, and, unfortunately for the peace of men living in rural districts, he suggested the lightning-rod. But Franklin "meant well." He was suspected of being a heretic in religion; and no wonder, for he invented a stove for which he refused to receive a patent lest some one should be deprived of the benefit of his invention.

Need I to remind you of Humboldt, one of the great high-priests of Nature? You cannot have forgotten the masterly and eloquent tribute lately paid to his memory by one of the most brilliant orators of our day. Humboldt embraced the entire of Nature in his grand survey, and lived but to bless his fellow-men with the vast treasury of his knowledge. He was wise, beneficent, and just, and neither had nor needed a redeemer.

But there is a group of scientists to which I wish more particularly to draw your attention, whose principal doctrines are called Darwinism. More than fifty years ago I had a glimpse of this theory from an old book called *The Tell-tale*, which was the name of the author reversed, that being De Maillet, who wrote in an age when heretics had to sneak to escape the vengeance of the priests of the sun.

The theory of this old book was, that the germs of all creatures on dry land existed in the sea, and, being there developed to a certain extent, they came on land, and, some surviving the change of element, grew at length by slow progression into land animals. As this author got up life from the elements of matter, and employed no outside workman, of course he was worthy to be burnt, and he may be roasting now for aught I know; but if so, what will become of Darwin and the rest?

My attention was next drawn to the "great Lamarck," as Haeckel styles the French philosopher, saying he and Goethe stand at the head of the great philosophers of Nature who first established a theory of organic development. Lamarck said in his philosophic zoology that "in the first beginning, only the very simplest and lowest animals and plants came into existence; those of a more complex organization, only at a later period. The course of the earth's development and that of its organic inhabitants was continuous, not interrupted by violent revolutions. Life is purely a physical phenomenon. All the phenomena of life depend on mechanical, physical, and chemical causes which are inherent in the nature of matter itself. The simplest animals and plants, which stand at the lowest point in the scale of organization, have originated and still originate by spontaneous generation. All animate natural bodies or organisms are subject to the same laws as inanimate natural bodies. The ideas and actions of the understanding are the motional phenomena of the central nervous system," etc.

This was a bold speculation for the time, and he went further and endeavored to prove the development of the human race from other primitive ape-like mammals. But Lamarck felt the want of Mr. Gradgrind, who said, "What we want is facts." These were presently forthcoming. After he wrote, geology rapidly advanced, and revealed embedded in the rocks the early forms of animal life, in such seeming regular progression that it was possible to build up a theory of the progressive rise and advancement of animal life from the newly revealed facts of that science. About thirty-five years ago, or a little



more, a work was published anonymously in England and republished in New York, called *Vestiges of the Natural History of Creation*, in which all the suitable facts of geology and modern science were skillfully brought together to build up and illustrate the theory put forth by Lamarck.

The book was regarded by the priests of the sun as ungodly, and Wiley & Putnam, the American publishers, the former being an orthodox Christian, were taken to task by the clergy for putting it forth. It sold so well, however, that they did not like to forego the profit, and so they employed a doctor of divinity, totally destitute of science, to write down the work; and he wrote a slang-whanging paper, abusing the unknown author soundly, and calling him atheist, pantheist, and other naughty names: and putting this in front of the work, Wiley & Putnam issued another large edition, thus saving the curse of the infidel work and making money out of its sale, but neither compensating the abused author for copyright, nor apologizing for the abusive article attached to his work.

In England, the unknown author was sharply criticised by the *North British Review*, then the organ of the Free Presbyterian Church of Scotland; but the *Review* died, while the work survived to interest and instruct the thinking world, and kept alive the progressive theory of creation until there arose that great priest in the temple of Nature, Charles Darwin, who has proved by a world of facts, carefully observed by himself and modestly put forth, the main doctrines of his predecessors, and revealed new laws respecting the evolution of animal forms. The scientists of Great Britain, Germany, France, and America swell the train of his disciples; we see a host of deep and brilliant thinkers—Herbert Spencer, Tyndall, Huxley, Dubois, Raymond, Haeckel, and, in our own country, Draper, Marsh, Yeomans, and very many others—adopting and fortifying with additional facts and arguments this theory,—the only one that has hitherto appealed to observed facts in Nature to account for the organization of animal forms on this planet.

Now what is the matter with all this? Why, it will ultimately dispense with the cosmogony and theogony of the priests of the sun of all ages. It tramples upon all sacred myths and fables, and as a consequence dispenses with all ecclesiastical establishments whatsoever. It makes every man his own "prophet, priest, and king," and says to the hiring priest, "Nature is governed by law which you cannot alter by prayer; nor can you atone for injustice, or avoid the consequence of a violation of natural law by penitence or a redeemer. Your occupation is gone, and if you will instruct mankind further, you must become a teacher of science, loving truth rather than myth and fable, and address yourself to the bodies rather than the souls of men; to the affairs of this world, and not of any other."

But when science shall have silenced the priesthood, the people who have been their pupils so long will remain to be appeased. They exclaim to the men of science, as Mr. Mallock will have it, "You have taken away our God, and we know not where you have laid him!"

Now the teachers of science are by no means in accord as to this ravishment, except that it seems to be the prevailing opinion among them that, as they neither know, nor can know, anything at present on the subject, so properly they have nothing to say about it. Perhaps when all is known of Nature that it is possible for man to know, he will be able to give a satisfactory solution of this mighty problem; perhaps our race will have to await the slow process of evolution, whereby either greater brain-development or new faculties evolved may enable mankind to penetrate the screen of Nature which has hitherto concealed from their view the final cause of all.

At present, whoever positively affirms either that there is or that there is not a divine intelligence controlling the universe passes the limit of the human capacity to know, and must base the affirmation on blind faith, or the denial on bold presumption. The scientist seeks to know only what it is possible for him to know, examining cautiously and affirming modestly.

However, a denial of the existence of any or all of the divinities of the sun is not atheism, but only a denial of false gods and a step toward a purer and more rational religion.

But, say the disciples of the sun-priests, who have been taught that morals cannot exist without sun-worship, "You scientists have no basis for morality." It is true that they may not recognize any duties to God, since they neither know nor can know anything respecting him. Duty to God means duty to the priests, which duty means revenue. But there are left to them moral duties, proceeding from man's relation to known, tangible, sensitive beings by whom he is surrounded, and the scientist's system of morality begins and ends with these. Justice and kindness to all these, including the humblest forms of life, is all that can be asked of any man by any other man or animal. The rule of Confucius, laid down five hundred years before the Christian era or any "Christian gentleman" had robbed a bank,— "Do not that to another which thou wouldst not have done to thyself"—sums up man's moral duty so far as negation goes, and kindness and charity make up the rest; but these must be extended, as they are under that great friend of helpless creatures and dumb, innocent animals, Henry Bergh, to all our humble and harmless fellow-beings. Our modern naturalists teach us to respect, not only the rights, but the feelings, of all innocent animals.

As for moral precepts, the scientist, bound to no sect, ranges the whole earth for maxims of a moral kind. He learns from the ancient Buddhist a beautiful system of morals, extending to the protection of the life of the humblest animal. All life is one,

and all innocent life equally to be respected; wherever there is sensibility, a moral duty arises in respect of it. All that is found in the sacred books of all peoples the scientist reads and considers, and whatever appears to be justified by the experience and common-sense of mankind as sound in morals he adopts in a catholic spirit, wherever it may be found. He rejects no book that is good, while he sees no reason to believe that any book has ever been written or dictated by any god.

But scientists are charged with destroying the hope of immortality, the great support and comfort of many minds, and the greatest consolation to families when death invades them and snatches one of their beloved from their arms.

It is however to be observed that here again scientists are not agreed as to a denial of immortality, and the only possibility of it seems to rest on one of the strongest affirmations of modern science; to wit, the indestructibility of matter and force. But the subject of immortality also seems to be beyond the reach of the human faculties at present, and whoever affirms most, probably knows least on the subject. He is led by hope, which—

"Springs eternal in the human breast."

One modern scientist, the unknown author of *The Vestiges of the Natural History of Creation*, in concluding his "explanations" addressed to all the critics of his work, holds the following language, with which I conclude this paper. He says: "It may be, as some one has suggested, that there is not only a term of life to the individual but to the species, and that when the proper time comes, the prolific energy being exhausted, man is transferred to the list of extinct forms. Strange thought!—that the beautiful phenomena of personal existence, the thrill of the lover, the mother's smile on cherub infancy, the brightness of loving firesides, the aspirations of generous poets and philosophers, the thought cast up and beyond the earthly, that petard which breaks down every door, the tear of penitence, the meekness of the suffering humble, the ardor of the strong in good causes, all that the great and beneficent of all ages have felt, all that each of us now sees and muses on in his home, his people, his age,—that all these should be thus resolved, passing away whole 'equinoxes' into the past as far as we particular men are concerned, still passing further back as respects the larger personalities called nations, and still further in inconceivable multiplication with regard to the species,—gone, lost, hushed in the stillness of a mightier death than has hitherto been thought of!"

"But yet the faith may not be shaken: that which has been endowed with the power of godlike thought, and allowed to come in communion with its Eternal Author, cannot be truly lost. The vital flame which proceeded from him at first returns to him in our perfected form at last, bearing with it all good and lovely things, and making of all the far-extending past but one intense present, glorious and everlasting."

#### THE CONCORD SCHOOL.

A SYMPOSIUM OF THE CONCORD PHILOSOPHERS.

When the Concord Summer School of Philosophy opened, a week ago to-day, there was a feeling of uncertainty as to the success of its practical workings. It had a good number of scholars from the start, and there were ample reasons for predicting a favorable term; but the plans had not been tried. The end of the first week, however, finds that a more satisfactory result has been reached than was expected at the outset. On the first day, about fifty scholars had sent in notice that they would be present. To-day there are sixty, and others, particularly from the West, are known of who will attend before the term is far advanced. Not that these sixty attend every lecture, but so many in all will attend some or other of the course. If the interest should be sustained through the entire course, and be lively at the end, it is probable that the school will be reopened next year, and if it is then successful it may become a permanent institution. A simple form of proceeding is followed at the daily lectures. Just as church people drop into a vestry for an evening prayer-meeting, so these philosophers and students drop into the parlor in Mr. Alcott's house. Each one is expected to occupy the same seat at successive lectures. They come in, sit quietly, with an occasional whisper, till five minutes after the appointed hour, following the custom of some colleges in giving a short grace to the students to save them from a tardy mark. It would be absurd to say they are called to order; they are in the strictest order already. The presiding officer—generally Mr. Emery—simply informs the lecturer that it is five minutes after the hour of beginning.

Yesterday forenoon was occupied by the Rev. Dr. H. K. Jones, of Jacksonville Ill., upon his favorite subject, "Platonism." He is inclined to find in the "Apology," which was the theme of discussion, something more than the mere surface account. He would regard it also in the light of an allegory, Socrates being a representative of the human soul, and the Athenians being another term for the human passions. The forenoon's conversation was much enjoyed by the members present. At three o'clock came the lecture by Professor William T. Harris, of St. Louis. His subject was the same as that announced on the first day, "The Personality of the Absolute." To-morrow Professor Harris will read a paper summing up the result of his argument for the personality of God up to its present stage. Thursday he will take up the question of the immortality of the soul, and on Friday the subject will be physiological psychology, or what can be got by observation of the brain, in which he will consider the limits to the modern investigation of the brain. Yes-

terday's lecture was in the regular course of the proof of the personality of the absolute, and had frequent mention of pantheism and its consequences in human life. At the beginning Professor Harris reviewed the heads of his preceding lectures,—the several kinds of fate in the natural world and in the life of man, and the kinds of necessity,—the subjective which requires that the person shall think a particular thing, the objective necessity that the thing shall be as it is, and logical necessity which we find in a definition by which something is involved in something else.

When Professor Harris had gathered up the threads of thought which he left at the end of his preceding lecture he went on with his advance lesson. The idea of God which man defines for himself is his theory of the origin and destiny of the world; the whence and the whither of Nature. If a man believes that the supreme principle which he calls God is blind fate, or unconscious force, or something devoid of intelligence and will, this belief will modify his thoughts and ideas and shape them to harmonize with his faith. If he regards it as conscious personality, this view will shape his ideas and produce a radically different result from the former principle. The former is unfriendly to the persistence and triumph of human beings or of any rational beings whatever, either as a principle or as a ground of hope. It will not account for the origin of conscious being. Still less can this principle permit the persistent existence of conscious individuals, for that would admit consciousness to be higher up than unconscious being. Even if a conscious individual could come from an unconscious first principle, it would be a finite and temporary phase. The activity of the first principle—and all explanation of the first principle must regard it as active—must be in accordance with its own nature. It must continue to shape all consciousness to correspond with its nature. It gives rise to modifications of its acts (which are its expressions) and again multiplies the expressions it previously caused. The action of an unconscious principle would be in the direction of a continued obliteration of consciousness. A conscious principle would tend to elevate unconscious beings into consciousness, and beings raised to consciousness would be sustained there and not allowed to lapse into unconsciousness. All things would conspire together to keep them in consciousness. The tendency of a concrete absolute would be to sustain beings at the highest point of concreteness; but if the highest principle were abstract, the tendency would be to become abstract. An unconscious absolute may create unconscious beings and destroy them without sensation. What does it matter to them? But to any rational beings such blind fate is utterly hostile and repugnant. The struggle for existence is a conscious struggle. An unconscious first principle is absolutely destructive to triumph in the struggle for supremacy in the world. Hence, with a belief in an unconscious absolute, rational beings find themselves in the worst possible position. Pessimism becomes their only creed. Whatever is calculated to foster human development must have only one result,—to increase pain; for the destruction of a conscious individual is attended with pain. And the struggle to gain consciousness, the struggle to be something, is an agonizing striving accompanied with pain. No one rises without a hard struggle and great pain. It is so in the appreciation of art. One must get rid of the narrow ideas he picked up in childhood. A man is not born in New England with an appreciation of Greek art. It is a severe struggle for a man to purify himself in his moral nature. If the first principle is unconscious, the struggle is in the wrong direction. The ultimate victory of the unconscious would remove, one by one, every trace and result of the victory of the conscious, and with great pain would reduce the conscious to the unconscious state.

With varying degrees of distinctness the nations of Asia are pantheistic, with more or less of an unconscious first principle. In Europe the principle is believed to be conscious. Philosophy attempts to show the rational necessity for a first principle. Religion assumes the first principle to be conscious, and shows the necessity of conforming the human life to its requirements and to its supreme activity. The philosophical view of the existence of the first principle is that of a far advanced stage of individual development,—a view shared by a few individuals at most, but approached by all. Men live and die without seeing the necessity for a first principle. It is a popular idea that things exist independently; that the world is a collection of separate units. But nothing is isolated; there is an interdependence of everything. To the eye of science each thing is a part of the totality. Before things, there were forces greater than in things. Things perish by the destructive forces. Likewise there are interdependent forces which have their correlation, and behind them what is called persistent force. There is no particular force, though its activity gives rise to all particular forces. It is all force, though in its activity it takes no particular form.

Philosophically, the first reflection is at the same stand-point as the religion of Central and Eastern Asia,—that of pantheism or unconscious absolute. With it are the isles of the sea. Those nations do not feel the necessity of an absolute first principle. They represent a world of spirits behind the visible world. Corresponding to the fetishism of the heathen nations is the individual limitation of faith by sense of perception. Philosophy begins by setting up a first principle, and it selects one of the principles of the world. It may be of the natural world, as water, air, or fire, or it may be a more adequate one, as the "nous," the good, the pure, or the ego. What has been said regarding pessimism in pantheism suggests the question what effect on the human mind it will have. Philosophy, in setting up a first principle, does for the individual what religion does for the



people. The conditions of life are generic, not individual. A man cannot safely practice what his fellow-men regard as wicked and immoral. The first principle in the world transcends all the things in the world,—church, state, and family. To the philosophic conception of the first principle as unconscious the Asiatic principle is more kindred than the Christian religion. The conviction of the modern pantheist is negative. He would remove religious restraints, but does not look into the future to see what he must do when the restraints are removed. The intellectual problem of the age is now to bring the scientific view into harmony with the religious faith, to elevate that view to a personal theism. The rational problem is to show that under the pantheistic view lies the doctrine of the conscious absolute as already presupposed. The question of the whence and the whither underlies all questions as to the right or wrong direction of deeds or events. The standard of judgment is determined by it. The practical results of pantheism are destructive to all forms of human activity. It checks the exertions of those who take a gloomy view of the final end of things. Its effects are largely to produce despair in the minds of intelligent people who belong to the strata which look to people above them for direction.

Professor Harris mentioned the view of human life in Dante, in George Eliot's novels, in Shakespeare, and dwelt at some length upon Goethe's Faust. The triumph of the conscious absolute, which is impossible in the first part, is revealed in the second only in a higher realm of existence. The Dante of modern times, he said, is our own Hawthorne, in his pictures of the struggles of the human soul.

The chief characteristic of pantheism in modern times is nescience. Sir William Hamilton, in bringing over the antinomies of Kant, was to be followed necessarily in a short time by Herbert Spencer, who carries the doctrine to pantheism. The argument is: We cannot know the infinite because we cannot conceive it. We have only a negative idea of the infinite. The attributes of personality are finite and necessarily incompatible with the infinite. Hence the infinite is not a person. If we take only the first premise, the conclusion follows that the infinite is not a person. When God is conceived as a pure naught we have arrived at pantheism. Then force transcends personality and ambition; conscience and feeling are lost. But the doctrine is sophistry. It is the same as that of the universality of Vishnu; it has the idea of persistent force which swallows up everything. Even the gods cannot have an individuality against Brahma in the Brahminic religion. In the Orient, religion is pantheistic. This doctrine is not much different from the unknowable of Spencer. It is the unknowable, because the abstracting analysis has taken everything out beforehand. All determinations have been abstracted from the first principle. In the attempt to conceive the unknowable, properties must be thought and all properties have been taken out. It is a very simple game.

Remarks after the close of the lecture were offered by Mr. Alcott and others, but the questions were not put at first. Soon, however, they were put with more freedom, and the conversation was full and instructive. It was confined to topics suggested by the lecture, and the pupils found their instructor amply competent to satisfy their inquiries.—*Boston Advertiser*, June 22.

#### PHILANTHROPIES.

A correspondent of the *Christian Register*, in a recent letter from New York, sends this report of good deeds in that city:—

"The Midnight Mission, for the rescue of unfortunate women, is now beginning to show excellent results. There is a small private mission on the west side carried on by a devoted woman, and sustained principally by a wealthy gentleman and his wife. The methods which have rendered this small mission fruitful have been adopted by the larger one. A pleasant home and some light labor are provided for the women, who enter voluntarily and become as one family. A quiet, sheltered retreat, sympathy, and kindness are the agencies employed in their reform. Between two and three hundred have been received into the home during the past year, of whom thirty-three went away and thirteen were dismissed. The remainder have been provided with situations, or have returned to their friends. This mission takes hold of the saddest problem of life in great cities. Enough has been done to show that these hapless women can only be saved by love and the most tender and delicate consideration of their needs. . . .

"Two cargoes of happy little children have been sent down for a week's vacation each, at the summer home of the Children's Aid Society. The little ones are just out of babyhood, none being taken over seven years of age, and many of them have enjoyed their first peep at the blessed country, so beautiful in its green drees. During their stay at the home, they enjoy the utmost freedom compatible with kindness and good manners, and store up a little vigor to resist the exposure of the tenement houses to which they must return all too soon."

#### THE FLOWER MISSION.

Tuesday the monthly meeting of the Flower and Fruit Mission was held at the room in our City Hall, and in this connection it is worth while to relate briefly the story of the origin of this truly charitable work. It is wholly a woman's idea; conceived, begun, and extended by a woman, until it promises to be of universal consequence. Even those who are so far behind the times as to be shocked at women's voting can approve and aid this mission. It is ten

years since it was first established in Boston. A young woman, teaching in that city came in daily from her home in one of the suburbs bringing flowers, and was met all along by little children begging for just one; and she noticed also that older eyes looked lovingly at her treasures. Later in the season she visited a friend in whose garden quantities of fruit decayed because there was no one to eat it. Then it was that the thought flashed into her mind how excellently the surplus of fruits and flowers might be employed among the poor and sick of the city. She consulted friends, and among them were some practical clergymen who helped to make her idea effective. This was the beginning of a remarkable work; Hollis Street Chapel was chosen as the depot for the flowers, and everybody was most ready to help. People gave with real pleasure; the railroads charged no freight, the expressmen gave their services, and women were abundantly found to arrange and deliver the flowers. The year following the Boston experiment, similar missions were opened in New York and Cambridge. Since then their example has been followed by Philadelphia, St. Louis, Chicago, Indianapolis, Pittsburg, Detroit, Cincinnati, Brooklyn, Salem, Louisville, and Springfield in this country. There are two such missions in London with eight depots in the city; others in Hull, Liverpool, Edinburgh, Leeds, Glasgow, and Bristol. Letters have been received from Australia and Holland, asking for instructions to carry on the missions; and only a short time ago the young woman who began all this received a letter from a lady in France, requesting reports and methods of work, as it was desired to establish the same thing in Lyons and other French cities. Through the efforts of young women who became interested in our mission while visiting in this city, similar missions have been started in Rochester, N.Y., and Norwich, Ct. In a place like Springfield, where the love of flowers is so universal that nearly every little plot has something blooming, the mission becomes something more than a mere "charity." Its gifts are tokens of real sympathy for all who from sickness or other reasons are brought to its notice. Certainly this thoroughly beautiful and beneficent idea deserves support, and cannot but have it from every one to whom it is presented.—*Springfield Republican*.

#### ABSORBING REFORMS.

We have observed with much interest of late that Mr. Adler, and other radical leaders, in a similar strain appeal to free religionists and all moral teachers to labor in the cause of reform, and give battle for the right, citing the example of Jesus and other great reformers as worthy to be followed in striking blows against the wrongs and shams of to-day, as they did against those of their day; while at the same time there are those who, acknowledging the greatness of what has been done in the past, yet deny the existence at this time of any great object of reform worthy the absorbing activities of philanthropists. If this be true, why these exhortations from earnest men? Let us see; and we will preface the brief examination with the words of a lady in California: "While Boston is absorbed with philosophy and literary and artistic culture, California is discussing the great living and practical questions of the day,—the new constitution, the Chinese, and capital and labor," etc. The latest sensation in the newspapers, of so-called iniquity, is to the effect that a poor man who had no work and no means of support for his three little children (girls, we believe) murdered them in the hope that they would thus go direct to heaven, whereas, if left on earth, he saw no hope for them above going to the bad, in the footsteps of so many other destitute girls.

A laboring man, the other day, expressed to us his earnest conviction that the question of labor and capital at present was of higher importance than that of slavery in the past, because the victims are more sensible of their degradation than were the blacks of the South, and the fact that want and squalid poverty, from the dearth of employment, exist in this country side by side with luxury, pampered indulgence, and waste.

Another great and important question for discussion and reform is the rearing of a higher, a holier, and more responsible parentage. One need only to walk, especially on Sunday, through certain streets of this city, where the squalid condition of countless numbers of little children speaks volumes on the degradation of the parents, while the faces of those of a somewhat larger growth, reminding one of a beer-mug with a cigar or pipe for a handle, make one hopeless for the probable future. And again, among the better classes of people,—with all seriousness and reverence be it spoken,—we question how many parents there are who have any higher ideals than to make playthings and pretty things of their precious babes, as though they were mere dolls! This subject, also, is one of the difficult problems of the day, and we dismiss it, seeing a gleam of sunshine and hope in the fact that so many earnest women are knocking for admission into the medical profession, and through whose kindly offices a change for the better may in time be effected.

The temperance movement, so hedged about with selfishness, sensual indulgence and crime, degradation and misery of every gradation and form,—who can estimate its importance on the future destiny of mankind? Who can say that it is second in interest to the anti-slavery movement; that the poor degraded victims of intemperance and their children are not doomed to a deeper slavery than the blacks of the South ever suffered? While recognizing the differences, and that much of reform in these cases may be effected individually, we still feel that these are worthy objects for absorbing thought and activity by philanthropists.—*Jane Greene, in Commonwealth*.

#### BLOATED BONDHOLDERS.

Political demagogues, with more brass than brains, have for years loudly denounced as "bloated bondholders" all prudent men who have carefully saved a portion of their earnings, and invested the same in government securities. It never has entered their thick heads that all bonds or other property had to be bought and paid for with money. Now we ask these orators to give us their views about the present scramble for government certificates by the tens of thousands of "poor people" who throng the doors of nearly all the leading post-offices of the country. They have denounced the rich for buying bonds: now what will they say about the poor,—the men, women, and even children, who may now be properly classed as "speculators" in government securities? Three fourths of the sales of certificates, we believe, are made to the poor for speculative purposes; i.e., they are bought in order to make money, to secure an immediate profit on the purchase.

Our readers will understand that we don't condemn those, rich or poor, who are now investing money in sums of from ten to one hundred dollars in government certificates. They do right, whether they buy them to keep or to sell. It is a safe business, and it is none of our business what the owners of these securities do with them. But let us hear no more bosh, in Congress or elsewhere, about bloated bondholders; for they include all classes,—the rich and the poor. From one end of the nation to the other we now see the poor frantically flocking to the post-offices and other public places, and literally fighting their way to the counters of the government agents, in order to get one or more of these four-per-cent. certificates. We are glad to see these sales to people in moderate circumstances. We are glad to see the rich and the poor thus meeting together and competing with each other in making investments on equal terms. We believe the course of the government in offering these certificates to the people directly is one of the shrewdest and wisest financial movements ever made. Indeed, we believe that hereafter all our government loans will be negotiated with the people direct, and at the lowest figures known in any country on the globe.—*San Francisco Commercial and Advertiser*.

#### Poetry.

[For THE INDEX.]

#### TRUE WORSHIP.

BY LEWIS G. JAMES.

God spake, too, when the teacher said:  
"Unto these little ones faithful be;  
Clothe them and give them their daily bread:  
Thus shalt thou minister unto me."

Not by loud anthems is He praised best  
Whose infinite life no mind can ken,  
But by loving words and deeds, addressed  
Here on earth to our fellowmen.

What cares He for our names and creeds,—  
Atheist, Theist, or Orthodox?  
Souls are judged by their daily deeds:  
Doing the deed of heaven unlocks.

Not that heaven in some distant star,  
Paved with gold, and with pearly gates,  
But heaven right here, where our fellows are  
Needing the blessing our love creates.

What does He care for your bended knees,  
Or the names you give to Him in your prayer?  
Pray in true acts, for prayers like these  
Return in blessedness unawares.

Little will help the craven fears,—  
The selfish strivings our souls to save,—  
The pious pretence of prayers and tears  
That cover the character of the knave.

One thing only endures the test,  
The perfect blessing of God secures;  
Always of two ways choose the best:  
Thus the secret of heaven is yours.

Though you may never name His name,  
Or seek His heaven as the preachers do:  
Follow the Truth, and all the same  
Heaven will surely come to you.

Then shall ye know that worship true  
Is not in posture, or prayer, or looks,  
Nor mumbling of creeds, as churchmen do,  
Nor "vain repetition" from sacred books.

But who is a man, whole, sane, and true,  
Who serves his fellows in age and youth,  
Is one with Him and the sacred few  
Who worship in spirit and in truth!

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, &c. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING JULY 26.

John Weir, \$5; W. P. Taylor, 50 cents; American News Co., \$4.40; Mrs. W. P. Southworth, \$3.20; Geo. Bos, \$6.40; Ed. B. Babcock, \$3.20; Jas. C. Smith, \$19.70; J. M. Hall, \$3; New England News Co., \$2.40; J. A. J. Wilcox, \$3.20; J. H. Smith, \$1.30; Geo. Draper, \$3.20; T. M. Lamb, \$1.50; C. M. Cuyler, \$6.80; Jas. Bonwick, 50 cents; H. Weinberger, \$1.74; W. H. Savage, \$1.10; D. K. Hall, \$3.20; J. P. Ruggles, \$1; H. E. Parsons, \$3.20; Geo. Allen, \$3.20; Geo. N. Hill, \$1.50; S. P. Libbey, \$1; C. B. Paine, \$1; L. F. Robinson, \$2; A. K. Mansfield, \$1.50.



# The Index.

BOSTON, JULY 31, 1879.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

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## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being 'as the right and duty to govern himself by his own reason in all his individual concerns.' This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 3, 1879.

## ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION.

The Report of the Proceedings of the late Annual Meeting of the Free Religious Association, printed in pamphlet form, is now ready. It contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, thirty cents; packages of five or more, twenty cents each. To be obtained at the office of the Free Religious Association, 231 Washington Street, Boston; also at A. Williams & Co.'s bookstore. WM. J. POTTER, Sec'y.

### REQUISITIONS!

It has been insisted that rationalism in planning and entering upon the great constructive work before it, should first of all seek to understand itself. Its condition is at present, if we may be allowed still another simile for the purpose, much like that which is described in Genesis as the primitive one of physical things. It is very largely in a state of chaos. It is unquestionably illuminated with a light of which the past witnessed but little if any. Still darkness broods upon its face, which is as yet, to no small extent, without order or form. We have seen that certain things are essential to the fullest conservation of its energy, its effectiveness and progress. These are a comprehensive unity; a more rigid application of reason to the diverse conceptions and theories that pass under its name; and a moral standard which shall, in this particular at least, silence its opponents and command the general respect. If radicalism cannot attain this, it may as well abandon the hope of becoming a grand, consolidated, preponderating movement.

It must continue to be the receptacle of all sorts of crude vagaries and egotisms and incoherent and isolated forms of iconoclasm, but cannot expect very much beyond this. The Church will still be, as it has been all along, master of the situation.

The fundamental principles of radicalism which we have indicated will call into requisition certain auxiliaries indispensable for the promotion of its general aims. Two or three of the more obvious of these were named, and dwelt upon at some length, by Prof. Felix Adler, in his recent address before the Free Religious Association in Boston. They commend themselves so strongly to us, and are in such perfect accord with our views of the present demands of rationalism, that we will here refer to them, trusting thus to help emphasize their importance, and concentrate thought and attention upon them.

1st. Then we need a higher type of standard-bearers or teachers for our cause. We need those who can not only tear down but build up as well; who have other powers, and in equal measure, beside those of denunciation; whose vision is of sufficient scope to discern not only that which should be discredited and is false, but that which is good and true and worthy to be preserved wherever it may be; persons who shall be able to see which are the larger and which the things of lesser account, and thus, instead of consuming their energies upon unavailing pursuits and mere incidental and profitless issues, give them to those which are of vital and primary importance. To possess such teachers, we must seek those of high intellectual training, who must be thoroughly equipped and accredited for their work. Radicalism must become more than a field for a free fight for those whose sole delight and ambition is in such exercise. It must call for those who will not be content to play upon the prepossessions, prejudices, and aversions of others for selfish benefit; whose rationalism can present other claims for its merit and acceptance than its remoteness from ordinarily received opinions. This is a kind of rationalism necessarily more or less inherent in the incipient and unsystematized stage of such a movement. Nor is it, crude and undisciplined though it be, altogether useless or devoid of honor. Nay, it is often associated with great nobleness of purpose and the very soul of heroism. But, though this must be admitted,—that good may come in some degree through such a mode of procedure in the transition to a new era,—the aggregate results are likely to prove, if not small, certainly inferior in quality to what they ought for the force expended. But

the time comes when such a movement, if it is to go forward rather than exhaust itself and perish of its superabundant energy, demands other men and methods.

Rationalism has reached such a point in this country at least. The time has come when scepticism and infidelity—we use the terms without the abhorrence or sense of their dire forebodings they sometimes awaken—are witnessed everywhere. They penetrate all systems, forms, and classes of society. There is scarcely a village or hamlet in the land that has not its freethinker. People have lost or are rapidly losing faith in their teachers and the creeds in which their lives have been spent, even when they render an outward deference to them. They are longing for solutions to the great problems of life and duty which they do not supply. They want something more than simply to be shown the unreasonableness of the doctrines they have been accustomed to receive. This they see, to no small extent, clearly enough themselves. They want a new philosophy of life, a new religion, if we may call it by that name; not criticism and dissent alone, or mere intellectual theorizing. Though rationalism cannot discard these, but must ever retain them as constituting one of its essential characteristics, they are things upon which no soul can wholly thrive or develop up to its best estate. There is a yearning for that which is more comprehensive and radical in its trust sense; for that which shall touch even deeper springs of being, more thoroughly quicken and appeal to the whole nature, bring into play and direct all its parts to lofty purpose for the ennobling of the individual life, its perfection and culture, and the service of the race.

But to procure persons who shall be sufficient for these things; to stand at the head of the new movement and perform such a work as that indicated; able to combat with unanswerable logic and learning the false theories of religion and philosophy, even on their strongest side, and to show their fallacy and the higher and better truth; able also to tellingly assail the false usages and customs and hoary wrongs of society, and lead the way to its reconstruction on principles of justice and righteousness,—there will be needed facilities for the training and efficient equipment of those who are to undertake these tasks superior to any which now exist for a correspondent purpose.

In other words, we shall need schools in which they may be properly fitted for the successful prosecution of such a work. Those which exist, even the best endowed and most liberal, fail to answer to its imperative requirements. They are all more or less committed to and implicated in traditional conceptions and methods. They all exist for the propagation—in some less or greater degree—and support of certain foregone conclusions,—conclusions for the most part which in the light of the more advanced knowledge and intelligence of to day are no longer tenable in the sense in which they are held. These schools, theological or divinity, called by whatsoever name they may be, are for the exclusive advancement of a single limited, inadequate, and more or less obsolete system of religion, and a single sect even of that system. To this they are tethered, and are thereby incapable of that inclusive expansiveness, freedom, breadth of sympathy, and force in practical directions which is necessary to enable them to evolve and represent the religion of humanity. Rationalism needs, then, a school for the adequate preparation of those who are to be the exponents of its principles and application of them to human culture and welfare,—the preachers and teachers of the new era. Such a school, if it were opened to-day, would not wait long for persons ready to enter it. There are many young men in our colleges and divinity schools, we believe, who would be eager to embrace the opportunity, were it offered. The preacher's vocation would assume a new attractiveness and power, and the apathy, indifference, and disbelief which now possess in so large a degree the minds of men and women in society would be displaced by a strong and earnest faith in duty and truth. Its extravagance, sensualism, and sordid money-getting spirit would be diverted into channels of more self-satisfying and worthy activity for the service of their day and generation. In the next number of THE INDEX we shall speak of still other equipments that are needed for the work of the rational movement.

### METHOD OR RESULTS?

The question is sometimes asked whether the Free Religious Association stands for a method or for results; for a certain mode of investigation in religious matters or for certain conclusions concerning religious problems which that method may reach.



As usual in answering a question, everything must here depend upon the meaning of the terms. If we were shut up to the alternative which the question presents and could not say that the Association stands for both *method and results*, and were allowed no explanations, it would certainly be safer and more correct to say that it stands for a *method*,—for the method of absolute free inquiry in religion; for this is the one central and dominant principle of the Association,—that it applies the scientific method of impartial and unfettered reason to all religious problems, having no assumptions of any authoritative revelation to begin with, whether Christian, Hebrew, or any other. The Association aims to promote morality and philanthropy, or the practical part of pure religion; it strives to strengthen fellowship in the spirit of good aspirations and good efforts; but it has always distinctly and emphatically declared that no set of beliefs, whether called by the Christian or any other name, should be a condition of membership. No scientific association has ever more stringently guarded the right of its members freely to investigate all questions, and to form their own opinions amenable only to reason. This, then, is the special and distinguishing meaning of the Association in the history of religion,—that it stands for the free and complete application of all the tests of reason to all the problems of religion; which is the scientific method, precluding, of course, at the outset, that the Association should be specially Christian or defined by any other particular religious faith.

But a method is useful because it leads to results. There is no special virtue in a method simply as a method. A method is only a road, good because it leads somewhere, or because it serves some useful end. And the Free Religious Association would hardly have been worth the forming if it had only been proposed that it should play with its method of free inquiry, and it had not been seriously believed that this method would in time most profoundly affect the creeds and organizations of the religious world. It was because those who formed the Association saw that the method would accomplish this very end that they thought it desirable to have the Association. As the scientific method has been fruitful of grand results in the domain of the physical universe, giving us a new philosophy of its creation and existence, so the same method will most certainly bring new light into the realm of religion, and reconstruct men's ideas concerning its origin, growth, and continuance. The method is directly opposed to the old and still habitual ecclesiastical method applied to religion,—that of supernatural authority,—and it must bring correspondingly different results; namely, a class of beliefs that will in time come to be regarded as rational settled conclusions concerning man's religious nature and history, answering in a sense to the settled conclusions of science concerning the physical world. It would not be difficult to state already some of these conclusions, in which there would be general agreement among persons who adopt and adhere to the method.

Does the Free Religious Association then have a "creed" to propagate? By no means. For though it does stand for results as well as a method, for the results which are the natural and necessary consequence of its method,—nobody has any authority to formulate these results and impose them as beliefs upon others. Moreover, reasonably certain as these results may be, they are by the very conditions of the method that produced them always open to such modification as may be caused by any new discovery of facts or more correct analysis and understanding of old facts. In this respect the Association stands precisely in the attitude of any scientific association. With all the differences that exist among scientific men on problems not yet settled, there are certain beliefs accepted by all scientific men as practically conclusive. Yet no scientific body thinks of imposing these upon its members or upon any other people any farther than enlightened reason itself imposes them. This is a matter that in the domain of science takes care of itself. So in the Free Religious movement. While the method that controls the movement doubtless tends to certain definite and positive results, each individual in the movement will state and advocate these results in his own way, accountable only to the laws of human reason.

And those people who still adhere to the old method of supernatural authority in religion have from the first had an instinctive presentiment that the Free Religious Association adopted a method so different from theirs that it must needs lead to different results from theirs; and hence, in

spite of the efforts to secure a representation of them in the meetings and on the platform of the Association, they have with rare exceptions held aloof from it: while the Association from the outset has been necessarily officered by those who believe in the new method and are willing to trust it for whatever results it may bring. That the method will not leave to the religious world the same results that were entertained as convictions five centuries ago, is as clear as that within that time the progress of natural science has changed the beliefs of enlightened men concerning the physical world.

W. J. P.

#### A WORD FOR LIBERTY.

There is a class of men, constituting what is called a learned profession, whose bread and butter depends on the slavery of the mind. To them, free souls are dangerous. I am speaking of the class, not of its exceptional men. It is this class which makes it dangerous in this country to speak what one thinks, provided he thinks what this class of paupers does not approve.

It is more than a hundred years since Benjamin Franklin said a religion which does not support itself is not worth having. That is a self-evident truth. Yet by exemption of church property from taxation, religion is really dependent on the State in 1879. And this great omnipresent pauper, having by false pretences procured of the politicians a law against liberty, is now holding in prison a perfectly innocent man!—is remonstrating with the President against his liberation!

What is the crime of D. M. Bennett, editor of the *Truth Seeker*? All that is alleged against him as a crime, and for which he has been sentenced to thirteen months in the Albany Penitentiary, is that he mailed a copy of a small pamphlet alleged to be obscene and indecent, and on that account unmaillable by the law aforesaid. Now the pamphlet is one which is possessed, sold, and given away openly, under State and municipal laws against obscenity which are sufficiently stringent. In Massachusetts, where the author of this so-called criminal pamphlet lives, no prosecuting officer can be found fool enough to meddle with him or any one who buys or keeps his pamphlet, for the plain reason that his pamphlet cannot be proved obscene without proving the Bible and hundreds of other books in common use equally so.

The simple truth is, that neither the book, nor the mailing of the book, is criminal in the light of anything which deserves to be called law. The crime is all in the imprisonment of a man for the exercise of that mental liberty which is the very thing most sacredly guarded by the Constitution of the United States. He openly defied a law, which, as it is interpreted by his judges, is a most dangerous and criminal violation of the Constitution. All the more honor to him. Of course he did it at his peril. All the more shame to us if we allow an innocent man who defies a bad and infamous law to suffer harm in our behalf. I would not have dared to defy that law as he did, any more than I would seize a rattlesnake by the tail. That "Society for the Suppression of Vice" of which the vicious Comstock is the agent is itself the tool of a pauper priesthood in imminent peril of having to starve or earn its living by honest labor, on account of the spread of "modern infidelity." It would be glad to "stamp out" the *Truth Seeker*, THE INDEX, and all such organs of freethought, but has no law for it as yet. What it cannot do directly it is trying to do indirectly, by enticing into its venomous trap every freethinker whose pluck exceeds his discretion. In the name of Liberty, is pluck a crime?

I don't ask the President to pardon, but to liberate, Bennett. It is really impossible to pardon an innocent man. The President has some reason to ask pardon for allowing him to be prosecuted. His judges surely should ask pardon for their outrageous rulings. A republican congress should ask pardon for enacting a law, which, even if not unconstitutional itself, was sure to be used unconstitutionally. The leading politicians in Congress had better seize the earliest opportunity to secure the liberation of the innocent man, for that political party which sides with the remonstrants against it is destined to sink where no resurrection will ever greet it. Liberty of muscle has been achieved, and liberty of soul is the next thing in order.

E. W.

[It seems to us that Mr. Wright presents a distorted view of the subject of his communication. There are facts on both sides of the controversy that should qualify his judgment in respect to it,

with which he has no acquaintance or fails to take into account. Of one thing we feel quite sure: while we do not approve all of Anthony Comstock's ways any more than we do of D. M. Bennett's, he is doing very largely a most desirable work, for which Mr. Wright and all of us owe him most hearty thanks. But, apart from this, it appears to us the subject has been amply discussed already. Mr. Bennett is not of the kind that suffer in silence.

Furthermore, unless our impressions greatly mislead us, the readers of THE INDEX long ago had heard all they care to upon the subject. It is one on which the radicals of the country are hopelessly divided. Had better counsels prevailed, it might have been otherwise. They would have been a unit in respect to it, and the evils of which Mr. Wright now complains, so far as they are real, would have been swept away before the resistless force of a common sentiment of justice swelled by thousands beyond the radical ranks.

But the opportunity was recklessly sacrificed. Incompetent and unworthy persons were suffered to push themselves to the front; among whom some had cherished a remorseless spite against Mr. Abbot for years, and saw in the occasion a chance to humiliate him, as they thought, and strike at what they knew to be dearer than his life. Vindictiveness, wrong-headedness, and selfishness prevailed; and behold the consequence! It is a deplorable spectacle. The injury which has thus been wrought to radicalism is immense. For Mr. Wright, personally, we have the highest esteem; but we think his fine sympathies and sense of equity have been imposed upon. His antecedents, years, and relation to THE INDEX as one of its stockholders, editorial contributors, firm and faithful friends in dark hours of its experience, entitle him to a consideration that does not belong to any ordinary writer for its columns. Still we think if he would let the subject which is so distasteful to many, and whose very discussion we believe to be vitiating in its influence, rest for the present, and give his bright and always interesting pen to other themes for the few weeks that remain of our editorial care of the paper, it would be better for the general cause, which we doubt not he has as much at heart as ourselves.—ED.]

MUCH DEPENDS upon the point of view we occupy in looking at things. Mr. Beecher, in commenting upon the address of Col. Ingersoll over the grave of his brother, pronounced the case exceptionally melancholy, because Mr. Ingersoll had no stronger faith in an hereafter. Death is always an event of great sadness, more especially when it tears two hearts apart that have tenderly loved each other. But we have yet to be convinced that those who make great profession of faith in immortality are any more reconcilable to such separations than those who are destitute of it. We have yet to be convinced that they are any more serene, heroic, or submissive under the ills of human existence. Here is an example that bears upon the point. It is taken from a biographical sketch of the late Prof. Clifford: "Far be it from me, as it was far from him, to grudge to any man or woman the hope or comfort that may be found in sincere expectation of a better life to come. But let this be set down and remembered, plainly and openly, for the instruction and rebuke of those who fancy that their dogmas have a monopoly of happiness, and will not face the fact that there are true men—ay, and women—to whom the dignity of manhood and the fellowship of this life, undazzled by the magic of any revelation, unhelped of any promises holding out aught as higher or more enduring than the fruition of human love and the fulfilment of human duties, are sufficient to bear the weight of both life and death: Here was a man who utterly dismissed from his thoughts, as being unprofitable or worse, all speculations on a future unseen world; a man to whom life was holy and precious, a thing not to be despised, but to be used with joyfulness; a soul full of life and light, ever longing for activity, ever counting what was achieved as not worthy to be reckoned in comparison of what was left to do. And this is the witness of his ending, that as never man loved life more, so never man feared death less. He fulfilled well and truly that great saying of Spinoza, often in his mind and on his lips: '*Homo liber de nulla re minus quam de morte cogitat.*'"

FRED TO CHUM: "I dreamt about you last night, Bob." Bob: "I hope it was pleasant." Fred: "Oh, yes; very pleasant while it lasted. I dreamt that you paid the ten dollars you owe me."—*Harvard Lampoon.*



## PERSONAL ITEMS.

MRS. LOUISE CHANDLER MOULTON is receiving a great deal of attention in England.

MISS SARAH BRUNHARDT, the great actress, is expected in this country in November.

MR. E. P. WHIPPLE, the essayist, and wife, are summering at the Bass Rock House, Gloucester.

ERNEST LONGFELLOW, the artist, son of the poet, is expected home from Europe shortly, after a three years' absence.

SECRETARY SHERMAN paid a visit to the poet Longfellow last Tuesday. He also made a call at the residence of Dr. Holmes.

MR. GLADSTONE has been making a vigorous plea for greater attention to the study of natural history in the schools of England.

PROF. GEIKE, the eminent Scotch geologist, is to deliver a course of lectures next winter before the Lowell Institute of this city.

VICTOR HUGO thinks it is far better to be fifty years old than forty. "Fifty," he says, "is the youth of old age, while forty is the old age of youth."

MISS JULIET CORSON has opened a summer school for instruction in cooking, at Washington, Mrs. Hayes, Mrs. Evans, and other ladies of distinction are among her pupils.

PROF. LEWIS B. MUNROE, a distinguished teacher of elocution and Dean of the Boston University School of Oratory, who recently died at Dublin, N.H., is reported to have been a Spiritualist.

PROF. R. A. PROCTOR contemplates another lecturing tour in this country the coming season. Instead of confining his lectures, as when here before, to the Northern States, he will visit the South and Canada.

GILES B. STEBBINS, who spoke at Coe Hall, Florence, Sunday, July 20, was in the city last week, and spent a day at Mr. Alcott's School of Philosophy. Mr. Stebbins was on his way to the Spiritualist camp-meeting at Onset Bay, to fill an engagement to speak there.

MR. FREDERIC A. HINCKLEY, of the Free Religious Society of Providence, is prepared to accept invitations to speak for any Sunday in August, and for the first and second Sundays in September. He may be addressed at Midland Street, Dorchester Station, Boston, until the 15th of September, when he resumes his work at Providence.

MR. JOHN TREVOR, who has been pursuing a course of study in the Theological School of Meadville, Pa., chooses to work in behalf of Free Religion rather than Liberal Christianity. He has drawn up an excellent statement of "Principles" for the foundation of independent societies. At present, Mr. Trevor is initiating such an enterprise at West Chester, Pa.

PROBABLY the oldest teacher in the world, says *Nature*, is the venerable M. Chevreul. This eminent chemist, who is about ninety years of age, has been advertised as lecturer on chemistry in the Paris Museum. The first part of his lectures will be devoted to the subject of contrast of colors. M. Chevreul enjoys excellent health and exhibits admirable bodily as well as mental activity.

COL. HIGGINSON thinks that justice has not been done to Thorau. Too much emphasis has been placed on his eccentricities. He says that as a companion he was essentially sincere, wholesome, and enjoyable. Though more or less a humorist, nursing his own whims, and capable of being tiresome when they came uppermost, he was easily led away from them to the vast domain of literature and Nature, and then poured forth endless streams of the most interesting talk. His home life was thoroughly affectionate and faithful; he never made his whims an excuse for mere selfishness. His life-long celibacy, the Colonel says, was due to the noblest unselfishness, an early and lofty self-abnegation towards his own brother, whose love had taken the same direction with his own.

TENEMENT HOUSES WITHOUT WINDOWS.—Oh, I know just how it feels. Haven't I been through it all? No air. The sun never gets in. Why, in that very house there are thirty-two dark rooms that never get a breath except from the ones they open into. You sleep in one once, even when you're used to it, and there's a band round your head when you wake up as if you had an iron cap screwed on, and a sinking and craving at your stomach. You don't want to eat. There's nothing answers it but whiskey; and with the smell of that you forget the other smells. You do with less food after a glass of that. Darkness means the devil's own deeds. Ah, I couldn't tell you what sights I've seen. I think sometimes how it is that God himself does not turn sick and sweep it all away. Men, women, and children, and less sense than beasts. You see, packed in that way it's easy enough to get in a hundred and eighty or even two hundred. They do not need to be so packed, but they get not to care. There are empty rooms now up these side streets, but they want the excitement of hearing what all have to tell, and most of them drink too hard to have money left for anything but their own plank or two on a floor. When it comes to such a pass, I say the only way left is clean destruction.—*Sunday Afternoon for May.*

THE OTHER DAY some Congregational ministers in New Haven discussed the question; "How to secure a higher tone of morality and business integrity in the churches." In the course of the discussion, Dr. Bacon spoke of a deacon of whom one remarked, "Godward he is well enough, but manward he is a little risky."

## Communications.

## PASSING THOUGHTS.

The implanted social instinct does not always wisely choose. Every individual must have recourse to an inner power, a firm-supporting life within, to modulate outward attractions. Neither love, nor fear, nor pity, must override the mentions of the sustaining selfhood. To serve, one needs first to be. But the recognition of this fact must not lead to its mechanical observance. Too much method is vicious and ends in disaster. Like Ward's soldiers who stood so straight they fell backwards, we may miss our aim by overdoing. Yet it remains true that to give we must have. There can be no society without individuals; and if truly social, we first are religious. Home-life is sanctification and preparation, a consecration of the individual gift, to be strongly grasped and serenely held, nor parted with in conceding demands to enlist in benevolent or propagandist raids on the world's ignorance or wickedness; for every such surrender is suicidal,—a narrowing of vision and spoiling of temper, until people get so in rage for the glory of the god or truth they worship, they hesitate at no persecution or sacrifice of any foe that stands in their way. 'Tis the language of all the sects or organized bodies for the spread of special doctrines: "Take the dose, or be"—in some way more or less damaging—"damned." It is not that the people of a particular order are peculiar and different from mankind generally. We are all alike. In proportion to the power over others we wield we become bigoted propagators of the "views" of our order and blind to all else. We think when we begin that it is easy enough to keep "broad and liberal." But the hell of persecution has always been paved with these good intentions. Either by our "revelation" or our "logic" we establish the truth and the right, and then, holding the power to coerce, how easy it is to believe that society is not safe unless we, in some fashion or other, exact conformity! There is an illusion about it. We all share it; the old experience never convincing the younger generation, which is always sure it can perform the impossible if only its heart is right. There is protest, a shout for liberty, and then, an "urgent demand for organization." So runs history from the beginning. People reason thus: "We have protested, we have left the old organization where liberty was slain. But our attitude is negative; we exert no influence in public affairs. The great world is lying all about us and waiting for precisely the very idea we have got. If we could only put it forth with power! But as individuals we amount to little. 'Tis the show of numbers and the sinews of war we need. Yet here we stand and don't even know one another. Surely in union there is strength. All the rest of the world combines: why shouldn't we? Drops of water make the ocean, and what a power is it! Grains of sand cohering fashion the globe itself: now if we can only come together and act as one force, we can remake the world! Have we no mission? Shall we stand idle, apart, and powerless, glaring impotently at each other? No! a thousand times no! Let us be up and doing."

"With a heart for any fate."

The flint strike fire, the conflagration spreads, and lo! a new "association," "sect," or what not, is competing for the dominance of its "truth and righteousness" on the same old, old field of battle. Then people begin to feel that they are "doing something," and are somebody. As individuals they were without force; but, attached to "constitution and by-laws," facing the world in rows, they begin to put on their might, and to look, it must be confessed, quite formidable. To the outer man they may in truth prove a terror; and undoubtedly they serve to hold things up and together that would else tumble off the earth's edge.

But all this does not count as spiritual power, as religious vitality. No amount of coming together, no massing of numbers or imposing display of creed, however rational, ever quickened a latent soul. That is not awakened or taught by the overpowering or the enchantment of the senses. You will see the persons converted thus from one sect to another remain quite the same. They are followers after and believers in something that is not in themselves. They swap one god for another, but you would not know it if they did not make the proclamation. Who are you? they ask. Well, it matters not; but say you are Baptist, Unitarian, or Free Religionist. Ah, that is clear; they know now where to place you. They have got you labelled, photographed, and can hang you away and give themselves no further concern; but whether in rogue or saint gallery depends. Unless you belong to some religious body (other than your own), you are supposed to be "nothing," religiously speaking. How often one hears the remark after all the sects have been remembered, and the individual interrogated is not of the persuasion of any of them, "Then you don't believe in anything. I should think you would want to believe in something." This is the talk of ignorance, and there is a great deal of it. The only way is to wink at it and go quietly along. One thing, as I said: you will not mend matters by joining church or sect, by subscribing to a few "points," like the Calvinistic "five" or more, as the wit of your leaders may spin them. The vicious will may strengthen, the dogged, stolid understanding increase; but from your soul the bloom will depart, and the freshness and inspiration of your presence, the invigoration of personal encounter, will be known no more. Procy and jaded with your commonplace doctrines, you

and your fellow "members" will turn the life out of everything. Instead of society, you will get a horde of people whose pride and justification it is that they all believe alike: that, not absolutely by the necessities of their being,—for then the idea of formal written ligatures and endless doctrinal affirmations would not arise. They would flow together in the true life; flow indeed, as water, though they never met. And if they met, as we say when outwardly we approach one another, it would need no label of sect or fraternity to serve for introduction. We know our own the world over, and are known by them. Nature attends to that: why need we be so anxious, and waste our hours trying to agree, or seeking a unity of spirit? Agreement already exists, or for your pressing need there is none. And if the spirit is not manifest, you cannot by organized pumping manufacture it. The realities will assert themselves if we do not come strutting in with our solemn-visaged penny wisdom. They will not grind at our machine. They resent the insult and scout our lack of faith.

The realities, however, never fall in some sort doing their work. We may fall to see their achievements, to explore and map and describe their kingdom that is ever coming "without observation." That is the only failure worth speaking of,—a failure not pleasant for our own reflection, nor profitable to our neighbors. The remedy is, not a new organization, but the opening of new eyes to our faith in ideas about which we prate, yet believe in so little. To my mind, this faith is not shown by zealous interference. Ideas are winged and have a life of their own. Leave them to their own course and flight. Natural carrier doves, they know their trip and they will not return to you void. The best service they can demand is your homage and your trust. Harness them with bit and rein to your new sect, and compel them to cart you or it whithersoever they go, and you and all concerned must come to grief.

The best institution is the individual. All else is make-believe, temporary habitation, sham institution, which winds and rain destroy.

I hear 'tis said individualism has failed. I don't care about the *ism*, but rest assured that when it becomes true that the individual can no more be a success, society will end ingloriously then and there. Without the individual, society is a mush or a war. Instead of being passed, the day of the individual has but just begun. It is where the individual is most respected that the social welfare most abounds. Individual means each and all. Some assume to think that it means each for himself and against all. That might be called a self-ism, and be so in a vulgar and very idiotic way; but the individualist proper, and the only individualistic philosophy I know anything about, declares one's neighbor an individual to be respected as himself.

The other and opposite philosophy deliberately professes the right to sacrifice one individual or more for the good of the rest. It does whatever it thinks best for the welfare of the greatest number. It is utilitarian and I should say godless and immoral, too, save as it may shape what it calls a moral code out of its limited experience. This is the old fault,—in the name of the universal, sacrificing the individual. Numbers and might make the right.

Against this, individualism protests. It asserts that wherever the individual is represented the race is represented, because all are seen there in the one type; not the greater number, not white or black, not male or female, Jew or Greek, Saxon or Chinese, but the whole. For these many millions are so many individuals. And when they as individuals, associate or singly, respect individuals, civilization and the social well-being are accomplished.

Let it be understood that those who do not respect the rights and the prosperity of their fellows are not individualists, but selfists.

The morale of society is not made outright by those who deem themselves wisest. It is not a matter of opinion, nor the result of certain able men's logic. All are bound to be able men in a matter they are by necessity compelled to decide. If they take the advice of others, they must be able to say who those wisest others are. Where the individual can form no conviction, he must manage as he can,—drift and take "pot luck," as the saying is. But, if he reach a conviction, he must abide by it, let all other individuals take other paths. He need not be wilful and rash; he can rest on his judgments till he finds that they abide. He may or may not "vote urgency" for his action; but in the end he cannot be false to his own judgments and remain a man, let the world laugh, weep, or damn.

As a practical matter, it is the lack of this individual reasoning, judging, that keeps people apart and in disagreement on those things where agreement is important. To develop mutual understanding and harmonious action, we must encourage the private judgment. That is the world's education. All people thinking tends to practical unities. It is so because the god within us, and in whom we all—good, bad, and indifferent—dwell, is One.

Private judgment is nothing more nor less than each one judging what this god means, what Nature means, what life means. To assert that it is a divorce from the law of life written in human nature is absurd. There is no divorce, but, on the contrary, a solemn duty. 'Tis for each to discover what the law is, in order intelligently to give it heed.

S. H. M.

## THE GENESIS OF ETHICS—COLLOQUIALLY CANVASSED.

Old School Philosopher.—Tut! tut! man, don't tell me there's no such thing as universal, absolute morality; that morality is nothing but what each community, for itself, makes it. The idea's preposterous. Two communities may differ never so far from



each other as to what is right in a given case. But to say they can so differ and yet one of them not be wrong, is as absurd as it would be to say that two substances may differ entirely from each other and yet both be identical with a third substance.

**Rationalist.**—Is your observation intended as an argument?

**O. S. Phil.**—Yes, sir; and I apprehend you'll find it a very sound argument, too. Pray, what exceptions can you take to it as an argument?

**Rationalist.**—It begs the question. I admit, of course, that if two communities differ from each other as to what is absolutely right, one of them must be wrong. Indeed, I think they will both be wrong in the matter of assuming that there is any absolute right. And I admit, of course, too, that if they were to differ in regard to what was right in the same community, one or the other would necessarily be wrong. But that has nothing to do with an action's being perfectly right in one community that would be altogether wrong in another, if each community can, as I maintain, have a different standard of right and wrong; that is to say, a different morality. Your argument, however, coolly takes for granted that they cannot. From the very start, you assume that there is an absolute, fixed, and immutable standard and code for all communities; which, of course, is a begging of the very question at issue. Do you not see that it is?

**O. S. Phil.**—Not very clearly.

**Rationalist.**—I think I can make it perfectly clear. Suppose we substitute the word "legality" for "morality" and the word "lawful" for the word "right" in the argument you have advanced, and see if it will not then establish that what is "legal" in one community is legal everywhere quite as conclusively as it now does that what is right in one is right everywhere. Or, in other words, whether such argument will not answer quite as well for proving the existence of an universal absolute legality as it does now in proving the existence of that sort of a morality.

**O. S. Phil.**—Oh, we all know each State makes its own laws, without necessary regard to the laws of any other State; and therefore, of course, that what is altogether unlawful in one may be perfectly lawful in the other, and vice versa.

**Rationalist.**—Just so. And what I claim is that each community makes its own morals, and therefore that what is altogether immoral in one may be perfectly moral in another, and vice versa. You deny this and affirm that there is one universal, absolute morality, so that what is immoral here and now is, always has been, and will forever be immoral everywhere. Now in attempting to prove your position, if you lay it down as a premise that if two communities differ from each other as to what is right one of them must be wrong, you simply beg the question; precisely as I should do, were I—in trying to prove that there is an absolute universal legality, and that State legislatures do not make laws but only declare more or less correctly what the laws already are—were to say or to lay it down as a premise that if two States differ from each other in such an instance one of them must be wrong.

**O. S. Phil.**—Well, well, but facts are facts; and they are none the less so, no matter who discredits or ignores them. The earth revolved on its axis when nobody believed that it did, just the same as it does now, when all intelligent people know that it does. And parricide and cannibalism are just as essentially and absolutely immoral in the Feejee Islands, where everybody believes that the proper thing to do is to kill and eat one's parents when they get too old to be useful, as such a practice would be here, where people even of the least intelligence and virtue perceive its ghastly atrociousness.

**Rationalist.**—It is useless, I suppose, to remind you that you are still begging the question when you assume that parricide, cannibalism, or that anything, is essentially and absolutely immoral. I will, therefore, answer that the earth did not revolve on its axis till after the planetary system of which it is a part came into existence, nor were parricide and cannibalism immoral till the social system that made them so began to exist. And although by our social system it would be heinous and in the last degree wrong for a man to slay and eat his father, it might be perfectly right for him to do so if only our social system were very different from what it is; just as the earth might turn on its axis once an hour, or only once a week, or not turn at all, if our planetary system were altogether different from what it is.

**O. S. Phil.**—Then you contend that in the Feejee Islands it is actually right for a man to kill and eat his superannuated father?

**Rationalist.**—If such is the universal or very general practice there, I contend that it is actually right there.

**O. S. Phil.**—How right?

**Rationalist.**—Right, in line with the social system and moral standard of the Feejeans.

**O. S. Phil.**—Ay; but is such social system or moral standard itself right?

**Rationalist.**—Right for what?

**O. S. Phil.**—Why, right for—right for—well, right for an approving conscience in one conforming to it.

**Rationalist.**—Yes, sir, if it is a Feejean conscience.

**O. S. Phil.**—But a normal conscience?

**Rationalist.**—I never before heard of a normal conscience, and can't conceive of one.

**O. S. Phil.**—Well, then, any enlightened—a duly and properly enlightened conscience?

**Rationalist.**—That depends upon whether it was duly and properly enlightened as to the Feejean or some other standard of morality, and by a Feejee or some other training and environment.

**O. S. Phil.**—But do you yourself say that the Feejee morality is as good as our morality?

**Rationalist.**—As good for what?

**O. S. Phil.**—Why as good—as good for—for anybody, for anything?

**Rationalist.**—Immensely better for the Feejeans, regard being had to their happiness.

**O. S. Phil.**—But is it as good for you? Had you just as soon Feejean morality should prevail here as ours?

**Rationalist.**—By no manner of means. Feejean morality is not as good for me as ours. In fact, it would be intolerable for me. But what's the admission worth for the purposes of this discussion? Our language, our music, and our laws also suit me much better, respectively, than do the Feejee language, music, and laws. But that doesn't prove, nor tend in the slightest to prove, that our language, music, and laws are other than purely human institutions; that they have not been created, and are not being every day modified by society. And as it wouldn't prove, nor tend to prove, that there is any universal, absolute, or God-given language, system of music, or code of laws, neither does my preferring our morality or any particular morality tend to prove that that or any other morality is the universal absolute per se or God-given morality. By the way, I am happy to have the admission from you at last, that there are other moralities than our own, which you make when you ask if I consider the Feejee morality as good as ours.

**O. S. Phil.**—And I, sir, am immensely relieved to learn that you really consider our morality as at least preferable to that of the Feejee Islanders.

S. J. MATTHEWS.

MONTICELLO, Ark., July, 1879.

#### IS THE TRAMP A NECESSITY?

MR. EDITOR:—

There is in THE INDEX of May 15 a communication signed "A Subscriber," in which occurs the following statement: "An industrial system which allows the growth of our Stewarts and Vanderbilts necessitates the opposite growth of the tramp." To my mind, this statement should be read conversely thus: An industrial system which allows the growth of the tramp necessitates the opposite growth of the Stewarts and Vanderbilts.

The tramp, in at least nine cases out of ten, is made by idleness and vicious habits of some kind. The Stewarts and Vanderbilts are made by industry and economical habits. Now where should we begin to abate the evils complained of? By encouraging what makes the tramp, or what makes the Stewarts and Vanderbilts? Is not this true: if you would get out of the world what makes the tramp, you must banish from the world the Stewarts and Vanderbilts, and also the tramps?

There is in the world only about four hundred dollars each, for man, woman, and child. Now where is the man or woman of thirty who cannot by using industry and economy (the very things tramps throw away) have his or her share of the world's property for themselves and their families, if they have such? This done, then the Stewarts and Vanderbilts would be an impossibility, for then they could have no more than their share, plus what they added to the wealth of the world. I have said, in nine cases out of ten tramps are made by idleness and vicious habits of some kind. In proof of this, I appeal to the experience of all. We all know hundreds who have never received a penny, only of their own earnings, who have their share of the world's property; and the industry and economy which secured it to them will secure it to others. Disease and imbecility, I know, may form exceptions; but for such, humanity will provide.

E. L. CRANE.

#### CONFOUNDING NAMES.

Confounding names may not be a crime, but it certainly is an error, the effects of which in some instances are most dire. The chief corner stone upon which is builded the priestly "Tower of Babel" is made by uniting the words Jesus and Christ, thereby making a compound proper name.

Should reference be made to Humboldt Astronomer, one would naturally reason that the person mentioned was Humboldt the Astronomer; otherwise, Humboldt a discoverer, teacher, and demonstrator of the science governing heavenly bodies; and in like manner Jesus the Christ, or Jesus a discoverer, teacher, and demonstrator of the science governing human beings.—Jesus being the man, Christ the science, and God its principle, as is Humboldt the man, astronomy the science, and God the principle.

Although additional light was received by the advent of these teachers, nevertheless, being exponents of a principle, they came not through any dispensation therefrom; and praying to Jesus to make one a saint is no more efficacious than praying to Humboldt to make one an astronomer.

The interminable muddle, by means of which priestcraft has been enabled for centuries to keep the masses in both mental and physical bondage, will speedily disappear when the talent reason is dug up and those who through fear have hidden it realize that it is as a gift of God designed for use. Concerning temporal affairs, reason is considered most essential, but when our eternal welfare is at stake we silence its voice in the interest of religious fraud.

B. F. FULLER.

AN ENGLISH CLERGYMAN was "turned down" at a fashionable spelling-bee for spelling drunkenness with one "n." Shortly afterward he returned to his parish, and found himself very coldly received by his parishioners. He sent for the parish clerk and asked him what was the cause. "Well, sir," replied the man, "a report has come down here that you was turned out of a great lady's house in London for drunkenness."

#### FOREIGN.

**BONA MORS.**—Under this title the church of which the Prince Imperial was a devout adherent, at Chislehurst, has prescribed a series of pathetic orisons.

**OWING TO THE** dulness of trade and the general feeling of social and political insecurity pervading all Russian society, the Industrial Exhibition contemplated for next year at Moscow has been postponed till 1881.

**GENERAL MYER**, of the United States Signal Corps, has arrived in Paris from Rome, on his way to London, where he will have an interview with the Meteorological Board for the purpose of establishing an understanding in matters of common interest, especially on the subject of exchanging telegrams with America, so that both nations may enjoy a daily summary of the weather on each continent.

**AMONG THE LADIES** who came over from France to attend the funeral of the Prince Imperial was Madame Thayer, the widow of one of the ministers of Napoleon III. She is the daughter of General Bertrand, who accompanied Napoleon I. to St. Helena, and remained by him to the last. When a girl she stood by the bedside of the dying Emperor, and heard his last utterance: *Mon fils... tête de Ferme*. This lady has now in her possession the original pencil-sketch of the mortal remains of the "sublime infortuné de Sainte Helene," as Thiers styled him, made a few hours after his death, by Captain (then midshipman) J. Marryat of the Royal Navy. From her birth she has shared the chequered fortunes of the imperial family of France.

"THE MINISTERS," says the *National Reformer*, "have figured very badly in the debate on the question of flogging in the army. Mr. W. H. Smith, after positively stating that no marine cat-o'-nine-tails existed, has been compelled to withdraw his inaccurate statement and to apologize for his unfounded reply to Mr. Callan. The House of Commons carried its Saturday sitting into Sunday morning, and as the members were noisy and turbulent, the Lord's Day Observance Society ought to prosecute those present for following their ordinary avocations on the Sabbath day. The marine cat, the existence of which was denied, seems especially capable of an enormous power of inflicting pain. At each full stroke it is said to be able to inflict eighty-one lacerations."

THE BRITISH SECULAR UNION, which has for its principal objects to promote "political, social, or religious reform in any wise tending to increase the secular happiness of the people," publishes the following statement of its principles: "1. That the present life being the only one of which we have any certain knowledge, its concerns claim our primary attention. 2. That the promotion of our individual and of the general well-being in this world is at once our highest wisdom and duty. 3. That the only means upon which we can rely for the accomplishment of this object is human effort, based upon knowledge and experience. 4. We judge conduct by its issues in this world only: what conduces to the general well-being is right; what has the opposite tendency is wrong. 5. On all questions outside these positive principles of secularism, members are free to hold any opinions, and to promulgate such on their own authority."

#### SETTINGS.

A COLORED brother in a Virginia church prayed at the close of a white brother's sermon: "Lord, brass de brudder to whom we has listened to so patiently."

"OK, DOCTOR, how I suffer!" "Come, come, madame! I don't believe there's anything serious the matter with you." "Oh, how you torment me! It would serve you right if I were to die right under your nose!"—*Ottawa Herald*.

**HALF-WAY UP THE HILL.**—Grandpa: "By George, I must stop and blow a bit, Tommy." Tommy: "All right, grandpa; I've got a stone to put under your heel."—*Punch*.

A LIMBURGER cheese factory at Great Bend, Penn., was struck by lightning the other night and entirely destroyed. Another proof that victory is not always with the strong.—*Hartford Post*.

DEACON JONES, just deceased, had a very red nose. His widow thought it rather personal in the minister to begin his funeral discourse: "Another shining light has been taken from our congregation."

**WOULD PREFER A WHITE ONE.**—"What," says an inquisitive young lady, "is the most popular color for a bride?" and the *Elmira Gazette* answers: "We may be a little particular in such matters, but we should prefer a white one."

THERE WAS MUCH sound, palpable argument in the speech of a country lad to an idler who boasted his ancient family. "So much the worse for you," said the peasant; "as we ploughmen say, 'the older the seed, the worse the crop.'"—*N. Y. Tribune*.

PRESIDENT LINCOLN once listened patiently while a friend read a long manuscript to him, and then asked, "What do you think of it?" The President reflected a little while, and then answered: "Well, for people who like that kind of thing, I think that's just about the kind of thing they'd like."—*N. Y. Tribune*.

HE WAS A CHRISTIAN.—The late Baron James Rothschild used to tell with great delight about an old clerk who called upon him one day to get a leave of absence for a few days and a month's pay in advance. "It will be a great accommodation to me," he said, "and I won't forget it." The Baron granted his request unhesitatingly, whereupon the clerk squeezed his hand warmly, crying: "You're a Christian, you are. I'll do as much for you next time."



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To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

In addition to its general objects, the practical object to which THE INDEX is specially devoted is the ORGANIZATION OF THE LIBERALS OF THE COUNTRY, for the purpose of securing the more complete and consistent secularization of the political and educational institutions of the United States. The Church must give place to the Republic in the affections of the people. The last vestiges of ecclesiastical control must be wiped out of the Constitutions and Statutes of the several States in order to bring them into harmony with the National Constitution. To accomplish this object, the Liberals must make a united demand, and present an unbroken front, and the chief practical aim of THE INDEX will be henceforth to organize a great NATIONAL PARTY OF FREEDOM. Let every one who believes in this movement give it direct aid by helping to increase the circulation of THE INDEX.

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1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

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SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS K. ABBOT.

### SIFTINGS.

THERE IS A SINGLE farm in Kansas which is reported to have a river frontage of over thirty miles.

NOT OUT OF THE mouth of two or three witnesses nor of two or three millions, unless they be experts, can any great fact be established.—George M. Beard, M.D.

IT IS SAID that about one-half of the banished Nihilists die before reaching their place of banishment, and the manner in which the government treats them indicates a desire to kill them off.

ISMAIL PASHA has shaken off the dust from his sandals and gone to Vienna, where he and his two sons and four wives and small army of appendages to his state and person will meditate upon the sad mutations of fortune.

ONE OF THE latest in the way of religious sects is located at what is designated Land of Life, a settlement of Adventists at Germania, Wis. Benjamin Hall, formerly a Boston dry-goods merchant, is said to be at the head of the community, which has some wealth. The members keep no Sabbath and believe that Christ's second coming will be in their community.

ONE OF THE BOSTON papers announced in its recent Monday issue, "The Rev. Dr. H. W. Bellows, of New York, preached yesterday before the Free Religious Society, Roxbury." As we have never heard before of a Free Religious Society in Roxbury, will some one be so kind as to give us some information in regard to it. Where is it situated? When was it founded?

M. DE LESSEP is one of those who don't believe in letting their abilities rust out from inaction. In addition to the trifling little matter which he has already on hand of cutting a tunnel through the solid mountain to connect the Atlantic and Pacific Oceans, he now proposes a railroad of sixteen thousand miles across the Desert of Sahara. It will only cost, he thinks, \$80,000,000.

TO HAVE THE FEELINGS of gentility, it is not necessary to have been born gentle. The pride of ancestry may be had on cheaper terms than to be obliged to an importunate race of ancestors. The claims of birth are ideal merely. What herald shall go about to strip me of an idea? Is it trenchant to their swords? Can it be hacked off as a spur can? or torn away like a tarnished garter?—Charles Lamb.

A BILL HAS BEEN introduced in the Illinois Legislature for the taxation of church property. The Chicago Times sensibly comments upon it as follows: "Only from five to ten per cent. of the people of Illinois use the churches or have any interest in them; and hence it is manifest injustice to the remaining ninety or ninety-five per cent. that they should be compelled to pay for that portion of the benefits of government which church property enjoys."

THERE IS A prospect of another telephone hero. F. A. Gower, of Sedgwick, Ma., but more recently associated with the press of Providence, R.I., is the coming man this time. He is represented to be not quite thirty years of age, and his invention promises to surpass all the telephones now in use. At present he is in Paris, where influential persons are interested in getting it into notice, with the hope of obtaining from the government also a recognition of its merits.

A WRITER in the London Times says: "It would be altogether a mistake to suppose that Leo XIII. has the slightest intention of abdicating one jot or tittle of what he considers to be the inalienable rights of the Pontificate. He is not calling the best talents of the Church around him to help him to yield or find some means of conciliation, but to strengthen himself in maintaining what he holds to be his rights in such a way as may be best calculated to insure his regaining them."

ONE OF THE blessed charities of which all humane persons will be gratified to learn, is the Floating Baby Hospital of Chicago. It is reported to be doing an immense amount of good. "Weak, puny, sickly little children who were taken out to the pier when the hot weather opened, have become transformed into bright, active, hardy little creatures with most prodigious appetites; and the effect upon the poor, hard-worked, and tired mothers is similarly gratifying. When the little visitors from the hot, close by-streets and the hotter and dirtier alleys tire of the pier and long for a change and a roll in the grass, they are carried or trundled along in baby-carriages to Lincoln Park, near by, where they find all they want in that respect, and testify their delight by shouts of joy and any amount of infantile hilarity."

WE PRINT, in the place of the usual essay, in this number of THE INDEX, an extended and comprehensive statement of the Coöperative Colonization Society lately established in New York City. It cannot fail to be of interest, we think, as the presentation of an effort to solve one of the most serious and difficult problems of the life of our great cities. The movement is one which has earnestly engaged the energies of Prof. Felix Adler, the President of the Free Religious Association, if he is not indeed entitled to be considered its protector. It illustrates in this respect the capacity of Free Religion for something more than mere iconoclasm. It shows its adaptability to philanthropy as well as philosophy and criticism. It is certainly a very notable sign of the times, of the dissolution of old prejudices and antagonisms in a freer and more fraternal fellowship, when persons as opposite in their ways of thinking and connections as the Rev. Dr. Potter of Trinity Church, New York, and Mr. Frothingham, the Rev. R. Heber Newton and Felix Adler, can come together for mutual counsel and coöperation in great works of charity and human service. Surely the morning light of a better day for humanity is breaking.

THE PRESBYTERY of Wooster, O., prefer genuine, first-quality Orthodoxy rather than a diluted article. The Rev. A. N. Alcott was ordained by it some nine years ago. At the time, Mr. Alcott came considerably short of its strict standard of doctrine. In other words, he was disposed to the view of what is termed unlimited atonement, instead of the more Calvinistic one of election, in respect to salvation. But somehow he was permitted to pass and enter upon the regular work of his profession. Since then he has built up at Fredericksburgh, where he has been settled, the largest and most flourishing church within the bounds of its presbytery. But all this time he has been subjected to a good deal of discomfiture on account of the milder form of his Orthodoxy than that of some of the brethren of the neighborhood. This at last forced him to put this question to the Presbytery at its meeting, June 25th: "May a Presbyterian minister preach the doctrine of an unlimited atonement?" This he explained, in an accompanying speech before the Presbytery, to be in the sense in which the atonement had been held by Albert Barnes and other distinguished representatives of his denomination. After the usual amount of ceremony and circumlocution peculiar to such cases, the committee to whom the matter was referred reported that the doctrine of an unlimited atonement cannot be preached in the Presbyterian Church. Mr. Alcott has accordingly asked at once for his name to be stricken from the roll of the ministers of the Presbytery, and has also withdrawn from the pastorate of the church at Fredericksburgh. He is represented to be a person of exceptional ability, scholarship, and character. His action is certainly very commendable, and evinces quite unmistakably his conscientiousness and honesty. It is an example to ministers in the churches of all denominations.



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## LOCAL AUXILIARY LIBERAL LEAGUES

Chartered by the National Liberal League of  
America.

**FLORENCE, MASS.**—President, Seth Hunt; Secretary, Clarence E. Brown.  
 Issued to the President and Secretary on behalf of the Florence Liberal League.

**SYRACUSE, N.Y.**—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.

**ALBANY, N.Y.**—President, Thomas J. Hennessy; Secretary, Thomas Dugan.  
 Issued to the President and Secretary on behalf of the Albany Liberal Association.

**BOSTON, MASS.**—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.  
 Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.

**PASADENA CITY, N.J.**—President, J. H. Adamson; Secretary, F. W. Orris.  
 Issued to the President and Secretary on behalf of the Pasadena City Liberal League.

**JACKSONVILLE, ILL.**—President, David Prince; Secretary, Miss J. M. Meek.  
 Issued to the President and Secretary on behalf of the Jacksonville Liberal League.

**ROCHESTER, N.Y.**—President, Anson C. Allen; Secretary, Hume H. Cale.  
 Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.

**CHELSEA, MASS.**—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.  
 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

*N.B.*—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National  
Liberal League of America, Syracuse,  
N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature: and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress: and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard the action of the majority as a breach of faith and an unjust act toward the minority; therefore,

*Resolved*, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

*Resolved*, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y.	MOSES HAYS, Rochester, N.Y.
FRANKLIN GOODYEAR, Cort- land, Mass.	B. B. USING, West Newton, Mass.
Z. T. WATKINS, Syracuse, N.Y.	D. H. DURT, Scott, N.Y.
NETTIE C. TRUESDELL, Syra- cuse, N.Y.	FRANCIS E. ABBOT, Cambridge, Mass.
GUSTAVUS E. GORDON, Mil- waukee, Ill.	MOSES W. DODGE, Albany, N.Y.
ERNEST A. MILLS, Syracuse, N.Y.	J. H. ADAMSON, Cassius City, N.Y.
W. H. HAMLEN, Boston, Mass.	RABAH B. OTIS, Boston, Mass.
T. O. GAGE, Fayetteville, N.Y.	HOPE WHIFFLE, Boston, Mass.
B. F. UNDERWOOD, Thorndike, Mass.	D. G. ORANDON, Chelsea, Mass.
CATHERINE C. HURLBUT, Al- bany, N.Y.	CHARLES ELLIS, Boston, Mass.
KENN TURK, Chelsea, Mass.	JOHN W. TRUESDELL, Syra- cuse, N.Y.
JOHN NILL, Watertown, N.Y.	H. P. STARR, Rochester, N.Y.
E. A. HAW-ELLE, Boston, Mass.	JOSEPH MCDONOUGH, Albany, N.Y.
THOM. D. GAN, Albany, N.Y.	N. SCHLESINGER, Albany, N.Y.
JAMES R. PIKE, Rochester, N.Y.	JOHN PREST, Albany, N.Y.
W. H. CLARK, Florence, N.Y.	F. D. B. MILLS, Syracuse, N.Y.
M.H.	P. HOLLOWELL, Boston M.H.

**The Co-operative Colony Aid Association  
of New York.**

### Its History.

The Coöperative Colony Aid Association came into being in this wise: Some of those now members of it had been thinking much and feeling strongly over the philanthropic aspects of colonization as the real relief for our over-crowded labor centres, and the cure of the evils growing out of this congestion in the great cities. Some informal conversation was exchanged upon the subject. A scheme for coöperative colonization submitted by Mr. H. B. Sharpe, of Houston, Texas, sufficed as a point of crystallization.

A small meeting was held in the rooms of the State Charities Aid Association, to discuss the scheme submitted by Mr. Sharpe; Mr. Joseph Seligman in the chair and Mr. Courtlandt Palmer acting as secretary.

There were present at this meeting, Dr. Stephen Smith, E. E. Barnum, Hon. John Wheeler, Prof. Felix Adler, Mr. H. E. Sharpe, Rev. R. Heber Newton, and others.

This meeting appointed a committee of five, consisting of Prof. Felix Adler, Hon. John Wheeler, Dr. Stephen Smith, Mr. Courtlandt Palmer, and Rev. R. Heber Newton, to consider the whole subject. This committee held several sessions in the study of the problem presented to it, coming to a unanimous agreement upon the necessity for some organized movement to further the colonization of our unemployed workers, and upon the general principles of such colonization enterprise. The committee then called at short intervals several private conferences, inviting by letter prominent citizens deemed likely to feel an interest in the subject. These conferences were attended by leading citizens interested in philanthropic work, such as Hon. John Jay, F. B. Thurber, Dorman B. Eaton, Rev. Henry C. Potter, D.D., Mr. E. E. Barnum, Rev. O. B. Frothingham, Mrs. Elizabeth Thompson, and many others; and letters were received expressive of deep interest in the object of the movement from Chancellor Crosby, Gen. Le Duc, United States Commissioner of Agriculture, and others.

At one of these conferences Mr. Franklin W. Smith, of Boston, was present by special invitation, to present the plans and purposes of the "Boston Board of Aid to Land Ownership."

As a result of these conferences, at a meeting held in Mr. Palmer's house, Gramercy Park, it was resolved to proceed to the organization of a society in the interest of colonization, and a committee was appointed to draft articles of association, consisting of Prof. Felix Adler, Mr. E. V. Smalley, and Rev. R. Heber Newton. This committee reported to a subsequent meeting the constitution under which the society was formally organized.

To carry on the work of the Association, an executive committee was appointed, consisting of the following gentlemen:—

Following gentlemen:—  
J. H. Rylance, D.D., Joseph Seligman, Hon. John  
Wheeler, Charles F. Deems, D.D., George B. Satter-  
lee, F. B. Thurber, Courtlandt Palmer, D.D., Will-  
iamson, Rev. R. Heber Newton, Felix Adler, Ph.D.,  
E. V. Smalley.

The Executive Committee met weekly during May, planning out the preliminary stages of the work contemplated. In the absence in Europe of Mr. Palmer, Mr. C. F. Wingate was appointed Provisional Secretary of the Board of Directors. The full officering of the Association was deferred until the fall. The Committee saw the need of obtaining the services of an efficient agent to carry on the extensive correspondence laid out, and to meet workmen and others desirous of becoming acquainted with our aims; and also of an office for both of these purposes.

At this juncture a lady whose noble deeds are well known stepped forward with a characteristic offer, through Mr. E. E. Barnum. In the name of Mrs. Elizabeth Thompson, the Executive Committee were empowered to open an office and engage a secretary for six months.

At her suggestion an office committee, consisting of Rev. R. Heber Newton, Prof. Felix Adler, Mr. E. V. Smalley, with Mr. J. K. Ingalls as Secretary, was appointed to supervise the office work. That office, No. 25 Cooper Union, is now open daily, and the work, as outlined in the article following, duly begun.

### Its Aim.

Why is this new society formed? We propose now to state as definitely as possible *what it aims to do*. That aim is in general to further in every practical way emigration of the unemployed in our cities to the country, transfer of labor from the overcrowded industrial and trading classes to agriculture; and to do this systematically and continuously. To this end a society has been formed whose work will be to study the difficulties in the way of such a distribution of labor, and to overcome those obstacles as far as possible.

### Emigration Education.

The first obstacle in the way of such migration as we advocate is the apathy or positive disinclination of those most needing this change. It might be assumed that the half-starved "wage-slave" of the city would be only too glad to become a free man on the soil, where, however hard-worked, he would at least be secure of shelter and food, and pure air for his little ones. But experience shows that there exists among those most needing this change a strong *vis inertiae* needing to be overcome by external pressure. They have few pleasurable associations with the country. They have no experience in its particular tasks. They are gregarious in proportion to their lack of education. The less there is in a man, the more he depends on his fellows. There seems to be always a chance for something to turn up in the city. Irregular work breaks down the habits of steady, hard labor, indispensable to success on the farm. The badly-fed, discouraged worker grows despondent. He loses power of initiative. Such a change looks too vague and risky. Instead of jumping at the chance to go, he who most needs to go has often to be pushed out. We propose to supply that pushing.—or perhaps we should say drawing.

We design to educate a sentiment in favor of this movement, through this paper, by meetings and lectures, hand-bills and personal intercourse. Thus we hope to start our workers thinking about this matter, satisfied that where there's a will there's a way, and that action will follow where desire becomes determination. We shall seek to foster colonization societies among workmen to study the subject and form thus the nuclei for future movements.

**More Need of Guiding a Migratory Movement  
than of Manufacturing it.**

There is less need of manufacturing a migratory movement than of guiding it. It already exists in our midst. The more enterprising of those who feel the pressure of the times are keenly alive to the advantage of getting on to the soil. They are not only thinking and talking, but acting. A steady stream is setting out from the East, South, and West. The papers give glimpses of this swelling stream. Individuals and groups are forsaking the crowded cities and settling in Georgia, Tennessee, Texas, Kansas, Minnesota. Some of these ventures turn out well. Some fail wholly. More succeed at last only after great loss of time and money and strength that might have been saved. If to-day a man in our Eastern cities determines to migrate, where is he to turn for information to guide his steps? Perhaps he has friends West or South. If so, he is apt to go to them. Otherwise, how is he to receive an answer to that question dinning in his ears, Where shall I go?

The pamphlets of land agents and railroad companies he does not trust. The reports of State agricultural commissioners are not easily accessible, and he suspects them of being colored by local enthusiasm. To migrate wisely, he needs to determine before he leaves the city what sort of a farm he wants, and to select his land with reference to the proper conditions for this specialty, inquiring into all the matters which touch his work, distance from towns, prices, wages, etc. To move safely and successfully, he needs to know every essential factor in his problem before he moves. He must do as the victorious general does,—master the situation before he acts. Where can he find the data for such knowledge? There is to-day in New York—we think we can add, in our Eastern cities—no office to which he can turn, confident that he will find there all available information for examination, and sure that he can trust its absolute disinterestedness. He must therefore make



his choice on imperfect data, and, as so constantly turns out, finds out his mistake on the spot; laboring on against hope, or selling out at a sacrifice, to drift somewhere else and try again. Hundreds go through this ruinous experience every year. That which the Bureau of Migration which received Horace Greeley's latest care set out to provide, we aim to furnish,—a central office of reliable information for the gratuitous use of the people. We are in communication with the Land Commissioners of the Western and Southern States, and shall obtain their several reports, which will be placed on file in our office. Other documents which are at all trustworthy, bearing upon special localities, will be collected and filed. These will be verified so far as possible by the private judgments of leading men in these sections. Letters of inquiry covering the points on which knowledge is desired will be addressed to such parties. Reports of the national government bearing upon the subject will be accessible in our office. Thus the most reliable data obtainable will be always open to those interested in the subject, and any one can form an intelligent judgment and take advised action. Offers of land to work on shares, and other special propositions, will come in to us, as is already the case, and, if the parties are rightly endorsed, can be examined in our office, and particular needs thus be met. Our office, No. 25 Cooper Union, is now open each afternoon and evening, where the Office Secretary can be consulted, and where documents are being accumulated.

#### Association in Agriculture.

The work already shadowed is incidental to our ultimate aim. The chief obstacles to any such movements toward agriculture as the nation's condition demands are inherent in the individualistic action prevalent among our people. Their removal can be effected by ASSOCIATION. For one hundred families to migrate each by itself, is to throw away the immense economic and social advantages that would ensue from a combination on their part. That lack of combination in making such a change, and in the life on the soil, has been the great defect of our action hitherto.

#### Economic Advantages of Associated Agriculture.

The economic advantages of associated farming need only be considered to be perceived. To go forth alone to an isolated, unopened region, with no preparation on the spot in advance of the exodus, is a formidable undertaking. To go out to a spot where the agents of a company have made all necessary preliminary provisions, is a vastly easier experiment. One hundred families can make better common terms than any one single family can do; can hold and use the necessary expensive agricultural machines in common; can enact road laws which will prevent the waste of fencing; can lay out their farms so as to have some general system of farming to mutual advantage; can purchase seeds, tools, supplies of all sorts, in wholesale; can sell their crops under one management on better terms; can, in short, utilize all the economies which make the agricultural work of communities so successful, without any of their disadvantages. This interferes with no individuality of enterprise,—each man receiving from the common economies *pro rata* to his individual labor and skill upon his own crops; while it adds all the advantages of a large estate worked by large capital and interested hands. It is no novel or untried experiment. It is the earlier system of every known race, disappearing only in comparatively modern times before the individualistic tendencies of our competitive epoch of civilization; still preserved in many parts of the world, and inevitably to be returned to in order to meet the difficulties of our present situation. In no other way can the small farmer compete with the owners of large lands in applying large capital to their "bonanza farms." These huge farms are growing in the West with dangerous rapidity. Monopolists in land as in trade are forcing cooperation on the smaller men as their only salvation.

Moreover, in such combination for common settlement, regard can be had for the necessary industries of a community. Among the hundred can be counted in the carpenter, the mason, the wheelwright, the blacksmith, etc., so that in dull times for agricultural labor the indispensable works of repair and supply can be carried on to the still further advantage of the community, and the embryo community commence the differentiation of its parts from the very beginning.

#### Social Advantages of Associated Agriculture.

There are social drawbacks in farming as carried on in our purely individualistic system which lie near the ground of its unpopularity, and which are to be corrected by association. Our farmers live isolated lives, each family in the centre of its fields, shut off by acres, impassable part of the year from the nearest neighbors. The village is not so located as to afford a real centre for social life. From the lack of this social life, the young people leave the homestead and flock to the cities. As a poor soul said who was sent from New York to the country and turned up again in the old quarters after a few months,—"People are more companionable than stumps." The French village is largely a real social centre. The small farmers live close together, and go out to their daily work on their farms, meeting together with their families in the evening. The Mennonites lay out a central village, the lots having narrow frontage on the street, where the house stand, and widening in the rear. East Hampton, Long Island, presents this same feature, dating from its settlement in 1640; and it is occupied to day chiefly by the very families which settled it two hundred and forty years ago! A village laid out in concentric circles, the larger farms on the outer circle, and so narrowing in toward the shops in the central circle, the avenues cutting the

circles from centre to circumference like the spokes of a wheel, meets the conditions for social nearness, while allowing wide latitude in size of lots. In some such way the necessity for nearness as the condition for social life must be met, if farming is to be popular. Such associated settlements, moreover, can have the inestimable advantage of systematically laying out the township and securing every condition of well-being. Sanitary science can plan its drainage and make malaria a non-resident. As we ordinarily grow our towns at hap-hazard, there is no uniform system of drainage, and one man's outlay may be wholly neutralized by another man's neglect. Moral science can plan the foundation of the new community so that the after-structure shall follow the lines of purity and temperance. The terms of every land sale can esop the introduction of the worst institutions of our older towns, with their temptations to youth. The tavern, the gambling-den, the brothel, can be prevented from finding a footing. The laws can be so ordered that the early generations of the community shall be trained to habits which shall enact the still stronger unwritten law against the social vices. Thus our New England ancestors stamped on their villages the character which endures in many an uncorrupted community still. Religion's best work for the future is in providing the right social conditions for the magnificent empire which is to rise upon our waste places. The saving effected by the economic advantages of association will alone build and support a thorough school system, the kindergarten for the village little ones, and the common school for the elder children, wherein a true industrial training shall be combined with general education. In the laying out of such a settlement, aesthetics can be considered without perceptible cost, and the future village be made beautiful as well as thrifty, feeding the imagination as well as the purse. Beauty is as cheap as ugliness. It only costs thought. Give Nature a trellis or plan on which to run out her richness, and every village may become picturesque, every road lovely in embowering shade. Our farmers need not be soul-starved, as too commonly now, amid useful ugliness.

#### Co-operative Colonization not Communism.

The economic and social disadvantages of country life, as we now know them, are to be overcome by association. The colony is the true type of settlement,—the strength which comes by union. The colony is our objective point,—the colony, with the maximum of associated life consistent with the sacredness of the family and the force of individuality. The sacredness of the individual family, the cornerstone of our civilization, must lie below any plans of associated life; to be irreverently touched by no theorists. Temporary barracks, a simple sort of family hotel, may be a provisional necessity. Co-operative housekeeping may, in such an associated community, and doubtless will, open to our hard-worked American housekeepers great economies in money and labor. But each family is ultimately to rear its own homestead, near enough to each other to allow the advantages of associated life as indicated.

The force of individuality, the actual motivity of our present epoch of civilization, is not to be sacrificed to theory, however noble. Each man must work towards the ownership of his own house and land. But to get that most cheaply, and to put most that makes life worth living into its value when secured, he will combine with others intent on the same goal. There should be association for ownership, individuality in ownership. Marriage and property, the corner-stones of our present order, must be conserved. But each must have its rightful conditions supplied. Childhood and youth must have the environment for a healthful, happy, honorable life provided beforehand. Property must have in advance the limitation thrown around it which will prevent the evil developments, economic and social, which curse our older communities.

Association affords these conditions,—supplements individuality, lifts it to higher and purer life. Co-operation, not communism, is our aim. We do not dream of an ideal society. We labor for a possible improvement of the actual. We would build a community of private homes and a commonwealth of private possessions. Our colonies will plant the American township with its original associative action developed as there is clearly room.

The political features of the original cannot easily be improved. The economic and social elements allow of considerable advance. That development we would foster, bringing all the light of our advanced knowledge to bear on this end. Our colonization, therefore, will be co-operative.

#### Co-operation the Capital for Colonization.

Co-operation furnishes the principle by which to start colonization, as well as to carry it on. Here and there a wealthy man may plant a colony, and we hope to persuade public-spirited men of means to this sagacious philanthropy. The suffering workers in our crowded cities need not await the slow action of capitalists. They can create their own capital by co-operation. A hundred families can unite their small savings, each family taking a share in a co-operative colonization company. That which is lacking can easily be obtained if there is character and intelligence enough to obtain credit. Loans secured by first mortgages on the land will not be wanting for such an enterprise. A large amount of Eastern capital is now invested in mortgages on Western real estate. Cities are built on bonds. Such a colony's bonds will rate as high as the mushroom cities which are underlaid with paper. We shall urge upon workingmen this solution to the problem of making new homes for themselves where life may smile again with hope. Self-help is the best cure for the wrongs of our workers.

#### Charity's Chance in Co-operative Colonization.

We propose to lay before our men of means the philanthropic and financial inducements to promote such colonization as we have sketched. A colony such as we have outlined is certainly the best form charity can take. It takes a hundred families from want and wretchedness, and places them where health and comfort may be won. It surrounds one hundred families with the conditions under which their children may grow up innocent, intelligent, industrious. It counts off from prospective pauperism one hundred families, and makes of them, instead of burdens to society, wealth-producers. It lays the foundation for a community whose action shall help the health of the nation. We don't think we are enthusiastic in believing that we shall be able to convince public-spirited citizens that in this planting of wisely-ordered colonies, whereto shall be drafted the idle and discontented and burdensome of our cities, lies the secret of safety for society, and to persuade the philanthropic that herein is the most beneficent charity that can bless the suffering poor of our crowded centres.

The Old-World difficulties are coming upon us. The Old-World remedies must come in with them. Charity will have to study the relief colonization has always presented. Every crowded civilization has relieved itself thus. In the Old World, the State has organized and engineered colonization schemes, legislating land for the idle poor as the only safety-valve for the crowded cities. Voluntary action with us may take the place of State action. Again, co-operation furnishes capital the chance for this wisest charity, and the joint stock company can do what the government did of old.

#### Capital's Chance in Co-operative Colonization.

The colony such as outlined offers an investment whose security capital will not be slow to appreciate when rightly presented. Land has always been held the safest form of investment, when not a fancy speculation. Nothing is securer than a first mortgage on real estate, carefully placed. It is a claim prior to all obligations. The land cannot be made away with. It cannot explode, collapse, or default. It is always there. Select the land wisely, place upon it at once a body of picked men interested in its speedy and complete development, putting their own all into its culture, and capital is secured as no ordinary enterprise can make it. Its principal cannot be touched. Its interest is made certain by the fact that workers are industrial partners, receiving no wages, depending on the yield to pay themselves. The success of the colony returns the investment, after due interest, in a few years. Its failure leaves in the hands of the capitalists the original land plus all the labor that has been bestowed by the unfortunate colonists upon it. We are satisfied that when capitalists are convinced that the land has been intelligently selected, and the colonists carefully chosen, they will be ready to subscribe to such enterprises. That care in locating the site and picking the material for our colonies we propose to provide. Thus we expect to secure the capital for our colonies. The management of these joint stock colony companies will differ according to the plan of the organization. A colony in which the colonists form their own capital will, of course, have the whole management in their own hands. A joint stock company, the shares of which are held by capitalists in New York, can take various degrees of management, according to the circumstances of the enterprise. They may buy the land, plan the settlement, lay out roads, erect temporary structures for the colonists, provide the necessary arrangements for the provisional stages of the undertaking, and each colonist buy from the company on easy terms, subject to the general stipulations of the settlement; the colony being wholly self-regulating from the start, as in ordinary settlements, only with the inestimable advantage of wise foundation and uniform plan in the settlement. Or, at the other extreme, the capitalist company can manage the colony very much as an ordinary joint stock company would work any agricultural estate,—having a resident manager in the settlement, the whole farming operations being carried on under one head, the colonists being "hands" temporarily, only receiving instead of wages all the profits accruing to the enterprise, after the payment of interest to the capitalists, divisible each man *pro rata* to the returns of his individual labor on his own lot; each man thus coming into possession of his own homestead after a few years, according to the industry and skill he displays; the local administration of affairs passing into the hands of the colony as a certain number of its settlers become independent land-owners.

The class of men composing the colony, and the industrial character of the settlement, would determine the degree in which one or the other of these systems would be adopted. The more intelligent and self-helpful the class of colonists, the less direction would be necessary. But in any system, the general shaping of the features of the settlement would be determined by the minds planning it, with the co-operation of the intending settlers as far as practicable. The co-operative spirit will run through the whole enterprise, and seek the utmost development possible. Colonists will be always encouraged to take stock in the enterprise, even when the capital is furnished by a company in the city. One proviso will be rigidly enforced in any company gotten up by our Association which will ensure its not becoming or even seeming a land speculation: Capital will have its return definitely fixed, beyond which it cannot go. If the land of the settlement be sold in the outset to individual settlers, it will be at fixed prices, at fixed rates of interest where mortgages are taken, in small farms, to separate buyers, with stipulations of immediate improvement; so that neither the company starting the colony nor the early colonists can go into the scheme for speculative purposes. If the



capitalist company hold the bonds of the colony as a whole, it will be at a fixed rate of interest. Our scheme shall not be suspected of any fancy character. The details of management need not be considered in advance. They present no special difficulty.

#### Our Permanent Action.

Our Association is committed to no pet scheme. It has no hobbies. If it prospers according to our hopes, we will try different plans in years to come. We hope within the year to be in readiness to launch our first colony. During the summer our society will be working in each of the preliminary directions, preparing the data from which to select the location for our initial experiment, and, by personal intercourse on the part of our Office Secretary, as well as by correspondence with those thinking of colonizing, preparing the material from which to select our first colonists. At the same time, we are on the lookout for the proper person to act as manager of the colony, requisite in any scheme provisionally, and are digesting the details of organization.

In the autumn, we expect to lay before our men of means the plans for a cooperative colony company in the form of a joint stock association; and we hope during the winter or early in the spring, according as we move South or West, to start forth our first-born. Should this experiment prosper we shall follow it with others in successive years; each having probably some special feature of its own; each colony being under the management of its own association. Our own Association, according to its full name, "The Cooperative Colony Aid Association," reserves to itself the rôle of foster-fatherhood. With the launching into life of one bantling, it can take a new charge upon its hands. We can thus make the planting of colonies a permanent work. Our hope is to accomplish a species of philanthropic plumbing, and fashion a permanent escape-pipe for the overflow of our crowded centres, through which their stagnating accumulations of human energy may pour out over our waste places, sweetening into purity as they spread upon the earth, and fertilizing it till the desert shall rejoice and blossom as the rose. There is a chronic choking of the crowded centres of civilization in our competitive civilization. No spasmodic action of relief can meet the case. The social structure needs the construction of a permanent provision for draining off the surplus supply of labor. The social mechanism needs an ever-acting arrangement for saving the human waste thrown down, and converting it into self-supporting, wealth-producing lives. It is a great aim. Difficulties are plentiful. We are not blind to them. Our eyes are upon the past with its successes and failures. Of failures there are abundance,—enough to prevent any rash confidence. But there is in nearly every instance some discoverable error which can be avoided. Accidental mistakes need not prejudice the idea. Colonization is no experiment. In some form, it is the world-old method of relieving over-population. Its history is full of magnificent successes as well as deplorable failures. Our own country is the living example of successful colonization. We have but to follow the track of historical experiments to discover the shoals on which colonies have been wrecked, and the channels of action wherein there is safety for new voyages. We shall study carefully before we move. When we move we shall move, not in the direction of our intuitions, laying our course by *a priori* notions of what the world ought to be, but by actual observation of what it is, as laid down by the pathway of our predecessors. We don't feel that we have ventured upon any utopian scheme. What has been done can be done again. What all the world has done our nineteenth century can do. What has been done hastily, crudely, theoretically, and failed, can be done carefully, thoroughly, practically, and succeed. Now, as heretofore, round one successful example, imitators will spring up. If we thrive, other cities will form local colonization aid societies or enter into alliance with our Association, which by its constitution is tied to no local action, and may grow into a central national society, with branches in the different cities. Our full aim is to make CO-OPERATIVE COLONIZATION an integral part of our social system.—*The Worker*.

#### TO THE CAPITALISTS.

BY FELIX ADLER.

What is everybody's business is always to some extent nobody's business. That the condition of a large number of the working people is far more wretched than it need be, every intelligent person knows. The wonder is, that we bear so patiently the ills of these fellow human-beings. To declaim against selfishness, however, is the merest waste of words. Much the wiser course it were to move right on in the direction of practical philanthropy, and to trust to the force of good example for support and imitation. After all, it is not so much hard-heartedness as a sort of moral laziness that prevents changes for the public good from being undertaken.

There are some persons in New York who are now determined to make an effort to lighten somewhat the distress of the laboring class, and who believe that colonization is the immediate step to be taken to this end. In the face of many serious difficulties, they propose to put their shoulders to the wheel, and invite and urge the men of means in the community to lend their active assistance to the movement.

The following reasons suggest themselves why capitalists should take an earnest interest in colonization:—

1. The surplus laborers while remaining in the cities are idle consumers, but if transplanted to the country they might become active producers. Here they diminish the wealth of the nation; there they might add to it.

2. The evil of a periodical glut of the labor market calls for special attention, because it is not a temporary one. It is likely to continue so long as the present industrial system lasts. For a permanent evil, there must be a permanent remedy. Colonization offers such a remedy.

3. The rich man is the steward of the wealth he holds. The suffering of the poor is appalling. In vain we give, and give largely; for we do not help. Wherever we probe the surface of poverty, we come upon want of employment as the underlying cause. For charity's sake, therefore, we must resort to colonization.

4. The Colonization Movement is of immense present importance, because, apart from what it may directly accomplish, it will be a sign of real sympathy on the part of the capitalists with the working people. I do not think that the sober workmen and workingwomen of this country favor revolution. I am convinced that their spirit is law-abiding. But we must not tax their patience too greatly. Indifference on the part of the rich is a crime. It breeds a rebellious despair in the hearts of the poor. If it is sadly true that any change for the better in their lot must be slow, let us at least show to the sufferers that we honestly desire the change, and are seriously intent on finding the ways and means to bring it about. The Colonization Movement will conciliate, and that is perhaps the greatest service it can now render.—*The Worker*.

#### SOCIALISM.

MR. FLORIAN PAUL OUTLINES THE PURPOSES OF THE SOCIAL DEMOCRATS.—PRINCE BISMARCK'S POLICY SHARPLY CRITICIZED.

A large and intelligent audience met in the Turn Halle last evening to hear Mr. Florian Paul, a social democrat, whom the German government drove out of Berlin, speak on socialism. Mr. Paul opened his remarks, which were delivered in German, by saying: Most of you know who I am. I have had the honor of being treated as an enemy of our fatherland. If I speak somewhat sharply of Germany, you will forgive me, for I have seen her dark side. I am a workman, not a soft-handed and smooth-tongued agitator, and speak accordingly.

I need not remind you that the condition of German workmen is no better than it was before the revolution of 1848. The war against Denmark, the war against Austria, and the war against France, all brought success to Prussia. What was the consequence? The nation fell down and worshipped Bismarck, but the people had to pay the cost of the wars. When this mighty Bismarck met with opposition, he threatened to withdraw, and not a man dared to say, "You can go." Had I, a common weaver, been there, I would have said, "If Bismarck had never been born into this world, the world would have gone on, and the world can get on without him now." All Germans, all friends of Germany, rejoiced at the issue of the war of 1870; but now who can deny that it was a loss to Germany and a gain to France? What did Germany gain? She went up one step in the political world and became an empire. That was all. Hundreds of German brothers shed their blood on French battle-fields, that the land which now treads them under foot and draws her strength from their labor might be called an empire. At this time, the Ultramontanes, while protesting against Bismarck's policy, kept within the law. What did he do? He went before the Reichstag, and said you must make a special law; and they did it. Then the social democrats troubled him. A new Reichstag was called. The social-democratic party was prevented from holding meetings; their ballots were confiscated, and returned to them only after the election was over. Under such circumstances, a Reichstag was elected which gave this almighty minister power to cast out his enemies. Is he a great statesman who knows how to annex lands, but knows not how to raise the people he has annexed? Do we not all know that France is socially better off than Germany to-day? [Applause.] What shall I say of a statesman who gives the provinces which he holds by force alone [applause] less freedom than they had before?

But I come to the principles of socialism; for, be it noted, social democracy is based on principles, not on force of arms. What do our opponents say? They say, first, that we do not want to work: we only want to divide. [Laughter.] Is this true? No. The right of property we will not disturb; we only attack the methods by which property is acquired; we believe in "common work for the common good." It seems to some of the upper ten thousand that this is something new. Not so new, after all. Paul said: "He who will not work shall not eat." We say: "He who will not help the community should not live by it." Fichte said: "Every man has a right to property, provided it be property with which he can subject no one else."

The humanists, then, are on our side. Our opponents are the real "dividers"; they would share the results of our labors, but lift no finger to the work themselves. They say we want anarchy. We want the foundations of the State undisturbed, but we want the rubbish that has accumulated cast off. We want no State which shall be simply an "insurance company for the rich"; we want no State where one man is rich enough to bribe and another is poor enough to be bribed. They say we are all atheists; that we would do away with religion. No; to us religion is a private matter; a man may believe in a God with three hands or in a God with one eye; if he is in sympathy with our political principles we welcome him. It is true that a majority of our party tend toward freethinking rather than toward fanaticism. What can we do when we see the various sects each with a God of its own, and each trying to over-

throw the gods of all the others? Christianity in its essence we do not oppose, but churchcraft and priestcraft have changed it, and them we do oppose. The common love that Jesus taught is lost sight of in the hate of the sects. Our religion is freedom, equality, and brotherhood. "Who says he loves God and yet hateth his brother is a liar."

What we want is the real, true religion of humanity; the Catholic Church should have said: "These social democrats want a real brotherly love; let us help them." Instead of that she casts us out. We want no religion that wastes its time in discussing just what kind of fire burns in hell; we want a religion that sees in every man a brother. We want direct income-taxes; we want protection for workmen in factories; we want restrictions put upon the labor of women and children; we want an eight-hour law. [Applause.] The speaker then illustrated the working of such a law, and closed by saying, "If the workmen had time at their disposal, they could so raise themselves that they could help bring nearer the time when brotherly love shall rule. It is time to free ourselves from the chains that have bound us for so many centuries." The speaker was often interrupted by applause, and seemed to have the full sympathy of his audience.—*Boston Herald*, July 8.

#### REFORMATORY SCHOOLS.

Occasional troubles at reformatory and correctional institutions like our House of Refuge invite study of methods of discipline. Both in this country and abroad, experience has shown that the best results are attained by schools in the country, where agricultural labor furnishes employment in the open air, and the distance from city life and temptations secures immunity from the risks that require seclusion. The school that is now almost universally recognized and accepted as the type and model is that at Mettray, near Tours, in France; and the story of its growth and its results is well worth studying. Thirty years ago two Frenchmen, M. de Metz, a judge, who had made a tour of inspection of reform schools for boys, and M. de Courtelles, an officer of the army, gave up their positions and determined to devote themselves to the work of establishing a reform school that should really answer to its name.

De Metz had seen, near Hamburg, in Germany, the school established by Pastor Wichern, where the plan of collecting the boys into families of a dozen was in successful operation. This he made the basis of his new school, and from that day to this it has continued to work successfully. The school now numbers eight hundred boys, and these are all gathered into families of forty each, with its head and two "elder brothers," chosen by the boys themselves from among their own number. Then de Metz put in operation a thorough system of supervision over the boys after they leave the school, and every boy is free to come back to it, to spend Sundays with his old family, to be taken care of if he is sick, and to find shelter and employment until a place can be had where he can support himself.

Thirty-nine hundred boys have passed through Mettray, and over seventy-five thousand dollars have been spent in caring for these boys in late years; and thus, between the family spirit that is established at the school, and the family tie that is maintained afterward, the proportion of recidivists for second offences has been reduced to four per cent. from the old standard of seventy-five per cent. Now the number of boys that go out of Mettray with a good character is large enough to make quite an important contribution to the labor market of the neighborhood, and, as more than two-thirds of them are farmers, they find employment and good wages when others are idle. The very fact that their early youth was neglected and perverted makes it the more gratifying that the training at Mettray sends them out into the world good and useful men. That this is well done, is largely due to the fact that their care and education are entrusted to men of culture, who have determined, in the spirit of the founders, to devote themselves to this work in earnest.

At the very outset, for a year before a single boy was received at Mettray, there was a training school for the teachers and superintendents; and that school is still in active, useful operation, while the present superintendent is one of the first class that thus was fitted for the work which has occupied his whole lifetime. These officers receive a hundred and twenty-five dollars a year, and their reward, apart from the consciousness of the excellence of the work they are employed in, is largely found in being selected to establish and manage similar institutions elsewhere; and reform schools on the type of that of Mettray now exist throughout Europe as well as in this country. These have all been established upon the plan of Mettray, with no walls to keep the boys in, with no gates to shut them up, all roads open. There has been a single escape from Mettray since the establishment of the school in 1839, and even in the last ten years the attempts to escape have diminished from two and one-half per cent. to one and one-half, while in other reform schools in France nearly one-half of the escapes have been successful, in spite of walls and gates; in short, the lesson taught is that the boy who comes from the worst haunts of Paris, or the vicious purlieus of other French towns, learns that safety and happiness are found at Mettray. The average stay there is a little over two years; yet in that time the boys who come there steeped in ignorance, and in many cases in vice, have been put in the way of getting a fair elementary education, and one-third were returned to their families as repentant, or discharged honorably, carrying with them the substantial reward of their good conduct in money earned by work and as prizes. Music, gymnastics, military drill, training in the use of fire-engines, in addition to farm work, and such trades as



are incidental to a population of eight hundred boys and their teachers and care-takers are taught, in addition to elementary instruction. The mortality among these boys, coming in all sorts of unwholesome conditions, was a half per cent. in 1876, a quarter per cent. in 1875; and this speaks of itself in the highest praise of the sanitary excellence of Mettray and its hygienic management. Towards its support the government gives about one-half the very moderate cost at so much per day for each boy,—about ninety dollars a year is the total,—and the balance is made up by the earnings of the institution from the wages of the boys, from the sale of the crops grown on its own property, and from the income derived from endowments, subscriptions, and gifts. Many of its buildings bear the names of cities and towns, of corporations and individuals, that have contributed to build them.

Mettray provides rewards, in a class of honor, in appointments of the boys as assistants, in rewards in money and in kind, and in distinction to the "family" that does best; but it also has a long list of punishments, prominent among them solitary confinement in a dark or a light cell, with bread and water, near enough, however, to the chapel to take part in all religious services. Then there is a regular scale of other penalties,—the boy is either reprimanded in private or in public, prohibited from play, confined to close quarters, deprived of all honors, degraded from the class of honor, sent to a cell, and finally to a dungeon, for persistent rebellious conduct; or, in case of a total failure of any improvement, committed to a prison. The boys sent to solitary confinement are, however, set to work every day, either at cutting wood or breaking stones, so as to have sufficient exercise; and frequent visits from the officers, with the means of reading and writing, enable them to keep their minds active. The example of such a school as Mettray may well be taken to heart by those who have to do with the same class here,—the bad boys, who are thus taken in hand and saved from the consequences of utter neglect, or, even worse, the evil influences of a vicious or criminal home. It is proved that, by subdivision into small groups, family ties may be revived or even created; and by making the reform school a refuge for the boy who has gone out of it into the world, its wholesome influence still shields and protects him. To secure its great advantages, the same conditions must exist; and these are mainly the excellent character and thorough training of the officers, the selection of a good site in the country, where there will be plenty of open-air farm-work for the boys and a fair demand for the labor of those who have left, and, above all, a steadfast perseverance in a sound system of discipline, including both rewards and punishments in due proportion, serving both as examples and as a warning alike to good and bad.—*Philadelphia Ledger*, June 27.

#### NERVOUS DEBILITY.

One cannot take up a newspaper without being confronted with an advertisement of some cure or palliation for nervous debility. The malady seems to be as prevalent in the Northern States, at least, as catarrh or consumption or skin diseases. A writer in a recent number of the *Atlantic* finds a prime cause of this universal complaint in the dryness of our American climate, and in the sudden and constant electrical changes of the atmosphere consequent upon this dryness. This view is unintentionally perhaps confirmed by another writer in the last issue of the same monthly in an article entitled "English Skies," which are far less stimulating, far more tranquillizing, than our American skies.

However this may be, our habits of living do not tend toward neutralizing whatever over-stimulating influences our climate exerts upon us. On the contrary, we call to their aid whatever power there is in tea, coffee, alcohol, social excitement, competition, fashion, and wealth to spur us on to still greater and greater exertion. In our large cities men and women are beginning to find that there is a limit to exertion, that vacations are a necessity. But in rural districts these are unknown. The farmer's wife knows nothing about a vacation. She plods steadily and wearily on from June till June again. The farmer himself is content to wear out in the rut, so he can pay off the mortgage or add more acres to his farm. So with the mechanic and the merchant's wife. To add to the hoard laid by for a rainy day, to dress as smartly as their neighbors, to get a new piece of furniture, they forego holidays and vacations. And there are multitudes who wear themselves out in struggling against the tide of adversity which bears them away in spite of all their efforts. In one form or another the search for the Philosopher's Stone, the Elixir of Life, the Fountain of Perpetual Youth, continues through the ages. There are those now who really think that there is or may be something one can "take" which will restore the tissue of wasted nerve, which will bring back brain power, which will give again the health that has been squandered by over-exertion, by going without sleep, by indulgence in stimulants, by excesses of various sorts, by continuous violation of hygienic laws. But there is no such thing. Wasted health is like wasted time—irrecoverable. We may build on what is left, but what is gone is gone forever.

Now if our climate makes us peculiarly nervous and sensitive we should certainly counteract this tendency by every means in our power; we should cultivate whatever will make us less sensitive, less nervous; we should avoid stimulants and excitements, and conserve by every means within our reach our nervous power. There are various ways in which we may do this. Early, regular, sufficient sleep, abundance of plain, nutritious, and well-cooked food, avoidance of all stimulating beverages, proper adjust-

ment of the clothing to changes in temperature and moisture, habitual indulgence in simple but satisfying pleasures, avoidance of close, hot rooms at all seasons of the year,—these are some of the requisites that make health sure to the well, and restore it or build it up again in those who are sick. These conditions are unfortunately not within the reach of all, but they may be secured by a great many who suffer from the want of them now when their importance is fully understood and recognized.—*New York Tribune*, June 25.

#### CHRISTIANITY AND JUDAISM.

On a recent Saturday Rabbi Sal, of Har Sinai Synagogue, Baltimore, delivered a peculiar sermon, an outline of which, with comments, appears in the *Episcopal Methodist* of that city. The rabbi advocated the theory of development in religion as well as in Nature, and insisted on the doctrine of the "survival of the fittest." Overleaping all the barriers of Jewish exclusivism, and overleaping himself, he became liberal even to the broadest latitudinarianism. So accommodating was his humor that he ignored the claims of any particular religion to peculiar sacredness, insisting that the only tolerant religion was not that intended for all humanity, but that which adapted itself to different phases of thought and different stages of human progress. He held that men ought to be allowed to suit themselves as to their religious belief; that what met the demands of one age and people would be wholly unsuited to another. He even went so far as to recognize Christianity as an advance upon Judaism. Laying violent hands upon the very ark itself, containing the Book of the Law, he spoke of the Jewish system as effete and dying out when the new religion supplanted it. But he thought that Christianity had about had its day and was not exactly up to the present era of advanced thought. The *Episcopal Methodist* says there were intimations in his discourse that the Rabbi believes in what Carlyle terms "the gospel of dirt," and that he is evidently disposed to deify the forces of Nature and do away with the providence if not the very nature of God. For instance, he is reported as saying: "With the enlightenment we have received the last four centuries, modern reason cannot admit the idea of omnipotence towering above Nature and bound by no law of Nature. This is not only true of those who cannot conceive of God after the analogy of human self-consciousness, and hence deny Him personality and finite restricting attributes, but also of those who do admit the analogy." No materialist could ask a greater concession than this. It is a lamentable indication of the extent to which the modern Hebrew has wandered from the faith of his fathers. In rejecting the teachings of his own Scriptures concerning the Messiah he has well-nigh abandoned all forms of religious belief.—*New York Herald*, June 30.

#### SCENES IN THE DAILY LIFE OF A ST. PETERSBURGER.

SCENE, St. Petersburg.  
Janitor.—I can't stand this any longer, sir. I don't mind doing the duties ordinarily expected of one in my position, but I cannot be on the watch all the twenty-four hours to see that the Nihilists don't stick revolutionary posters on the front wall. I have gone eleven nights without sleep now.  
Proprietor.—But, my poor Ivan Ivanovitch, I did not make the law which all owners of houses are obliged to obey, providing for a fine of five hundred roubles if a placard is posted up on the premises, and imprisonment if the offence is repeated. Here, drink this coffee: it will keep you awake. To-night I will go on watch, and you can get a good sleep.  
Jan.—Thanks, my good master. Your noble consideration lends me new strength.  
(An hour later the janitor comes in to breakfast.)  
Prop.—Great Todleben (a popular Russian exclamation, much like our own "Great Scott")! Where have you been? Why, man, there is a revolutionary placard on your back!  
Jan.—Is there! I suppose I must have closed my eyes for a minute or two. They have a keen eye for business, those Nihilists. Let's tear it up.  
Prop.—No; don't tear it up, because some of the fragments might be found and we might be sent to Siberia. Burn it up, coat and all; I'll give you a new one. Now, go back to your post, and for the love of heaven do not doze a wink.  
(The janitor returns. The proprietor watches him from the window, and whenever he returns shouts: "Now, then, Ivan Ivanovitch, keep awake!" In the course of the long, long weary day the police arrive.)  
Official.—We have come to search the premises.  
Prop.—But, Count, I belong to no association. I am merely a peaceful citizen, who passes his days and nights watching to see that his watchman doesn't fall asleep.  
Of.—I have Gen. Gourko's orders to enter your house and see that you have no concealed arms.  
Prop.—All I have is an old shot-gun without lock, stock, or barrel.  
Of.—The Nihilists could easily furnish you those. Your shot-gun is confiscated, and you may thank your lucky stars that you get off so easily. What's in that drawer?  
Prop.—Knives.  
Of.—Knives! I confiscate them.  
Prop.—But, Prince, they are table-knives, and to-night I give a dinner-party; my daughter is engaged to be married, and this is to celebrate her betrothal.  
Of.—You must eat with your fingers,—that's all.  
Prop.—But, Grand Duke, how are we to carve the fowl?  
Of.—Tear 'em in pieces or bite out chunks; it'll all be in the family. Where's your bedroom?  
Prop.—Here, your Imperial Excellency; and if

you find any deadly weapon in it I want to be sent to Siberia.

Of.—I might send you there if it were worth the trouble, for here is a razor which in the practised hands of a desperate man might be used to slay the whole imperial family. I will confiscate the razor.

(The family dinner, though, takes place under disadvantages, and the unhappy man forgets all the trials and troubles of the day. At the dessert, just as he is about to propose the health of the soon-to-be-bedded pair, he receives a note couched in these terms):—

You are a traitor. You have to-day given up to the tyrants the arms in your possession. You have therefore been doomed to death by

The Executive Committee

(Per TOMSKI COLINSOVITCH).

Prop. (tearing his hair)—There! That's all that was lacking to make it complete. Read that.

His Future Son-in-law.—You are wrong, sir; there is a good deal to be said on both sides.

Prop.—Wrong, was I? Perhaps you are a Nihilist (with bitter sarcasm)?

His Future Son-in-law.—I have the honor to be the chief of Section 217, and I do not care who knows it.

His Daughter.—Yes, pa, and that is why I lo-ho-hove him. (Casts herself into her lover's arms.)

Prop.—Merciful heavens! Are you a Nihilist, too, Paulovna?

His Daughter.—Yes, pa; and so are my sisters and my cousins and my aunts.

All of the Guests.—And so are we, all of us.

Prop.—I will denounce you to the authorities. Call the police!

His Future Son-in-law.—If you utter one word I will fire this train and blow up the house, which we had mined as a precaution lest the police should make a descent on us while we were at dinner.

Prop.—And here I have been passing my days and nights keeping watch on my janitor.

Omnes.—Your janitor! Ho! ho! Look out of the window and see what your janitor is doing.

Prop.—May I be knouted and sent to Siberia if my janitor isn't covering the whole front of the house with four-sheet revolutionary posters. [Faints].—*New York World*, translation from the French.

PRESIDENT ELIOT, in his recent commencement address at Smith College, laid much stress upon the importance of an English education. He said: "I may as well abruptly avow, as the result of my reading and observation in the matter of education, that I recognize but one mental acquisition as an essential part of the education of a lady or gentleman,—namely, an accurate and refined use of the mother-tongue. Greek, Latin, French, German, mathematics, natural and physical science, metaphysics, history, and aesthetics are all profitable and delightful, both as training and as acquisitions, to him who studies them with intelligence and love; but not one of them has the least claim to be called an acquisition essential to a liberal education or an essential part of a sound training."

#### Poetry.

[FOR THE INDEX.]

#### INNOVATION.

What is this thing ye fear  
To yet behold?  
A beast, a somewhat blear,  
Hateful, untold?  
Why shrink the days to come  
More than those fled?  
Why cry thy grief, the sum  
Of hope made dead?  
The doubt uncertain lies  
Upon all hearts;  
Love hopes where hate denies  
Or weakness starts.  
The fixed hand of the past  
Points on: Oh, heed  
As mariners hold fast  
The chart they need!  
The past hath made the glass  
The present keeps:  
Through it we look alas!  
To future deeps  
Dim as half-night; unwise,  
The soul doth seek  
To see with futile eyes,  
Through power weak.  
Oh, restless be of—doubt,  
Yet lose thy fear!  
For truth ventures not out  
With cowards near!

HORACE L. TRAUDEL.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

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H. O. Hall, \$3; J. E. Larimer, \$3.20; E. W. Gunn, \$3.25; J. W. Halliday, \$1.50; Thos. Dugan, \$3.50; Jno. Alexander, \$2.20; Thos. Corner, \$3.20; Miss H. S. Wars, \$3.20; Lewis G. Jones, \$3.25; W. E. Darling, 3.20; S. Harrington, \$3.20; Clark Braden, \$3.65; Mrs. L. F. Johnson, \$2; Dr. Jos. Robbins, \$6.40; Miss S. W. Rathbone, \$4.40; J. C. Fargo, \$2; Dr. Julius Sachs, \$3.20; Dr. Aug. Huber, \$3.20; Mrs. B. Crosby, \$3.20; Dr. M. L. Cummings, \$3; W. L. Taylor, \$3.20; F. H. Cabot, 50 cents; O. A. Farwell, \$3.20; Benj. P. Birdsall, \$3.20; W. Townsend, 25 cents.



# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

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## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual National Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social National Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.  
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.  
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; (i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

June 3, 1879.

F. E. ABBOT.

### ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION.

The Report of the Proceedings of the late Annual Meeting of the Free Religious Association, printed in pamphlet form, is now ready. It contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, thirty cents; packages of five or more, twenty cents each. To be obtained at the office of the Free Religious Association, 231 Washington Street, Boston; also at A. Williams & Co.'s bookstore.

WM. J. POTTER, Sec'y.

### THE AID OF THE TYPES.

In these days of the printing press and popular literature, every great cause or public reformation that would advance must avail itself of these agencies for its propagation. It is especially important it should have a periodical or journal that may afford a record of current events which sustain a relation to it, a medium for the communication and interchange of views among those of its fellowship, and of intelligence and exposition in regard to its principles. It has been the aim of THE INDEX to supply, according to the abilities and means at its command, such a desideratum to rationalists, as indeed it is to be presumed has been the case, in their respective ways, of all the freethought journals. But all of them, in certain respects, are unable to cope with their leading secular and church contemporaries. All of them present sad illustrations of the doctrine of a "struggle for existence," with much uncertainty as to its consequent outcome, "the survival of the fittest." There are none of them, lamentable and humiliating as is the confession, that lead more than a precarious existence. There are various reasons for this. One of them, perhaps the principal one, results from the fact that there are few radicals, comparatively, who have a deep sense of obligation to contribute to the pecuniary support of these auxiliaries for the propagation of their convictions. Hence our radical journals are hampered and crippled for want of money to make them what else they might be. There is no scarcity of able, learned, and accomplished expositors of liberalism. The profoundest thinkers and leaders in science, philosophy, and literature of the age are on its side. But all of them have their bread to earn, and are therefore compelled to resort to those channels of communication with the public which offer the best mediums for making their genius and ideas effective and the largest assurance in respect to remuneration. As a consequence of this, owing to the impoverishment of rationalistic journals, a very large number of the most gifted liberal writers of the day are absorbed by the secular or religious press. Both of these, understanding well the drift of the intelligence of the time, sagaciously adapt their columns to these tendencies. Hence it is not uncommon in our secular journals, as well as the religious ones, to read from time to time, if not even in the same issue, articles from wholly opposite poles of thought and view. Of course, this is not without its compensation to the rationalistic cause, since it is thus necessarily advanced, though it may not be under its own name, or in so straightforward or consistent a manner. Of those upon whom our liberal journals are forced to depend for writers, if we count out the editors there is probably scarcely a single instance in which those who contribute to their columns are not regularly engaged in other pursuits. What they do in this way is purely from their love of the cause, often at great sacrifice,—the expense of overburdening energies which are severely taxed already, and without compensation. This circumstance, which is not peculiar to purely rationalistic journals, but also to reformatory ones in general, of all descriptions, is attended with serious drawbacks and difficulties which the liberal public cannot fully realize or appreciate. Of those who, under the influence of an impulse of transient enthusiasm, excitement, or a deliberate sense of duty, pledge themselves to such assistance, very few continue in this kind of well-doing to the end. It is very natural. Their customary occupations make nearly or quite all the demand upon them they can respond to. We are all disposed to shrink from burdens from which we can conscientiously escape. Some one else, they think, will do the work

even if they fail; or the cause will survive the delinquency at least, and hence the claim is ere long dismissed from further consideration. There is another class, however, of faithful workers in behalf of our liberal journals who deserve a better tribute in this connection. There are a few who, with all the pressure of other exacting employments, at the sacrifice of time which might be turned to desirable account, and compensation which their labors in other ways would bring, out of a pure devotion to the cause of which they are the noble representatives continuously give to such disinterested service a measure of their energies to the end. They are those who may be counted on when all others fail.

But with all the aid which comes from such support, our liberal journals necessarily suffer much in quality from the circumstances that have been indicated. There is, it seems to us, imperative need of a journal of rationalism that shall surpass any which at present exist or it has possessed; that shall in every particular be up to the most advanced standard of journalism to-day; that shall include within its scope, with less or greater fulness, a recognition of what is transpiring in all its leading correlated and converging lines of interest, not in one country alone, but all over the world; with appropriate contributions, so far as they could be procured, from the foremost living thinkers. A paper thus conducted, instead of being under the charge of a single editor, would include several, each after the plan of the principal secular and religious journals, presiding over a special department. If any one is disposed to regard this as a visionary suggestion, we readily concede it is such, without adequate pecuniary resources to put it in operation; but only with that admission. We have no doubt as to the success of the enterprise, if it could be thus amply and vigorously undertaken. Nay, to put aside all disinterested and reformatory purposes, if it be possible to contemplate it on so low a level, we have such faith in the growing and already sufficiently strongly-developed rationalistic tendencies and yearnings of the time as to believe that as a mere matter of business an organ of rationalism conducted on the plan at which we have hinted would prove a good paying investment to the capitalist, and an unquestionable success to all concerned. We wish it to be clearly understood in saying this that we intend no reflection on the liberal journals extant. They will compare favorably with those which are more fortunate in the elements of success to which we have alluded. Indeed, it is a surpassing wonder, to those who are familiar with their experience in these respects, that they are able to sustain so high a degree of excellence. But still we are constrained to the conviction, believing, as heretofore intimated in other particulars, that in concentration of energy, or union, there is strength, that if, instead of several weak and struggling ones, we could have one abundantly equipped and flourishing organ of rationalism such as we have described, the interests of the cause would be much more effectively promoted than at present.

But not only does rationalism need to avail itself of the aid of the printing-press in respect to journalism as a means of its propagation, but also for other modes of publication and missionary effort. We need the publication of brief statements or tracts of the principles of rationalism in larger quantity, and to some extent of an improved quality to what we have produced, to be freely scattered broadcast over the land wherever those can be reached who are disposed to assist in the work. Then we need manuals of instruction for free Sunday-schools and the home, in all the various departments of the whole round of ethical science and teaching. These, and much more, which time and necessity would call into requisition, would be found to be of exceeding potency and effect in the direction toward which we have been looking. They are things which radicals should work for, and towards which aspire, even though they fail to compass them in more than an insignificant degree. They are certainly those it is well for rationalism to consider in connection with its proposal for more constructive effort.

### SUNDAY-SCHOOL LESSONS.

The Springfield Republican contained, a short time since, a very sensible editorial upon this subject. It took precisely the same view taken by us, in the columns of THE INDEX some months ago, in regard to a certain plan of Sunday-school lessons, known as the International series, which has become very popular among Orthodox people for such teaching. "This course," it remarked, "is in use by Sunday-schools which include several millions of children.



The subjects for this month are Ezekiel's prophecy of the destruction of Tyre (chapter 26, verses 7-14); Ezekiel's vision of the dry bones (chapter 37, verses 1-10); Zechariah's prophecy of the golden candlestick (chapter 4); and the last half of the third chapter of Malachi. Of the multitude of teachers who with patience and toil have sought to inwardly digest these passages, and get some nutriment from them, we should like to ask, How much have you found that was in itself adapted to guide and help an average American child into better ways of living? The "root trouble" of the whole system, it was maintained, is in "the assumption that the exclusive material for the direct religious instruction of children is to be found in the Bible." "Even the matchless precepts and stories of the Gospels lose their inspiring quality when they are endlessly reiterated and mechanically impressed upon children, like the multiplication table or the list of English sovereigns."

From the dry husks and juiceless spiritual pabulum for children which these International lessons supply, it turns with commendation to a series arranged by Unitarians, to which the name has been given of "Unity" lessons. These embrace such subjects as—Pleasant Faces, Teasing and Bantering, Exaggeration, Home Helping, Table Manners, Play, Study, Companions, Old Age, The Poorer, The Cat and Dog, etc., etc.

We do not hesitate to declare our perfect agreement with the writer from whom we have quoted, in respect to the relative estimates which he passes upon these two series of lessons. We rejoice in his wisdom and independence in telling just what he thinks of them. He but reiterates views which have been frequently advanced in this paper, and with which, it is safe to conclude, its readers in general are in sympathy. At the same time, we cannot refrain from the observation that if the author of them, in this instance, had desired to see a practical and flourishing illustration of the kind of Sunday-school lessons which he approves, he might have found one, without travelling a hundred miles from Springfield, many years before the Unity lessons were projected.

The Free Congregational Society of Florence, Mass., has for sixteen years and more sustained a Sunday-school in which purely practical instruction has been substituted for that of a theological description. The Christian Scriptures have not been discarded, nor have they been permitted to crowd out those of the other great historic religions. The education of these children may have suffered some neglect, it is true, in respect to the Jewish wars, the genealogies and deeds of the patriarchs, and many miraculous things even in the New Testament; but the loss, there is good reason to believe, has been somewhat atoned for by imparting to them, in place of such knowledge, an acquaintance with elementary drawing, natural history, physiology, book-keeping, literature, etc., in connection with subjects like those of the "Unity" lessons. We are gratified by the evidence which these lessons afford that our Unitarian friends are advancing toward radical methods. Radicalism is sure to win in this matter of Sunday-schools, as in other church ones, at last. The world moves, but there are some who move faster than others.

If ONE desired evidence of the doctrine of inherited tendencies, no more conclusive need be sought than the recent edict of the President of the Manhattan Company in respect to the Jews. It shows that the spirit of unreasoning class and race hatred—in a word, that of the Inquisition—survives in this generation, and even in our free America. Fortunately, to the credit of the country and the time be it said, such gross exhibitions of it, as have been recently witnessed, are wholly confined to those types of character whose leading distinctions are a coarse nature and narrow intelligence.

It is especially likely to be characteristic of those whom money or mere business faculty has lifted to places of power and authority. Mr. Corbin disclaims that he has been actuated by race or religious prejudices. But the flimsy pretence which he offers for his flagrant insult to a whole people shows very clearly that, though he may be unconscious of the fact, it is otherwise. That there are rude and ill-behaved people among the Jews as well as others, no one, not even Jews themselves, will deny. There are bores and simpletons everywhere, and among every class; but that there is a larger percentage of these among Jews, we seriously question: and even were this the case, there was no need of Mr. Corbin's undiscriminating proclamation. There were other ways that a person in the position he holds, of ordinary tact

and sagacity, not to mention desire to avoid offence to those whose feelings ought to have been considered, could have met the difficulty of which he complains, without resort to the rude and clumsy expedient adopted. The Jewish people have too honorable a history, and are too worthy an element of our American life, to justify such assaults. They are by nature amiable, self-respecting, and respectful to others, and easily induced to conform to any reasonable requirement if properly appealed to. In all the virtues and moralities which go to make up good family life and social order, in intelligence and refinement, ability to excel in learning, science, art, literature, and all the elements of a high civilization, they will compare favorably with any race upon the planet. But there are those so constituted that they are never quite content unless there is somebody they can abuse. They never feel fully assured of their dignity or respectability unless they know that others are deprived to some extent of the privileges and enjoyments they possess. There are in the vicinity of our great cities, and especially within a certain range of New York, popular resorts which can be easily filled up at this season with a snobbish aristocracy, if they can only be assured that those in respect to whom they cherish an unwarranted and ignorant prejudice are excluded. It is manifest this is the class Mr. Corbin aims to attract to Manhattan Beach, and for whom his proscriptive edict is a cunningly devised advertisement. But we are sure he will ere long discover, if he has not already, that he has over-shot the mark; and though he should succeed in adding a few more dollars to the profits of his company for the season, the consequence of the outrage he has perpetrated, not upon Jews alone, but the finer sense of justice and civility in the community in general, will be likely to react upon himself and fix a notoriety to his name that will prove undesirable.

#### PERSONAL ITEMS.

TENNTSON was threescore years and ten, August 5. THE REV. W. J. PORTER will pass the principal part of his vacation at Grantville, Mass.

JOHN BRIGHT is urged by his friends to make a visit to the United States this summer.

GEORGE JACOB HOLYOAKE, in his *History of Co-operation in England*, declares that co-operators waste one-half of their time in answering clerical objectors.

MR. WHITELAW REID, editor-in-chief of the *New York Tribune*, who has gone to California, has been tendered a breakfast by the members of the press of San Francisco.

REV. J. W. CHADWICK delivered a discourse before the Free Congregational Society of Florence, Mass., Sunday, July 27th, upon Romanism, Protestantism, and Rationalism.

THE COUNTESS DE MONTJO, the mother of the Ex-Empress Eugénie, is now eighty-three years old, and is bed-ridden and almost blind. The prince imperial was her favorite grandson.

MRS. JULIA WARD HOWE read a paper at Newport, July 28th, at the residence of Prof. W. B. Rogers, before the annual meeting of the Town and Country Club, upon her recent European travels.

MR. GLADSTONE recently maintained in a lecture delivered by him at Eaton College, that the "Iliad" and "Odyssey" were the work of one poet, whose name was Homer, and not of several poets, as it has been thought to be.

MR. B. F. UNDERWOOD has concluded his Western lecture-tour, and is about entering upon his usual summer vacation. He was to speak at Providence, R.I., Aug. 1st and 2d, at Westerly, R.I., Sunday, Aug. 3; thence to Newport, where he may be addressed during August and September.

DR. JOHANN KARL FRIEDRICH ROSENKRANZ is dead. Dr. Rosenkrantz was Professor of Philosophy at Königsberg University, and published a number of philosophical treatises. He was well known through his superior edition of the works of Immanuel Kant. His age was seventy-four.

MR. DANIEL DAILEY, editor of the *Evening News* at Jeffersonville, Ind., is an earnest advocate of liberalism. Mr. Dailey has recently lectured in Louisville in the interest of this cause. He contemplates holding a debate in that city in the fall, with Col. James W. Bowles, upon the inspiration of the Christian Scriptures.

WALT WHITMAN presided over a meeting of journalists the other day, the occasion being a farewell to Thomas Coleman, of the *Philadelphia Ledger*, who was about to start for Europe. There is a rumor that Mr. Whitman is to lecture at Cape May to the summer sojourners there, Col. Forney lending his influence to aid the experiment.

MR. J. L. STODDARD, one of the editorial contributors of THE INDEX, now in Europe, is gathering material for his next season's lecture, which will be "From Madrid to Moscow—the Land of the Cid and the Czar." He has returned from his Spanish trip to Paris, and is en route for Russia, via Baden Baden, Heidelberg, and Hanover.

THE REV. DR. DAVID EINHORN, a venerable and greatly respected Jewish rabbi, delivered recently an

impressive farewell discourse at the Temple Beth El, New York, on his retirement from a ministry of thirty-eight years, twenty-three of which have been spent in this country. The ample building was crowded to overflowing upon the occasion.

MR. EMERSON'S lecture on Memory, before the Concord School of Philosophy, attracted so large an audience that it was found necessary to transfer the delivery of it from the "Orchard House," the usual place of resort for the school, to the vestry of the Orthodox church. A number of distinguished people were present, among whom were Senator Hoar, Ex-Secretary Boutwell, Professor Maria Mitchell, of Vassar College.

THE HARTFORD *Post* says the controversy in regard to the religion of William Lloyd Garrison may be effectually closed "whenever the fact, perfectly well-known hereabouts, is recognized, that Mr. Garrison was simply a Spiritualist, and not a Christian at all. In accordance with this condition of his belief, the observances at his funeral were not un-Christian nor anti-Christian, but simply non-Christian; just as much so, in fact, as those at the burial of the late Mr. Ingersoll, of Illinois. Now an effort has been made, it seems to me, by certain well-meaning persons, to claim that Mr. Garrison must have been a Christian because he was a good man and did good. If this is sound reasoning, there are two things that have got to be revised: our religion and our dictionary. At least this must be true of the Orthodox churches."

### Communications.

#### PROPHYLACTIC VALUE OF VACCINATION.

A medical correspondent in THE INDEX of July 17 gives it as certain that the preponderant weight of authority is in favor of the prophylactic value of vaccination, where the vaccine virus is properly selected, properly kept, and properly introduced.

It may be so; but in the face of a great mass of testimony to the contrary, we must still be permitted to doubt. The *London Lancet*, during the 1871-1872 epidemic in England, declared that probably 120,000 vaccinated persons had fallen victims to the disease! "During the same epidemic, 14,808 persons" (I quote from *Vaccination Inquirer* of May, 1879, published in London) "were admitted to the metropolitan asylums, who were suffering from small-pox, and the attendant doctors recorded no fewer than 11,174 as vaccinated."

Official reports received from various European governments in 1857, by Mr. Simon, the English medical officer of the Privy Council, showed that 153 vaccinated small-pox deaths occurred in Holstein; 5,217 cases of vaccinated small-pox in Austria; 3,178 cases of vaccinated small-pox in Prussia; 19,364 deaths from small-pox in Sweden, with the declaration that vaccination does not confer security against death from small-pox. There were also recorded 1,388 cases of vaccinated small-pox in the Prussian army.

The Parliamentary returns made by the Registrar-General to the House of Commons (No 433, of 1878, published by Hansard, London) entitled, "Vaccination—Mortality," establishes, among other things, that "the general vaccination of the community for a long period has not diminished the average small-pox death rate"; and that "since the vaccination of every child within three months of birth has been enforced, under pain of repeated fine and imprisonment for neglect, the death rate from eight diseases, either inoculable or arising from debility, has increased 1829 per million of all ages, and 24,910 per million among infants under one year, the proportion of such under one to all ages inclusive being 15 to 1."

These statistics seem to be pretty good evidence against the prophylactic power of vaccination.

The fact that certain persons do not have small-pox after being vaccinated is of itself no proof that vaccination is a preventive, as these persons might not have had it in any case. Dr. Kirkpatrick, who wrote when Jenner was a youth, tells us there were many whom it was not possible to inoculate with small-pox, and gives thirty-nine cases of inoculated small-pox producing "no effect." Dr. Wagstaffe, Dr. Friend, Dr. Nettleton, and other English authorities testified to the same purport. Condamine, quoted by Bousquet (*Traité de la Vaccine*), says that half mankind are insusceptible to small-pox.

But even if vaccination were a preventive under due precautions, how could one ever be sure that such precautions had been taken? It is well known among physicians that the worst of diseases has been communicated by persons on whom there was no external sign of its presence that a skilled physician could detect.

From a number of cases of alleged death by vaccination, I select the following from the *Newcastle, England, Daily Chronicle*: "An inquest was held on the body of Henry Mould, aged four months. The child was vaccinated and had died. Dr. Abrath, who was present at the inquest, said that 'no one could tell good from bad lymph; no microscope or chemical tests could detect it. He had himself poisoned three children by so-called healthy vaccination lymph, and this made the one hundred and twenty-first case he had seen where children had suffered visibly from vaccination.'"

Dr. J. W. says: "The danger can be wholly averted, since it has become practicable to secure an indefinite supply of pure and fresh virus direct from the heifer." As heifers do not have the pox spontaneously "to order," it is to be presumed that it is to be artificially induced. If this is done by vaccinating the heifer with human vaccine virus, how can one know that the virus was originally pure, and what evidence is



there that, if it was not, the helper acts as a filter to purify it?

If the vaccine matter were taken from a cow in which the disease had spontaneously arisen, what security have we that the cow may not have had, either latent or developed, some of the many diseases common among cattle, which might be communicated? Would not the fair presumption be that an animal which could originate so loathsome a disease might communicate some injurious virus?

Your correspondent says: "For the protection of the whole community, the State must demand that no individual be left liable to become a centre of infection for a disease," etc. Now, if the rest of the community are secured by vaccination, it is difficult to see how an unvaccinated person can become a "centre of infection" for small-pox.

If vaccination should prove to be a medical superstition, it will not be the first (as Dr. W. probably knows) which has proved to be such after having been credited for a long period of time, and supported by the concurrent testimonies of those presumably the best-informed on the subject.

E. J. L.

W. MERIDEN, Ct.

#### THE "POST" AND THE PRINTERS: AN ANTI-STRIKE.

A week or two ago the compositors of the Boston Post, on coming to work one day, were told that their services were no longer required, as another set of men had been engaged in their stead. The compositors thus suddenly dismissed were naturally dissatisfied, and both parties have printed their views. Of course the question is a question of "capital and labor," and has immediate practical interest. Can the case be stated fairly? First: On one point, the parties in their printed manifestoes flatly contradict one another. The compositors say that there was a morally binding agreement that there should be one month's notice of any change in the scale of prices; and the Post proprietors say that there was no such agreement, nor any one authorized to make it. This element of the question, therefore, as we give entire credence to both parties, must be omitted. Second: The compositors, in the resolutions passed at the Faneuil Hall meeting of Saturday, July 28, argue their case exclusively upon this claim of a broken engagement. But evidently the further argument of hardship and injustice of a dismissal without notice is valid, as far as it goes. To this second argument, the proprietors of the Post, in an editorial of the 17th, do in fact reply. They say that the compositors could any or all of them leave at pleasure, and that the paper was equally free to dismiss them, and that if there is any hardship in the case, there is a "union" which is well able to assist them. Third: The proprietors now argue further on their own side, that they had a perfect right to make the present more economical contract for composition, that they did it suddenly and secretly in order to avoid the risk of a strike, and that they have now employed non-union men in order "to emancipate the Post from the thralldom of the union," and that these considerations outweighed the mere question of courtesy. They prefer, they say, to deal in their own business with individuals, and not with an outside organization. Fourth: The printers and other trades-unions now "pledge themselves to withhold all support from the Post, its subscribers and advertisers" (these are our own italics), "and to use all our influence against the paper"; and they use threats against the Democratic party unless it repudiates as a party the action of the Post.

It is obvious that the matter is now in a very mixed state. We think it clear that the subscribers and advertisers ought not to have been threatened, however, any more than the "sisters and the cousins and the aunts" of the Post. Here was a mistake. On the question of the political party, we do not say a word. Working printers are, as a matter of fact, not at present paid as well as would be desirable; and it may be that the cooperative method, which the proprietors of the Post say, has vainly been urged upon the compositors, would have been a good one: though without knowledge of the details this cannot be decided. Further: the question of increasing the wages of workmen is a difficult one; for no employer can afford to pay more than market rates in the present state of competition, and the attempt to hold up wages by authority of a third party to the bargain of employer and workman (viz., the trades-union) is certainly only a temporary expedient. It may sometimes do good; but no such method can be permanently beneficial: it is against human nature. Two parties to one bargain are quite as many as human bargains will commonly bear. We do not see that the reconciliation of capital and labor is provided for yet. What does the Church say to it in the meanwhile? What does it say that is practical, we mean?

F. B. P.

THE LATE BARON ROTHSCHILD was the first Jew who occupied a seat in the House of Commons. He lived to behold a complete revolution in the relations between his race and the various European peoples. As a religious paper truly remarks, "Where a few years ago there were bitter enmity and scorn, there are toleration and kindness now." Biblicists may, if they will, ascribe this revolution to the Lord, and term it the fulfilment of prophecy; wiser persons, however, will be able to account for the change in the rapid decay of the hatred and intolerance it had so long encouraged and kept alive. The Jews themselves know well to whom they are indebted for their security.—National Reformer.

#### THE CORBIN CRUSADE.

WHAT SOME PROMINENT JEWS IN NEW YORK SAY OF IT.

The pronouncements of Mr. Corbin naturally created a great deal of excitement among the Jews of this city when it was made public yesterday, and indignation was freely expressed on all sides. The prominent men among the Jews, however, with few exceptions, showed a disinclination to talk much upon the subject, on the ground that they did not wish to give Mr. Corbin, or the road and hotel which he manages, too much notoriety. What the gentlemen visited by a Times reporter did say, however, although brief, was to the point. The action of Mr. Corbin was condemned in unmeasured terms by all, but all seemed to agree that there was nothing for the Jews to do but to treat the whole matter with silent contempt. To take any public notice of it as a people would, they claimed, raise it to a dignity to which it is not entitled, and the prevalent sentiment was that if Manhattan Beach can get along without the patronage of the Jews, the Jews certainly can get along without Manhattan Beach. The action of Mr. Corbin is looked upon as a deliberate insult to the Jewish race, given to induce the Jews to keep away from the beach. The law protects them in their rights to go and come wherever any other citizen may go and come, and so long as the Manhattan Railroad and the Manhattan Beach Hotel are open to the public, Mr. Corbin cannot force his unwelcome visitors away; and so, claim the Jews, he has taken this way to induce them to absent themselves voluntarily. From the tone used by the leading men of the Jewish race in this city, in commenting upon the facts yesterday, it is safe to infer that Manhattan Beach will not be troubled by any great number of Jewish visitors during the remainder of the present season.

Mr. Edward Lauterbach, the lawyer, is one of the most prominent of the Jewish residents of this city, and he wields a great influence among his fellow-citizens of the Hebrew faith. He was very much excited over the assault made by Mr. Corbin upon the Jews as a race, and spoke very freely his sentiments on the subject. He took a very prominent part in the Seligman-Hilton discussion two years ago, and probably understands the merits of the controversy, from a Jewish stand-point, as clearly as any gentleman in the city. He said to the reporter yesterday: "The illiberality which has apparently characterized the management of the Manhattan Beach Railroad and the Manhattan Beach Hotel has been of a nature to cause great surprise to the Jews of this city. The reported interview with the President of the Company this morning has completely astounded them. That some bigotry and intolerance still exist in this republican community, is not, perhaps, astonishing. So long as human nature remains as it is, there will be bigots in the world and men who are willing and anxious to become tyrants if they can. This is to be expected; but that the President of such a corporation as the Manhattan Beach Railway and Hotel Company should not only reveal himself as a narrow-minded bigot, but should also give expression to his feelings of intolerance in language so low and contemptible as that which he is reported to have used in speaking of the Jews, is, indeed, astonishing. The Hebrews are accustomed to hear themselves reviled, even in this nineteenth century, and in this land of civil and religious liberty; but the revilings come usually from the low and ignorant, and no attention is paid to them. This last insult to the Jewish race differs from that which was the subject of so much bitter discussion two summers ago, in that it is unqualifiedly an assertion against, and a proscription of, an entire people. It cannot be claimed as a mere matter of difference between two individuals, which was alleged to be the true gist of the controversy in the Seligman-Hilton affair. Nobody personally detestful to Mr. Corbin had applied to his hotel for board and been refused, but he makes a sweeping charge, utterly uncalled for, against an entire race, without warning, and, as we contend, without cause. I am utterly at a loss to conceive of any motive which could have actuated this malignant attack upon, and social ostracism of, a whole people. And it is the more unexpected at this time, because since the conduct of Judge Hilton at Saratoga was mooted and discussed it has met with universal execration and condemnation, both from the press and among our citizens generally. I had believed that no second Hilton could be found, until to-day, when I beheld a Corbin arise from his ashes. We are naturally surprised at the apparition, but I don't think any Jew is in the least frightened by it."

"What course do the Jews propose to take in the matter?" asked the reporter.

"Of course," answered Mr. Lauterbach, "the corporation represented by this man Corbin has no right to debar from the use of its railroad or of its hotel any race of people on account of their religion, or any individual so long as he conducts himself properly; and if the privileges of either were denied to any person upon the ground of race or religion, the officers of the company would be held to be criminally liable, and the company itself might be made to respond in heavy damages. I am inclined to believe that if either remedy were invoked it would effectually put an end to the public utterance of such sentiments as those expressed by Mr. Corbin, which no gentleman would be guilty of entertaining for an instant. The proper course for the Jews, as a body, to adopt is perfectly clear to my mind. They have been insulted in a most public and most aggravating manner, and the way to resent the insult is to treat the insulting party with the contempt which he justly merits. Unless this action of Corbin be disavowed by the Directors of the Manhattan Beach Company, and speedily disavowed, there is no Jew in this city who would so far demean himself as to patronize the

company in any way whatever in the future. A race which has outlived so many prejudices as the Hebrew race has, can certainly afford to regard with contempt the expression of ignorant individual malice. The Jew has not only outlived, but he has lived down, by dint of ability, rectitude, honesty, and uprightness, the opposition begotten by religious intolerance; and the average member of that race, while entitled to no greater consideration than a member of any other race, may fairly lay claim to an equal degree of respect for his legal and social rights. As for Corbin," said Mr. Lauterbach, in conclusion, "his proper place is not in America. He should be relegated to Roumania, the savages of which country are the only people in the world who still maintain the hatred to race to which he has given such free vent. All civilized Europe to-day stands in an attitude of insisting that this barbarous people shall abandon the discrimination against the Jews which they have hitherto maintained; and I believe that every intelligent American, whether Jew or Gentile, will see to it that in this republican country, and in this century, the expression of Mr. Corbin's sentiment against the Jews will receive the detestation and execration that it deserves. It is not the duty of the Jews alone to resent this insult: it is the duty of every American citizen who believes in perpetuating the free institutions of his country."

Ex-Judge Abram J. Dittenhoefer deprecated the notoriety into which the Jews were again forced by the action of Mr. Corbin, and was of the opinion that the least said about the matter the better it would be for all concerned. As a business proposition, he believed that Mr. Corbin would find in the end that he had acted very foolishly in attempting to ostracize a whole people because, possibly, some few of the race had caused him a little annoyance. "I don't think," said the Judge, "that the Jews, either collectively or individually, should take any public action in the matter, or make much ado about it. It is a very stupid proceeding, that could only emanate from an ass, and the Jewish race must not raise it to the dignity of an insult to them. If anybody is insulted by Mr. Corbin, it is not the Jews. It is the non-Jewish portion of the American people,—excluding the descendants of the Spanish Inquisition,—and it is for them to denounce his imputation on their love of fair play and their Americanism. If they do not do this, American republicanism will soon become a by-word and a hissing among the nations of the earth. This was my view two years ago, when the judge-lawyer-trader, Henry Hilton, declared that he had not issued his edict of Nantes in a spirit of religious intolerance, but that it was 'a commercial purpose which actuated him.' Before publicity was given to that case, I advised Mr. Seligman's lawyers to lay the matter before Levi P. Morton, Jackson S. Schulz, and other prominent members of the Union League Club, of which Mr. Seligman is an honored member, for their condemnation and denunciation, and I felt assured that they would openly condemn and denounce it. I based this advice on the view which I held then and hold now, that it was they, and not the Jews, who were insulted; that it needed no public expression from the Jews to show that they were indignant, but that the case did require a prompt denunciation on the part of prominent non-Jewish citizens. Had this been done at that time, no Corbin would have arisen to duplicate the stupidity of Judge Hilton. The course which I then recommended I believe to be the proper one to be pursued in this case. The American people have been grossly insulted by Mr. Corbin, who tells them to their face that Manhattan Beach is a part of their country over which the principles of religion and social freedom are not to rule. Let the American people take up the gauntlet thus thrown down to them. The Jews have nothing to do with the matter, except to treat it with contempt, and to go to Manhattan Beach or stay away, precisely as their inclination prompts them."

Julius Bien, President of the Executive Committee of the Independent Order of B'nai B'rith, holds substantially the same views as Judge Dittenhoefer. He said: "The action of Mr. Corbin is much more of an insult to the Christians than to the Jews of the country, and I believe that most of my co-religionists will so regard it. With regard to his onslaught upon the Jews as a race, it was unwarranted and totally uncalled for. The Jews as a class are as well-behaved and modest a people as can be found anywhere on the face of the earth. I can't understand such statements as those made by Mr. Corbin in his attack this morning. If he has told what he believes to be the truth, his acquaintance with Jews and the Jewish character must be very limited indeed. The Jews, as a rule, instead of pushing themselves forward in any place, are prone to draw back and retire into themselves. Of course there are bad Jews as there are bad Irishmen and bad Americans. Every nationality is bound to have some black sheep in its flock. But the great majority of the Jews, especially of this country, are remarkably modest and inoffensive, and the proportion of the evil-minded among them is insignificant. I believe that the American people generally, too, recognize this fact. I have been in this country now for thirty years, and I never had an unpleasant word said to me on account of my religion. No insult was ever offered to an Israelite on account of his faith by any gentleman in this country. My religion is my own private affair. It is a matter between myself and my conscience. And, after all, what is the difference between a Christian and a Jew? It is a mere matter of form; the essence of our belief is the same. If Mr. Corbin cannot tolerate us on his care or in his hotel because we are Jews, the sensible course for us to pursue is to keep away from Manhattan Beach. Judge Hilton has already found out that he made a mistake at Saratoga, and Mr. Corbin will not be long in making the discovery that he, too, has committed an egregious blunder. As to agitating



this question, or giving to it any more notoriety than can be helped, I am opposed to it. We had enough of that two years ago, and the only result was the creation of bitter feelings, which have not yet been fully eradicated. My advice to my co-religionists is to keep perfectly quiet on this subject and to let the excitement die out, and so far as I can I shall influence my people to do so. It is contrary to the spirit of the times to agitate a question of this kind in America, which we look upon as the home of religious liberty."

Jacob H. Schiff, of the firm of Kohn, Loeb & Co., bankers, condensed his comments into a very brief space. He said: "If, in the year 1879, persons can be found holding such views as Judge Hilton and Mr. Corbin have expressed, all that I have to say is that I pity them. Such views are not held by the intelligent part of the people. The subject is really not worth discussing. I pity the narrow-minded bigots, and that is all that I can say."—*N. Y. Times*.

#### THE FUTURE OF THE INDIANS.

Ranch men are many of them now willing to receive Indian boys as herders of cattle, under reasonable terms of apprenticeship. This mode of life would best suit the Indian, because it is not one of manual labor, and is nearest akin, of all civilized forms of industry, to the nomadic habits which are hereditary in them. The suggestion has also been made by a former manager of the American Fur Company, that the Indian youth be enrolled in our military forces on the plains, and into the navy on the lakes; and the plan is well worth a trial. The Pawnees, who have acted as auxiliary troops in the late years, have proven most useful and trustworthy. They are proud of their uniform and of their equipment, and have transferred their allegiance, and learned habits of respect and obedience for the officers of the government almost without knowing it.

Nearly all who have given much personal study to the Indian tribes are agreed that little can be done with the full-grown men but to feed them. The children alone are susceptible of education in any considerable degree. The most promising efforts made during the last twenty years are those which have looked to the industrial education of the Indian youth. Organized and persistent effort in that direction is demanded alike of the government and of the people. Whether we try to make of them soldiers, sailors, herdsmen, or farmers, it can only be done by revising our legislation so that it shall aim clearly and efficiently at the end proposed; and for this, first of all there must be the creation of such an intelligent public sentiment on the subject as shall command the attention and the action of Congress.

The question whether the control of Indian affairs shall remain in the Interior Department or be transferred to the army, is of little practical moment so long as our legislation is such that both military and civil officers are foredoomed to disappointment in any earnest efforts to solve the problem. When the exigencies of a political party may cut down the appropriations to a point where it is known that starvation at many Indian agencies must ensue; when carelessness and indifference postpone even the intended appropriations, till tribes that would be friendly are driven to outbreak by the hunger of their women and children, as Bishop Whipple tells us was the case in the last Sioux outbreak in Minnesota, and as has recently occurred again in the case of the Bannacks,—it is plain that the reform must begin in our legislative bodies, and they must learn to realize that life and death, peace and war, are at stake, when appropriation bills are delayed, before we can hope for much from the efforts even of the best-meaning officers on the frontier, whether they are soldiers or Quakers.—*International*.

#### GARRISON'S INFLUENCE.

Mr. Garrison's influence over others was most remarkable. After the war, George Thompson said of him, "Taking the hand of that young man in the streets of London thirty years ago changed the whole course of my life." John G. Whittier, in a letter to Mr. Garrison in 1863, said, "I cannot be sufficiently thankful to the Divine Providence, which, in a great measure through thy instrumentality, turned me so early away from what Roger Williams called 'the world's great trifling, pleasure, profit, and honor,' to take sides with the poor and oppressed."

The late Rev. Samuel J. May, of Syracuse, said, "The greatest event in my moral and spiritual life occurred on the evening when I first heard our friend Mr. Garrison. I was so impressed by his words that a resolution was formed in my soul from that moment to dedicate myself to the cause of the slave."

Wendell Phillips once said of Mr. Garrison, "Whatever may have been the immediate cause of my anti-slavery life and action, he is in so true and full a sense the creator of the anti-slavery movement, that I have never uttered anti-slavery words which I did not owe to his inspiration."

Other distinguished men have expressed themselves in a similar manner. The lamented Dr. Folson was his early friend and coadjutor.

When Charles Sumner returned to his constituents, half-murdered, he was received with the highest honors by as vast a multitude as could find standing-room along the route from Roxbury line to the State House. On that occasion he was enjoined by his physician to make no exertions whatever, and above all things to keep his head covered. In the doorway of a corner house of a well-known abolitionist stood Mr. Garrison on the top step. Mr. Sumner saw him, and for the only time on the whole route removed his hat. The crowd cheered the act, and turning to Mr. Garrison cheered him long and loudly.

The Rev. Samuel Johnson, who took part in the

services at Mr. Garrison's funeral, supplied the pulpit of the Third Unitarian Society at Harrison Square Church in 1864. It was a year of great anti-slavery excitement. Among other events of that year was the rendition of Anthony Burns. Some of us can remember Mr. Johnson's remarkable sermon preached in that church in favor of the higher law as against the fugitive slave. He was the minister who, when he was told by a wealthy and influential member of that parish what would probably be the effect of his radical preaching, replied by saying that "he did not understand his mission to Dorchester was to raise the price of real estate."—*H. W. B., in Woman's Journal*.

#### THE BIBLE IN SCHOOL.

The people of school district No. 6, Yonkers, in this State, last week held an excited election over the vexed question of the public schools. The point to be decided was whether the parish school of St. Joseph's Catholic Church, on Oak Hill Avenue, should be taken under the care of the Board of Education, somewhat after the "Poughkeepsie plan," the building being leased to the board for a nominal rent, with the proviso that it might be used at other than school hours for Catholic instruction. The Catholics of the district had become tired of supporting this parish school and at the same time paying taxes for the public school, and were quite willing to enter into such an arrangement. The result of the election was a defeat of the plan, by a vote of 430 to 337. We are glad the plan was defeated, for we do not believe in solving the school problem in this way. Justice, however, to the Catholics requires that those who have defeated this plan should not insist upon having any religious exercises in the public school offensive to Catholics. King James' Bible in such a school is no more admissible than the Douay Bible. The objection of the Catholics to the former is just as good as that of the Protestants to the latter. Catholics have rights in the public school as well as Protestants. While we would not concede an inch of ground to any Catholic use of our public-school system, we would for the same reason not concede an inch to any Protestant use of the system. There is, so far as the principle is concerned, absolutely no difference between these uses, and neither is right.—*Independent, June 19*.

#### SURVIVAL OF SUPERSTITIOUS BELIEFS.

Here are a few illustrations of the persistence of superstitious beliefs. They are taken from a paper in *All the Year Round*, entitled "Some Popular Cures." Many, if not all, of these beliefs doubtless survive, even on this side of the Atlantic. A cure for whooping-cough, in use not only in England but in North Germany, consists in putting into the mouth of the whooping child a newly-caught fish, and then letting it go again. The cough is communicated to the fish. Another cure for the same malady consists in passing the child nine times under and over a donkey. To charm away warts, an elder-shoot is to be rubbed over them; then as many notches are cut on the twig as there are warts. The twig is buried, and as it rots away the warts disappear. There are persons still living who have been stroked by a hanged man's hand for the sake of dispelling tumors. In Devonshire there is a superstition that, if a person suffering from any disease throw a handkerchief in the coffin of a suicide, the disease will be cured as the handkerchief rots away. In other localities, the fore-foot of a hare, worn constantly in the pocket, is considered a potent charm against rheumatism. A like practice is found in this country, a horse-chestnut taking the place of the hare's foot. In some places the anti-rheumatic talisman is a potato. Bread baked on "Good Friday" is supposed to possess wonderful curative virtues. Such bread, it seems, never grows mouldy. It is often kept for years, sometimes as many as twenty. It is most effectual when taken grated in brandy. Nor is it only for man's ailments that Good Friday bread is medicine; it is also considered good for some of the complaints of animals; for instance, it cures "the scours" in calves.—*Popular Science Monthly*.

#### FOREIGN.

THE ANNIVERSARY of the storming of the Bastille was celebrated in Paris, June 14.

AN EQUESTRIAN statue of the Prince of Wales, presented to the city of Bombay by Sir Albert Sissons, was unveiled June 28th. The Governor of Bombay and its principal residents, both European and native, honored the occasion by their presence.

THE BILL FOR THE prohibition of vivisection was rejected on the 13th ult. in the House of Lords, England. The Bishop of Peterborough said that "unnecessary pain to any animal he joined in condemning, but, if it were lawful to put animals to the pain of death for the purpose of preserving human life by animal food, was it possible to contend that it was unlawful to put them to pain for the preservation of human life by the cure of disease?"

PRINCE CHARLES of Roumania is reported to have threatened to abdicate unless the Jews are emancipated. It is believed, however, that the question will be settled by M. Bratianu, President of the Council, forming a coalition cabinet which will arrange some compromise of the Jewish question that will be acceptable to the powers. A Berlin despatch to the *Pall Mall Gazette* says that Germany has declined to entertain proposals from Roumania for the modification of the provisions of the treaty of Berlin relative to the emancipation of the Jews.

A FOUR NIGHTS' DEBATE, says the *National Reformer*, has just taken place in the Queen's Theatre,

Dunedin, Eng., on the Divine Origin of Christianity, the disputants accepting the following definition of terms: 1. By "divine origin," it is understood to be of divine origin in the sense in which no other religion is; 2. In the term "Christianity," it is understood that there are included the deity of Jesus, and his death as an atonement for man's sin. The affirmative was maintained by W. Green, described as a minister of the Church of Christ, Dunedin, and the negative was taken by Charles Bright, free-thought lecturer, who is a liberal Spiritualist.

WHILE BISHOP ELLICOTT votes in favor of war against savages, on the ground that it will help forward the spread of the gospel, Bishop Colenso raises his voice against so debasing a teaching, and declares that a nation's prestige depends, not on military success and victorious violence, but on justice, fair dealing, and humanity. It was Bishop Colenso who offered to go alone to the sad field of lawandama, and read the English burial service over the corpses of our soldiers, left during four long months for the crows and the jackals to devour, while Lord Chelmsford idled in safety in Natal. It is now Bishop Colenso who offers to go alone—unprotected save by his own pure fame—to Cetywayo himself, and to persuade him to accept terms of peace, which would be also acceptable to the English authorities. It is instructive to remember that this one man, out of all the bishops of the English Church, has been prosecuted for heresy, and has been condemned by the Church both in Natal and in England. The heretic bishop is the only one of his order who has pleaded for morality in our dealings with the weak.—*Annie Besant, in National Reformer*.

A CORRESPONDENT of the *Secular Review*, who has spent two years in this country, thinks that radicals in England are disposed to over-estimate the strength of freethought in the United States. He says: "It is true that the Liberal League have extended their ramifications and enrolled a considerable number of members; but still it is acknowledged that freethought makes comparatively slow progress on the other side, and Americans are prone to think that there is more vitality in the movement here. They attribute their national supineness on the subject to the fact that they have no established or State-controlled church to awaken the popular opposition. Then, again, it must be remembered that the population there is constantly being recruited from the ignorant and superstitious portions of Europe. Away with the delusion which prevails here respecting America; there is in fact more bigotry, intolerance, and superstition in that country than in Old England. We have among us more lecturers and earnest workers in the freethought cause than they have, and a better element to work upon here. I agree that there is too much isolation with us, and that we stand in need of better organization, more especially for the purpose of starting fresh lecturers into the field, for whom there is ample scope."

#### JESTINGS.

THE NORRISTOWN *Herald* says that a beautiful custom prevails in many parts of Europe of planting a tree upon the birth of every child. It saves wear and tear of slippers.

AN IRISH SHOEMAKER lately advised a customer, when he complained of his new boots being tight, not to put them on until he had worn them for a day or two.—*Cambridge Tribune*.

"ARE YOU LOST, my little fellow?" asked a gentleman of a four-year-old boy who was crying in the street for his mother. "No, I ain't lost, but my mother is," he sobbed.—*Ottawa Herald*.

A MAN'S CURIOSITY never reaches the female standard until some one tells him his name was in yesterday's paper. Then he'd walk five miles and pay a dollar, if he had it, to get that paper.

THE FATHER of a St. Louis bride presented his son-in-law with eighty thousand head of cattle. "Papa dear," exclaimed his daughter when she heard of it, "that was so kind of you; Charley's awfully fond of ox-tail soup."

AN OLD Scotch lady gave a pointed reply to a minister who knew he had offended her, and expressed surprise that she should come so regularly to hear him preach. Said she: "My quarrel's wi' yon, man: it's no wi' the gospel."

A WORD TO THE WISE is sufficient. A minister made an interminable call upon a lady of his acquaintance. Her little daughter who was present grew weary of his conversation, and whispered in an audible tone, "Didn't he bring his amen with him, mamma?"

THE FOLLOWING testimonial of a certain patent medicine speaks for itself: "Dear Sir,—Two months ago my wife could scarcely speak. She has taken two bottles of your 'Life Renewer,' and now she can't speak at all. Please send me two more bottles. I wouldn't be without it."

THE LATE Cardinal de Morichini, Bishop of Albano, was a very learned and amiable man who was possessed of a fund of quiet humor. One day a discussion was going on in his presence concerning a certain Italian orator and statesman noted for verbosity. "Yes," said Cardinal Morichini, "he is an admirable speaker: he doesn't know what he is saying, but he says it so well."—*Jewish Times*.

MEETING IT HONESTLY.—In these days, when the temperance question absorbs so much of public attention, it may not be out of place to quote the saying of an eccentric English gentleman, a candidate for Parliament, at a recent meeting of his constituents. A man in the crowd called out: "What about the liquor bill?" "Well," said the candidate, "mine was uncommonly high last year. How was yours?"—*N. Y. Tribune*.



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2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

4. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

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SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification for any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

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2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### SIFTINGS.

A ROMAN CATHOLIC church was recently dedicated at Plymouth, Mass.

SIR BARTLE FREER claims the Zulu war is waged in the interest of Christianity.

THE KING OF Southern Abyssinia deserves a word of praise. He has abolished the slave trade in his dominions.

WHATEVER you would not wish your neighbor to do to you, do it not unto him. This is the whole law: the rest is a mere exposition of it.—*Talmud*.

PETITIONS in support of the bill for closing public houses in England and Wales on Sundays have been extensively circulated and signed in those countries.

IT ALWAYS seemed to us that Josh Billings was not duly appreciated. It appears now that he has been a pioneer reformer,—*spelling* reformer we mean. Who knows but that, when we have all adopted his orthography, his statue will take its place in our public parks with other pioneers?

AT THE LATE regatta at Lake George, a Methodist preacher, in a canoe of his own build, beat all competitors. The early apostles were given a good deal to boasting, we are told. This modern apostle appears to bear a closer resemblance to the primitive ones than many who claim to be in the line of Apostolic succession.

THE CHINESE are, as everybody knows, remarkably imitative. Wong Wing, one of the pillars of a Chinese Methodist church in California, has absconded with \$500 of the funds. It is evident that Wong Wing had too much pride of race to allow himself to be outdone by "Melican" Christian "pillars" in this kind of distinction.

IT IS SAID THERE is always a great rush to Niagara after some one has gone over the falls. Might it not be well for the proprietors to enter into arrangements with those who are on the point of committing suicide, for the purpose of supplying such attraction? It would certainly be an original mode of advertising. It is true, it might seem like overdoing the business.

A METHODIST paper gives a list of thirty-three cases in which ministers of the Northern Methodist Church, going South to preach to the negroes, have either been killed or maltreated since the war. Some of the cases bear a date subsequent to the solemn adoption of fraternity between the Northern and Southern Methodist churches.

"FATHER PRESOTT," an Episcopalian preacher of Philadelphia, inclines to Romanish practices. At present he is in Europe. But before he left he was notified by Bishop Stevens of the charges against him, and that he is expected to appear before a committee of the diocese to answer them next October. It is thought the affair may afford an ecclesiastical sensation for Philadelphia in the autumn.

IT IS BELIEVED by Roman Catholics that saints preserve from calamity. But we read that during a pilgrimage to the shrine of one in Poland this summer, fifteen of the devotees were killed by lightning. It was a shameful breach of faith on the part of the saint toward the pilgrims, and we should not have blamed them if they had turned their back on such saintship and had nothing more to do with it.

"THE BURIAL SERVICE of our church," wrote the bishop of London to an English rector a short time since, "cannot legally be read over any person who has not been baptized. The law upon this point is perfectly clear, and you would have been guilty of an ecclesiastical offence, had you read the service over the person to whom your note refers, knowing as you did, upon her father's testimony, that she died without having received holy baptism."

IT IS RECORDED that the old monks said of the printing-press, "We must put it down or it will us." This is still the Roman Catholic policy with respect to all agencies of popular enlightenment. Wherever this church prevails, the power of the press dwindles

in a correspondent ratio into insignificance. Here is testimony to the point: The daily circulation of the most popular newspaper in the Roman Catholic city of Mexico, with a population of two hundred thousand, does not exceed two thousand copies.

THOSE WHO REVERE the memory of Wm. Lloyd Garrison, and especially those who were not present at his funeral, will be interested to learn that a full report of the services of the occasion, including the addresses delivered, has been issued in neat form for preservation. It contains an excellent likeness of Mr. Garrison from the bust of Miss Anne Whitney, and is supplemented with the tribute of Mr. Phillips to Mrs. Garrison, from a memorial volume prepared by Mr. Garrison after her decease. Messrs. Houghton & Osgood are the publishers. The price in paper covers, is fifty cents; in cloth, seventy-five cents. Copies may be obtained at this office.

THE TOWN of Monroe never had a religious society organized within its limits, and has no place of public worship. It never had a hotel, and no lawyer or doctor ever had the courage to settle there. Three Universalist ministers have been born in the town. The voting list comprises forty-nine names, and the total population is less than two hundred. And yet they live. But then, what a spiritless existence they must have led! How many church quarrels they have missed, and various religious sensations. If they had only had a minister, they would have been sure to have had a lawyer, and then, as usual, social agitation and all its little stirring animosities, to make them like other people.

WE TRANSLATE this from the Milwaukee *Freidenker*: In Neumark, West Prussia, the wife of a laborer named Z— fell sick. Instead of consulting the doctor, the anxious husband hastened to a wise woman: with horror he learned from her that his wife must be bewitched. If he could succeed in drawing blood from the witch, his wife would be cured! Returning home, the pair concluded that the witch could be none other than a former neighbor, a Mrs. M—. Enticing her to the house, on pretext of giving her a can of milk, Z— closed the door, and choked the unsuspecting woman until she was nearly breathless, while his wife elaborated the head of the victim with great sticks of wood until the blood flowed. The matter will come to the courts.

SO MANY YEARS have elapsed since the death of Horace Mann, that Antioch College, Ohio, to which he dedicated the closing years of his life, and of which he was the first president, has been, to some extent, forgotten. Like all new institutions of the kind, remotely situated, as it has been, from the sections of the country where the influence and patronage of the denomination under whose auspices it was projected are strongest, or with just enough of such to operate nearly as much as an impediment as an assistance, it has of course had its share of up-hill experience. We are pleased to learn, however, that it has bravely weathered these adversities, and has been steadily growing in efficiency and genuine prosperity. Its natural environments are said to be very attractive. It is provided with adequate and appropriate buildings, and all the facilities of a first-class institution. Its professors are persons of high culture and ability in their specific departments, and the instruction includes preparatory and collegiate courses for both sexes. In respect to religion, the college aims to be broad and independent. Its emphasis is upon culture and character, rather than specific religious affirmations. From what we learn of Antioch College, we feel much confidence in commending it to liberals in the West. It is our impression they will find less that is objectionable in its conduct and spirit for the education of their sons and daughters, than in any college of that part of the country. For further particulars, consult advertisement in the present issue of THE INDEX.



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Chartered by the National Liberal League of America.

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 Issued to the President and Secretary on behalf of the Florence Liberal League.  
 SYRACUSE, N.Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.  
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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Foted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MORRIS HAYS, Rochester, N.Y.  
 FRANKLIN GOODYEAR, Cort-S. R. USHER, West Newton, Ind., N.Y.  
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 T. C. GAGE, Fayetteville, N.Y. D. G. CRANDON, Chelsea, Mass.  
 B. F. UNDERWOOD, Thorndike, Mass. CHARLES ELLIS, Boston, Mass.  
 HARRIET A. MILLS, Syracuse, N.Y. JOHN W. TRUESDELL, Syracuse, N.Y.  
 CATHERINE C. HURLBUT, Albany, N.Y. H. P. STARK, Rochester, N.Y.  
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 DAVID H. CLARK, Florence, R. P. HALLOWELL, Boston, Mass.

(For THE INDEX.)

## Will the Coming Man Worship God?

A LECTURE DELIVERED AT WHITE HALL, ILL.,  
 JUNE 29, 1879.

BY B. F. UNDERWOOD.

That religions, considered as systems of doctrine, have been developed from simple conditions, many theologians are willing to concede; but they all continue to maintain that religion, considered as an element of the human mind or a predisposition to worship, is a primordial part of man's nature, with which he must have been endowed when he came from the hand of his Maker. And as certainly as thirst implies water and hunger food, as certainly as fear implies something to dread and affection beings to love, the religious element of man's nature, it is affirmed, presupposes a personal intelligent Being whom it is our duty to reverence and adore.

But if the theory of evolution be true, religion, regarded as an element of human nature, as far as it is such, as well as a body of doctrine, has come into existence naturally with the development of the race. If man has a relationship with the animals below him, and has risen from the condition of creatures incapable of religious ideas and devoid of a religious nature, then his tendency to worship, not less than his belief in regard to the power that he worships, must have been acquired; in which case it presupposes those causes only which have combined to produce this tendency.

The evidence seems to be abundant that there are tribes on the earth to-day entirely destitute of religion; or, if they have it at all, it is in such a rudimentary condition that travellers are unable to observe any indications of it. Of a tribe of Bechuanas, Moffat, who was among them many years, says: "The people have many ceremonies and superstitions, believe in the influence of witchcraft and charms; but no one of them has the remotest reference to religion. They have no knowledge whatever of idols or anything intended to represent an invisible power, and consequently have nothing of a religious character." (*En. Brit. ar. Bechuanas.*)

"There is," says Darwin, "ample evidence derived, not from hasty travellers, but from men who have long resided with savages, that numerous races have existed, and still exist, who have no idea of one or more gods, and who have no words in their languages to express such an idea." (*Des. of Man, Vol. I., p. 63.*)

Lubbock, in his *Origin of Civilization and Prehistoric Times*, quotes the testimonies of many travellers and explorers to show that there are numerous tribes without religion, and remarks himself that "sailors, traders, and philosophers, Roman Catholic priests and Protestant missionaries, in ancient and

in modern times, in every part of the globe, have concurred in stating that there are races of men altogether devoid of religion. . . . The question as to the general existence of religion among men is indeed to a great extent a matter of definition. If the mere sensation of fear and the recognition that there are probably other beings more powerful than man are sufficient alone to constitute a religion, then we must, I think, admit that religion is general to the human race. But when a child dreads the darkness and shrinks from a lightless room, we never regard that as evidence of religion. Moreover, if these definitions be adopted, we cannot longer regard religion as peculiar to man. We must admit that the feeling of a dog or a horse towards its master is of the same character, and the baying of a dog to the moon is as much an act of worship as some ceremonies which have been so described by travellers." (*Origin of Civilization, p. 121.*)

The statement of Lubbock, that there are tribes devoid of religion unless indeed we no longer regard religion as peculiar to man, is significant. It indicates that there is no sharp dividing line between religious and unreligious creatures, and of itself is sufficient to suggest that as the higher religions have been evolved from the lower ones, so the lowest religions have grown out of conditions with which we are accustomed to associate nothing of a religious character. Certain it is, there are tribes in which the intellectual faculties are so feeble that the phenomena of Nature have as yet scarcely become an object of thought. According to the theory of evolution, all the higher races of men have come up through stages in which the lowest on earth yet remain. Who can doubt that the men who lived in the earlier ages of human existence were as destitute of religion as are the Bechuanas or Arafuras of to-day? Of the intellectual condition of man in a very remote past, we know something from the rough implements of stone which have outlasted the bones of the rude men who made them.

"Religiously," says Winchell, "there is little to be affirmed or inferred of the Palaeolithic tribes. Some curiously wrought flints may have served as religious emblems; and the discovery of deposits of food near the body of the dead may very naturally be regarded as evidence of a belief in future life." (*Adamites and Preadamites, p. 36.*)

But there was a yet more remote and a more rude stone age. And there must have been yet earlier ages in which man lived, and was able to leave no memorial of his existence, and during which, in a religious point of view, he was still more like the brute mentally than at the time he is first brought to our notice by prehistoric archaeology. Occupied for ages in contests with wild beasts and obtaining food, his life was of a kind not adapted to favor the contemplation of natural phenomena, and when, after ages of mental development, under exceptionally favorable circumstances, he began to form ideas and to frame hypotheses, they must have been very simple, crude, and indistinct.

How natural that he should invest inanimate objects with his own thoughts and feelings! Here is indicated an intellectual condition hardly above that of the brutes. "My dog," says Darwin, "a full-grown and very sensible animal, was lying on the lawn during a hot and still day; but at a little distance a slight breeze occasionally moved an open parasol, which would have been wholly disregarded by the dog had any one stood near it. As it was, every time that the parasol slightly moved the dog growled fiercely and barked. He must, I think, have reasoned to himself, in a rapid and unconscious manner, that movement without any apparent cause indicated the presence of some strange living agent, and no stranger had a right to be on his territory." (*Des. of Man, Vol. I., p. 65.*) "An authentic case is on record of a sky-terrier," says Fiske, "being accustomed to obtain favors from his master by sitting on his haunches, will also sit before his pet India-rubber ball placed on the chimney-piece, evidently beseeching it to jump down and play with him. Such a fact as this is quite in harmony with Auguste Comte's suggestion that such intelligent animals as dogs, apes, and elephants may be capable of forming a few fetichistic notions. The behavior of the terrier here rests upon the assumption that the ball is open to the same sort of entreaty which prevails with the master; which implies, not that the wistful brute accredits the ball with a soul, but that in his mind the distinction between life and inanimate existence has never been thoroughly established. Just this confusion between things living and things not living is present throughout the whole philosophy of fetichism, and the confusion between things seen and things dreamed, which suggests the notion of another self, belongs to this same twilight stage of intelligence, in which primal man has not yet clearly demonstrated his immeasurable superiority to the brutes." (*Myth and Myth-Makers, p. 221-2.*)

With these facts in mind, it is evident, as McLennan remarks, that "the simplest hypothesis, and the first to occur to men, seems to have been that natural phenomena are ascribable to the presence in animals, plants, and things, and in the forces of Nature, of such spirits prompting to action as men are conscious they themselves possess." (*Fort. Review, 1869, p. 422.*)

"Man," says Goethe, "is a true Narcissus; he delights to see his own image everywhere; and he spreads himself underneath the universe like the amalgam behind the glass." Thus man, projecting his own nature unconsciously out upon the field of natural phenomena, investing the objects around him with his own thoughts and feelings, commences worship by contemplating himself. To early man, pieces of wood and stone were intelligent objects, and he sought to win their favor and secure their aid. Later he invests with his own nature the mountains, rivers, and clouds, the sun, moon, and stars; and when the power of abstraction increases with the



development of reason and imagination, he forms conceptions of beings, more or less like himself, but invisible to the eye, and incognizable to all the senses. "We still say," says Mill, "the sun rises and sets and comes to the meridian, the sea ebbs and flows. Languages were formed by men who believed these objects to have life and active power in themselves." (*Logic*, Vol. I., p. 364.)

"Man paints himself in his gods," says Schiller; and the character of his gods is determined by his own, for the reason that he worships, unconsciously to himself, his own qualities abstracted from himself, and viewed objectively, whether in the piece of wood, the passing clouds, the flowing stream, the quiet stars, the changing moon, or the glorious sun; whether in a personal being sitting on a throne with a crown on his head and a sceptre in his hand, or in a power that—

"Warms in the sun, refreshes in the breeze,  
Glow in the stars and blossoms in the trees."

With malice and revenge in his own heart, he cannot help believing he is surrounded by beings who delight in making him suffer, and to whom he therefore prays in fear and trembling. Nature in her pleasant moods excites opposite feelings. The genial sunshine, abundant game, health, success in combat, whatever gratifies him, he ascribes to beings who possess the good qualities of which he is conscious in himself; and to them he prays in reverent recognition of their superior power, in grateful acknowledgment of his own dependence, and with an eager desire to secure a continuance of these blessings. Religion then, considered as a belief or hypothesis and as a practice of devotional rites and ceremonies, is seen to have a natural basis, and to be due to natural causes. It depends upon two factors: qualities of the human mind, fear, selfishness, gratitude, wonder, admiration, etc., and the external world whose phenomena are ever present to the mind of man.

But here it will be asked: How came man to have a religious nature, a tendency to worship which in the individual is antecedent to experience, which now depends not upon any observation of Nature, which depends not upon experiences such as those through which our savage ancestors passed. The answer, in the light of modern psychology, is not difficult to give, at least in a general way. In the course of ages, states of mind produced by the outward world have become organized in the race in the form of tendencies. A father who has acquired the habit of drunkenness may transmit to his offspring the result of his experience in the form of an appetite for stimulants. There are islands having species of animals and birds possessing an instinctive fear of man, but which exhibited no fear of him when man first visited those islands. Man by his destructive agency has produced in these animals sensations which by repetition, and by the transmission of the results on the brain and nervous system through successive generations, have become condensed and fixed in the species as an instinct which, whenever man, who first produced the impression, appears, manifests itself in a very positive manner. So the shepherd dog and sporting dogs have characteristics which, although originally acquired, are now innate or instinctive. Thus that which is learned, whether from a personal teacher or by contact with Nature, and is repeated through centuries, may produce states of mind which by heredity appear in the descendants in the form of aptitudes or predispositions. "Instinct is inherited habit," or, more properly, instincts are states of mind produced by habits, and by repetition and transmission organized in the race. Although innate in the individual, they are due to ancestral experiences. We are all full of these tendencies, some good, others bad. We have to some extent aptitude for music, mechanics, poetry, oratory, philosophy, language. We have tendencies to temperance or intemperance, to chastity or licentiousness, to truthfulness or falsehood, to courage or cowardice. These tendencies of mind, as well as bodily characteristics, come to us as a legacy from former generations, and, although independent of our individual experience, have been acquired by our ancestors. We are not born with innate ideas, but it is unquestionable that we come into the world with organisms whose actions and reactions are largely determined by the form and quality of structures, and they include all those results of generations which appear in us as aptitudes and intuitions.

I believe, then, that our religious nature, as far as we possess such a nature, is due ultimately to the experiences of our ancestors. The contemplation of Nature and the disposition to worship induced by ages of experience, during which fear, admiration, wonder, gratitude, and reverence have been constantly excited, have resulted in a predisposition to worship, which, although due to experience in the race, is now *a priori* in the individual wherever it is found. Thus much as to the natural genesis of religion considered as a part of man's nature.

Outside of the human mind, it presupposes, not a personal being who implanted it in man, and the worship of whom is man's highest and noblest duty, but that world of phenomena, with all its wealth and variety, with all its beauty and deformity, which confronted our earliest ancestors as it confronts us today. The instinctive fear of man exhibited by wild animals implies the existence of man and those destructive acts which excited their dread and terror. And if the religious tendencies of man have been acquired in the manner indicated, they presuppose, in addition to the susceptible mind, not a supernatural Being who endowed man with a religious nature when he appeared on the earth, but the material world that impressed him and produced those mental states, which have been repeated and the results transmitted in the form of a predisposition to worship. There is nothing in the religious instinct that

determines the particular form or character of the object of worship. That depends upon the intellectual and moral condition of the worshipper, due chiefly to the instruction he has personally received from parents and teachers.

But in every stage of religious thought, as we have seen, from the lowest fetishism to the loftiest monotheism, the real object of man's fear, reverence, or devotion is the qualities of the human mind with which he invests the external world. Man cannot rise above or get beyond his own nature. Of beings having characteristics essentially different from his own, he cannot possibly conceive. He may imagine on some distant star beings higher than himself, or different in their external appearances; yet the positive and final predicates which he gives to these beings are necessarily drawn from his own nature. An analysis of all such conceptions will show that although we can extend our thoughts quantitatively, yet the quality of our thoughts is determined by our nature and surroundings. We can have ideals superior to ourselves as individuals, but no ideals the elements of which do not exist in the species to which we belong.

Keeping in view this obvious principle, a rigid analysis of religion will enable us to see that, as a system of thought in which phenomena are ascribed to a being or to beings who are believed to be proper objects of worship, it is an indirect form of self-knowledge. As Feuerbach has shown with much fulness and variety of illustration, man unconsciously studies his own nature in the contemplation of gods, long before his intellectual and moral nature becomes a direct object of study.

In every age, man discovers and recognizes that what was in a preceding age regarded as the true god was the subjective nature of man viewed objectively. When a nation or a race has outgrown a religion, the old god comes to be regarded only as a conceptual being corresponding with the mental condition of the times in which it prevailed. The picture taken in childhood cannot be looked upon as a correct likeness of the same individual grown to manhood. No more can man be pleased with the mental image of himself that was formed during his intellectual childhood. As between the likeness of the youth and that of the man, there is more or less resemblance, so between the gods of two periods, separated by ages and widely different in their intellectual condition, there will be much in common.

The profoundly religious man of to-day never recognizes the identity between himself and the object of his worship; but he sees the applicability of this principle in times and among peoples having conceptions of God that are gross and low. The enlightened Christian readily admits this to be true of the ignorant savage. The well-informed Christian and the enlightened Hebrew of to-day admit that many of the Old Testament representations of Deity are very imperfect, and they apologize for their grossness by saying that God in those days accommodated himself to the rude, ignorant condition of the people, since they were unable to entertain any conceptions of God unless they were of a being like themselves. But it is just as certain that the conception of God by the theologian of to-day is a conception of the nature of man; and whenever the theist has recourse to volition to supply the nexus between cause and effect, he unconsciously invests Nature with his own human personality.

Since worship had its origin in man's contemplation of his own nature, in observing himself reflected from the mirror of his own thoughts, in fearing and reverencing his own qualities seen illusively in the objective world, the conclusion seems unavoidable that the continuance of worship must depend upon the continued recognition of a personality like himself behind or immanent in the world of phenomena. To say that God exists, that it is our duty to worship him, that worship consists in contemplating his majesty, his goodness, his love, in adoring and praising him for what he is as well as for what he does, and then to say that all our conceptions of him are but illusions, that all our thoughts of him, on which our admiration and love are founded, are no representation of him at all, that he is an unknown and unknowable something entirely beyond our comprehension,—these two statements taken together are, it seems to me, quite inconsistent and absurd. On hearing them the first time, a mind unperturbed by theological teachings would, I think, wonder whether God, if anything, were not really a demon amusing himself by making man a victim of illusion, deception, and fraud.

A god has no significance or value for an ardent worshipper unless he can contemplate him as a being like himself, who approves and disapproves human actions, who sees man's movements, who hears his words, who sympathizes with him in misfortune and distress, to whom he can appeal when in need of aid, and from whom blessings come in response to prayer. What cares the devotee for the "absolute," the "unconditioned," the "unknowable,"—a god without any of those human qualities with the contemplation of which in fear, in reverence, in love, worship commenced and worship has been sustained through all the ages of man's existence as a religious being.

Just in proportion as men cease to regard God as a being possessing qualities like themselves, will they cease to worship and to find that consolation in communion with God that is the joy and the boast of the devotee. How can he find satisfaction in communing with something of which he can have no conception, and between which and himself there may be nothing in common?

"I am," says Henry James, "constrained by every inspiration of true manhood to demand for my worship a perfectly human deity, who is so intent upon rescuing every creature he has made from the everlasting death and damnation he bears about in him-

self, as finitely constituted, as not to shrink, if need be, from humbling himself to every patient form of ignominy, and feeding contentedly year in and year out, century after century, and millennium after millennium, upon the literal breath of man." (*Substance and Shadow*, p. 495.)

That is the kind of God that the worshipper demands and which alone can satisfy the strong religious nature. But that is the kind of God of which there is no proof, of which there is proof to the contrary, and belief in which is fast fading out of intellectual minds. And the man who has outgrown belief in a personal, intelligent, anthropomorphic Being, a being possessing a nature like his own, has outgrown the desire and need of worship, except so far as the lingering tendencies produced by ages of religious devotion in his ancestors assert themselves when the beliefs that caused them have been cast aside.

Since worship began with the conception of personality and intelligence outside of man that could be placated and pleased, when the belief in such personality and intelligence disappears worship must also cease. No doubt, as Mr. John Fiske maintains, the purification and refinement of theism consists in a continuous process of "deanthropomorphization," discarding the human qualities with which man has invested Deity. But as theism commenced by ascribing natural phenomena to personality and intelligence, and has always recognized them as the essential attributes of Deity, when they are discarded, when it is affirmed that we cannot philosophically believe in a personal intelligent being as the cause of phenomena, the essential element of theism is abandoned, and worship is no longer possible. When Mr. Fiske purifies and refines theism by the total abolition of every anthropomorphic element, he simply purifies and refines God out of existence, at least deprives him of every quality that has had or can have any interest for the worshipper. In affirming the existence of Absolute Reality, self-existent and eternal, and "of which all phenomena, as presented in consciousness, are manifestations, but which we can only know through these manifestations," the "Cosmic Theist," as Mr. Fiske calls himself, postulates that only which is common to theism and atheism, and which is more appropriately represented by the algebraic X than by the word God.

Since the God of the worshipper must have qualities, and psychical qualities such as man is conscious of possessing, Mr. Fiske's *Cosmic Theism* can afford no consolation to the religious worshipper. Imagine the devotee attempting to reconcile the duty and delight of prayer, praise, and thanksgiving with sentences like these:—

"For to represent the Deity as a person who thinks, contrives, and legislates, is simply to represent him as a product of evolution. The definition of intelligence being 'the continuous adjustment of specialized inner relations to specialized outer relations,' it follows that to represent the Deity as intelligent, is to surround Deity with an environment, and thus to destroy its infinity and its self-existence." (*Cosmic Philosophy*, Vol. II., p. 394-5.)

"In ascribing intelligence to unembodied spirit, we are either using meaningless jargon, or we are implicitly surrounding unembodied spirit with an environment of some kind, and are thus declaring it to be both limited and dependent." (*Ibid.*, p. 396.)

"It is not that the environment has been adapted to the organism by an exercise of creative intelligence and beneficence, but it is that the organism is necessarily fitted to the environment because the fittest survive." (p. 398.)

"It is not the intelligence which has made the environment, but it is the environment which has moulded the intelligence." (p. 402.)

"If there exist a personal Creator of the universe who is infinitely intelligent and powerful, he cannot be infinitely good; and if, on the other hand, he be infinite in goodness, then he must be lamentably finite in power or in intelligence." (p. 405.)

"With Mr. Mill, therefore, 'I will call no being good who is not what I mean when I apply that epithet to my fellow-creatures.' And, going a step further, I will add that it is impossible to call that being good, who, existing prior to the phenomenal universe, and creating it out of the plenitude of infinite power and foreknowledge, endowed it with such properties that its material and moral development must inevitably be attended by the misery of untold millions of sentient creatures for whose existence their Creator is ultimately responsible. In short, there can be no hypothesis of a moral government of the world which does not implicitly assert an immoral government. As soon as we seek to go beyond the process of evolution disclosed by science, and posit an external agency which is in the slightest degree anthropomorphic, we are obliged either to supplement and limit this agency by a second one that is diabolic, or else to include elements of diabolism in the character of the first Agency itself." (p. 408.)

"Personality and infinity are terms expressive of ideas which are mutually incompatible. The pseud-idea 'Infinite Person' is neither more nor less unthinkable than the pseud-idea 'circular triangle.' As Spinoza somewhere says, *Determinatio negatio est*, to define God is to deny him; and such being the case, what can be more irrational than to insist upon thought and volition, phenomena only known to exist within quite narrow limitations, as the very nature and essence of the Infinite Deity." (p. 408-9.)

How evident that Mr. Fiske's "Divine Power," as he occasionally ventures to characterize the "unknowable," without goodness, without personality, without intelligence, can never be an object of interest to the religious worshipper! Anticipating the obvious criticisms, Mr. Fiske says that "it will doubtless be urged that such religion is too abstract, too coldly scientific, to have any general influence



upon action, and can therefore be of no practical value. . . . And it will moreover be asserted with vehemence that, in place of a Father whom men can love and venerate, we are giving them a mere philosophical formula, calling for no warmer feeling than calm intellectual assent. Granting that our doctrine is philosophically the reverse of atheism, it will be urged that here extremes meet, and that an infinite and therefore unknowable God is practically equivalent to no God at all." (p. 468-9.)

In reply to this criticism, Mr. Fiske reminds his readers that "the early Christians were called atheists by their pagan adversaries"; that "as we proceed to take away, one by one, the attributes which limit Deity and enable it to be classified, we seem, no doubt, to be destroying it altogether," yet "the symbolization of Deity indicated by the profoundest scientific analysis of to-day is as practically real as the symbolization which has resulted from the attempts of antiquity to perform such an analysis, and is in every way more satisfactory alike to head and heart." (p. 469.)

This reply cannot be satisfactory to either the careful thinker or the religious devotee. There was no logical or verbal propriety in calling the early Christians atheists, because they recognized in God that which is the very essence of theism, *personality and intelligence*, and the contemplation of which as the cause of phenomena was the beginning of theism; but the terminal phase of stripping Deity of anthropomorphic qualities does not simply purify and refine the conception of Deity, but *divests it of its essential nature, that with which it originated, upon which it is based, and without which prayer, praise, and adoration to God were a mere farce.* And it may be added that no amount of scientific culture will ever prepare the people for, or induce them to accept, the "unknowable" or the "unconditioned," as an object of reverence and worship, in the place of a personal, intelligent Deity. When a mind becomes sufficiently emancipated from theology, and sufficiently advanced to appreciate and accept the philosophy which Mr. Fiske has so admirably expounded, it will lose all disposition to worship an unseen Being unless, indeed, it be with him as Strauss says of Schleiermacher, with whom "prayer was the expression of a conscious illusion, partly the result of early habit, partly in view of the congregation which surrounded him; and he intentionally avoided lifting himself above it by his critical consciousness." (*Old Faith and New*, p. 128.)

But, says Mr. Fiske, "What men have worshipped from the earliest times has been, not the known, but the unknown. Even the primeval savage, who worshipped plants and animals, worshipped them only so far as their modes of action were mysterious to him; only in so far as they constituted a part of the weird, uninterpreted world by which he was surrounded. As soon as he had generalized the dynamic phenomena presented by the plant or the animal,—that is, as soon as it became an object of knowledge,—it ceased to be an object of worship. . . . Though theology has all along wrestled with the insoluble problems presented by this supreme mystery, and, by insisting on divers tangible propositions concerning it, has implicitly asserted that it can be at least partially known, the fact remains that only by being unknown has it continued to be the object of the religious sentiment." (*Cosmic Philosophy*, Vol. II., p. 421.)

But this paragraph fails to state the whole truth, or the most important one, in connection with the subject treated.

That which is an object of worship is that which the worshipper believes he understands, so far as it has interest for him. He worships a personal intelligence, the operations of which he firmly believes he observes, and which he constantly compares with the processes of which he is himself conscious. It is his own qualities and not the "unknowable" that become the object of his devotion. Just so far as he ascribes his own good qualities to God he loves him, and so far as his God is regarded as bad, he fears him. It is true there is a mystery, but the devotee believes that his religion solves it. As Herbert Spencer says:—

"For though every religion, setting out as it does with the tacit assertion of a mystery, forthwith proceeds to give some solution of this mystery, and so asserts that it is not a mystery, passing human comprehension." (*First Principles*, p. 45.)

That which is mysterious to the philosopher or the man of science seems perfectly clear to the devotee. He is confident he understands, where the thinker is in doubt. If he worship a fetish, he does so confident that he knows its disposition. His gods are real, conceivable beings, more or less like himself; and, although with the growth of intelligence mysteries arise in connection with the deities, they are the result of speculation, and are an unessential accompaniment, not the objective basis, of religion. It is as a philosopher and not as a religious devotee that man dwells on and gives prominence to the mysteries of the universe.

When man comes to see that the ultimate source of phenomena is unknowable, that it is useless to attempt to form any conception of it, that he cannot properly predicate of it even goodness or intelligence, it must cease to be an object of religious sentiment.

As soon as an object became known to the worshipper, "it ceased to be an object of worship," for the very obvious reason that it ceased to be what it had appeared to be,—what it was believed to be when it was worshipped. When it was worshipped, it was not the mysteriousness of its nature, but the qualities with which it was invested, and its supposed power to benefit or injure man, that constituted the object of religious interest. Now when it is seen that the qualities with which the unknowable has been invested cannot be properly ascribed to it, and

that nothing is or can be known in regard to it, it must certainly cease to be an object of religious sentiment. True, when it reaches the ultimate mystery, "science must ever reverently pause, acknowledging the presence of the mystery of mysteries"; but when science pauses, and philosophy acknowledges the inability of the mind to penetrate further, the "Cosmic Theist" claims that the unknown and unknowable will be the object of his religion! But such a religion can have adherents only among those who have reasoned themselves out of the belief in an anthropomorphic deity, but in whose minds there yet linger religious influences which have been inherited and strengthened by education and surroundings. With the surrender of anthropomorphism, the disappearance of the religion of "Cosmic Theism" is only a matter of time. It will never touch the practical life of man nor produce a ripple on the current of religious thought. Mr. Fiske I recognize as one of the most profound and clear-headed thinkers this country has produced, and his exposition of the philosophy of Herbert Spencer shows ability of a high order; but by his own religious feelings or some other cause, he has been betrayed into inconsistencies on the subject, to which I have referred, that appear in strange contrast to his generally lucid and logical treatment of philosophical questions.

Undoubtedly the sentiment of devotion which has been attached to the conception of a personal, intelligent Deity will be greatly modified, as we know it is in individual instances, with a decline of belief in such a being; but its object must be in the future what it has been in the past, *man*, with this difference,—that whereas in the past man has worshipped unawares his own nature in an imagined objective Being; in proportion as this illusion is discovered he will make his intellectual and moral nature the direct object of his love and devotion, and the improvement of his race, not the glory of God, the object of his efforts. Theology will give way to anthropology, the worship of God to the contemplation of humanity, and to the realization of noble ideals, by the recognition and cultivation in man of all that is lofty and grand in the theological conceptions of God.

"It may not be consonant to usage," says John Stuart Mill, "to call this religion; but the term, so applied, has a meaning, and one which is not adequately expressed by any other word. Candid persons of all creeds may be willing to admit that if a person has an ideal object, his attachment and sense of duty towards which are able to control and discipline all his other sentiments and propensities, and prescribe to him a rule of life, that person has a religion. . . . Many, indeed, may be unable to believe that this object is capable of gathering around it feelings sufficiently strong; but this is exactly the point on which a doubt can hardly remain in an intelligent reader of Comte; and we join him in condemning, as equally irrational and mean, the conception of human nature as incapable of giving its love and devoting its existence to any object which cannot afford in exchange an eternity of personal enjoyment." (*Auguste Comte and Positivism*, p. 122.) "With the general tenor of this passage," says Fiske, after quoting the above passage from Mill, "I heartily agree. I have no sympathy with those critics who maintain that the idea of humanity is an unworthy idea, incapable of calling forth to a high degree our sentiments of devotion and reverence. . . . We may still further admit that all morality may be summed up in the disinterested service of the race, such being, as already shown, . . . the fundamental principle of the ethical philosophy which is based on the doctrine of evolution. And it is, moreover, easy to sympathize with the feelings which led Comte formally to consecrate the memories of the illustrious dead, whose labors have made us what we are; that 'communion of saints, unseen not yet unreal,' as Carlyle nobly expresses it, 'whose heroic sufferings rise up melodiously together into heaven, out of all times and out of all lands, as a sacred *miserere*; their heroic actions also, as a boundless, everlasting psalm of triumph.' This intense feeling of the community of the human race, 'this enthusiasm of humanity' as the author of *Ecce Homo* calls it, forms a very considerable part of Christianity, when stripped of its mythology, and is one of the characteristics which chiefly serve to difference the world-religion of Jesus and Paul from the ethnic religions of antiquity." (*Cosmic Philosophy*, p. 418, 419.)

It is not necessary that we accept all the views of Comte in regard to making "the human race, conceived as a continuous whole," the object of religious devotion, such as he insists on, or approve his scheme of retaining the forms and symbols of exploded or decaying systems of religion; but the essential idea of his system, that in the future the elements of excellence in man will take the place of an anthropomorphic being as the highest object of man's reverence and love, is in perfect accord with our views as to the tendency and ultimate end of the development and modification of the religious sentiment. Unreasoning worship of an invisible Being will give way to a recognition of man's powers and possibilities, intellectual and moral, and to an "enthusiasm of humanity" which will inspire him with noble sentiments and give a grandeur to human life. But such a change must be slow and gradual. It can take place no faster than philosophic criticism and scientific culture undermine faith in anthropomorphism, and substitute in its place those broader views of Nature which Mr. Fiske has so ably set forth.

I conclude that the coming man will not worship God, but that the time, money, devotion, and enthusiasm which in the past have been lavished on an imaginary Being will in the future be given to the improvement and elevation of the human race.

#### THE FREE CHURCH OF SCOTLAND AND PROFESSOR SMITH.

The Rev. Dr. Phillip Schaff, now in Europe, recently contributed to the *Independent* an extended account of the trial of Professor W. Robertson Smith, "which kept," he says, "the Free Church of Scotland in hot water for the last two years" and "has been disposed of by the General Assembly as far as it can be at this time, although it will come up again, in all probability, before the next Assembly, for final adjustment." We give below the greater part of Dr. Schaff's article:—

It is a question of biblical criticism, as connected with the doctrine of the inspiration and authority of the Holy Scriptures. It is, therefore, proper that the facts in the case should be properly known in America.

We shall first state the salient points of the case as it came before the Assembly yesterday from the Assembly held in Glasgow last year. The charges against Professor Smith are: (1) that he has published and promulgated opinions which contradict or are opposed to the doctrine of the immediate inspiration, infallible truth, and divine authority of the Holy Scriptures, and to the confessional doctrines of prophecy and angels; (2) that he has published writings concerning the books of Scripture which, by their ill-considered and unguarded setting forth of speculations of a critical kind, tend to awaken doubt as to these points; and (3) that his writings, by their neutrality of attitude and rashness of statement in regard to the critical construction of the Scriptures, tend to disparage the divine authority and inspired character of these books. These charges are applied to eight particulars. The first of these particulars is an avowal, under the second general charge, that Professor Smith has promulgated opinions fitted to excite doubt on the proposition "that the Aaronic priesthood and at least a great part of the laws and ordinances of the Levitical system were not divinely instituted in the time of Moses, and that those large parts of Exodus, Leviticus, and Numbers which represent them as having been then instituted by God were inserted in the inspired records long after the death of Moses." This avowal is supported by a series of quotations from the article "Bible" in the *Encyclopædia Britannica*, of which the last is mainly relied on as summing up Professor Smith's supposed views, as set forth in this article:—

"In its present shape, the Pentateuch is certainly subsequent to the occupation; for it uses geographical names which arose after that time (Hebron, Dan), refers to the conquest as already accomplished (Deut. xii., 13; Numbers xv., and 32; Genesis xii., 6), and even presupposes the existence of a kingship in Israel (Gen. xxxvi., 31). And with this it agrees that, though there are marked differences of style and language within the book of Joshua, each style finds its counterpart in some section of the Pentateuch. In the subsequent books we find similar phenomena. The last chapters of Judges cannot be separated from the book of Samuel, and the earlier chapters of Kings are obviously one with the foregoing narrative, while all three books contain passages strikingly akin to parts of the Pentateuch and Joshua. Such phenomena not only prove the futility of any attempt to base a theory of authorship on the present division into books, but suggest that the history as we have it is not one narrative carried on from age to age by successive additions, but a fusion of several narratives which partly covered the same ground and were combined into unity by an editor."

This count, the Presbytery of Aberdeen, on the motion of Professor Salmond, seconded by Mr. Johnston, by a majority of 26 to 17 votes, held to be not relevant to sustain against the writings the character libelled. Dissents and complaints were taken to the Synod of Aberdeen, which referred them *simpliciter* to the Assembly.

The second count is that Professor Smith has taught that the book of Deuteronomy, which is professedly an historical record, does not possess that character, but was made to assume it by a writer of a much later age, who therein, in the name of God, presented in dramatic form instructions and laws as proceeding from the mouth of Moses, though these never were and never could have been uttered by him.

This is the count over which the great fight took place at the Glasgow Assembly in 1878. Sir Henry Moncreiff moved that the particular be held relevant, thus reversing the decision of the Presbytery of Aberdeen. Principal Rainy moved that the dissent and complaint from the Presbytery be dismissed, and the finding of the Presbytery sustained. On a division, Sir Henry's motion was carried by a majority of 23, the numbers voting being 301 against 278.

This action of the Glasgow Assembly against Professor Smith was reaffirmed by this year's Assembly, and the Presbytery of Aberdeen was directed to serve the libel on Professor Smith, and to suspend him till the next meeting of the Assembly judicially from all professional and ministerial functions in the event of finding the libel sustained, either by the admission of Professor Smith or by adequate proof of his views concerning the post-Mosaic authorship and dramatic or quasi-fictional character of Deuteronomy. The final decision is reserved to the next meeting of the Assembly. The motion to that effect was offered and supported in a lengthy address by the venerable Dr. Andrew Bonar, the ex-moderator, and was carried by 321 votes against 319 or 320; that is, with a bare majority of one or two votes. (There is a difference of opinion, not yet decided, as to one vote more or less for the minority.)



The minority voted for the motion of Principal Rainy, to the effect that the Assembly, before proceeding further with the libel, appoint a representative committee, with power to confer with Professor Smith, and to ascertain the best means for arriving at a result securing the truth of God without disturbing the unity of the Church, and to report to the next General Assembly.

The motion of Principal Rainy rallied around it all the liberal and moderate elements, especially the professors and younger ministers. It was favored by men as orthodox and sound as those on the other side who have no sympathy with Professor Smith's critical opinions concerning Deuteronomy, Chronicles, and Canticles. Principal Rainy, of Edinburgh, and Principal Douglas, of Glasgow, in supporting the motion, distinctly declared that they differed from him altogether, but that a certain amount of liberty must be allowed for such opinions and critical investigations concerning the human growth and literary aspects of the Bible, within the limits of the Confession of Faith and a proper recognition of the divine inspiration and authority of the Scriptures. They feared that the severe course proposed by Dr. Bonar's motion, and looking to the deposition of Professor Smith, is likely to lead to serious consequences; for it is very evident that Professor Smith has many sympathizers, especially among the students, who most lustily cheered him and his friends from the gallery whenever they opened their mouths, while some advocates of the other course were rudely interrupted and hissed.

In view of the nearly equal division of the Assembly, it is quite doubtful whether the case will be pressed to its logical consequences, and the ultimate deposition of Professor Smith, by the next Assembly. The Presbytery of Aberdeen and the Assembly itself will exercise all the Scotch caution to prevent a split, if possible. Dr. Bonar's motion triumphed legally, but is almost neutralized morally by the large vote for Dr. Rainy's motion. We have here a conflict between Orthodoxy and liberty. Both must be maintained; but it is extremely difficult to draw the precise line between liberty and license. Professor Smith holds his critical opinions, as he maintains, whether logically or not, in connection with a full belief in the doctrinal system of the Westminster Confession; while his opponents fear that they are the entering wedge of the whole system of German Rationalism, and must logically end in the denial of the divine inspiration and authority of the Bible.

The discussion yesterday excited an intense interest. Long before it began, every seat in the house and the gallery was occupied. Professor Smith entered at 10 A.M., with a carpet-bag and amid loud applause. He made two speeches, which showed great dexterity and pluck and no disposition to make any concession. He looks very youthful and is scarcely over thirty years of age. His friends say that he is a devout and sound Christian man; and he himself asserts that he is in full agreement with the Orthodox system as taught in the Westminster Confession. His opponents charge him with levity and a want of humility. All admit his talents and varied learning. He is a precocious genius, who is said to be fit for a chair of mathematics and natural philosophy, as well as Oriental languages and exegesis. The discussion was very warm on both sides, but taken up too much with preliminary questions of order and legal technicalities, instead of entering into the merits of the grave question itself. In fact, it was a legal rather than theological contest. Its ultimate issue it is impossible to foresee. It is one of those irrepressible conflicts which time only can solve. Whatever may be its immediate consequences, it will result at last, like all similar controversies, in the advancement of truth.

#### MR. EMERSON ON MEMORY.

The interest in the Concord School of Philosophy culminated yesterday afternoon when Mr. Emerson gave his lecture on "Memory." The interest in the famous Concord author was so great that the audience would not be contained within the "Orchard House," and the vestry of the Congregational Church, a room that seats comfortably two hundred persons, was obtained for this purpose. Mr. Emerson is a prophet not without honor even in his own country and among his own kith and kin. The vestry was so crowded that many had to be turned away. There was neither seating nor standing room for any more. The thermometer had the misfortune to rise to about ninety degrees, and the state of the audience can be better imagined than described. Yet they had come to see and hear Mr. Emerson, and would have been present had the weather been even hotter than it was. The fact that he has now greatly lost his memory, and, though in tolerably good health, is really an old man, drew many people to hear him, besides the persons who are attending the philosophical school. Among them was one of Mr. Emerson's classmates at Harvard, Mr. J. B. Hill, of Mason, N.Y., a vigorous old gentleman, rather short for his size, who sat next to his illustrious friend during the reading of the lecture, and seemed to take in every word with great enjoyment.

Other strangers were Hon. George S. Boutwell and his daughter Miss Georgiana Boutwell, Mrs. A. J. Ryckoff of Cleveland, Senator Hoar, Rev. Dr. H. N. Powers of Bridgeport, Conn., and Rev. E. F. Howe of Newtonville. Miss Emerson attended her father and acted as his assistant, but Mr. Emerson got through remarkably well. His voice was the clear, distinct voice of other days; he did not lose his interest in what he was saying, either from badness of memory or physical weariness; the peculiar Emersonian emphasis was there as of yore; you knew when he struck an idea he liked by the smile that played upon his features as he uttered the words, and by a certain

tenderness of tone; and the large audience sat in almost perfect silence, save when the humor made one laugh, from the beginning to the end of the reading. It was one of the most intelligent and select companies that could have been gathered. Though largely composed of ladies, every face showed the intelligence that comes from culture and character. Mr. Emerson held out wonderfully. Though he had to ask his daughter's assistance occasionally, it was only for a moment, and his enthusiasm went with what he said to the very end. It was Emerson more as he was twenty years ago than most persons have seen him in recent years, and the occasion was thus one of marked interest for all who heard him. The lecture itself has been so much talked about and reported that no sketch, which Mr. Emerson expressly requested should not be made, need be given. He regarded memory as the primary sentimental faculty, without which none other can work, and went on in sentences, brilliant, clear, imaginative, to unfold, in his own peculiar way,—the method of the poet rather than that of the logician,—the powers and peculiarities of memory as they had struck him. But the most significant thing in the whole lecture was Mr. Emerson's own difficulty in making the very faculty he was discoursing about obedient to his own will. The audience seemed thoroughly well satisfied with what they received. The chief enjoyment was, of course, the hearing of Mr. Emerson once more, and of seeing him engaged in this very work to which he was the first to give emphasis and importance in this country,—the delivering of literary lectures. Another rare treat is promised for the Concord people and for the members of the school of philosophy next Wednesday evening, August 6, when Mr. H. G. O. Blake of Worcester, the editor of Thoreau's writings, will read extracts from his unpublished manuscript. The Concord school has yet nearly two weeks to continue.—*Boston Sunday Herald, Aug. 3.*

#### SOME TESTIMONY AS TO JEWS.

A Chicago correspondent of the New York Herald, in view of the sensation produced by the Corbin edict, interviewed the landlords of some of the leading hotels of that city, with the following result:—

Mr. John B. Drake, of the Grand Pacific Hotel, said that in his thirty years' experience as hotel-keeper he never had any trouble with Jews. They always conducted themselves properly, and he thought that a landlord would be very foolish to make such a general order as that attributed to Mr. Corbin. He had always found them the best of guests, and never had more honorable or prompt-paying ones.

At the Palmer House, the expression was one of pronounced condemnation of the order. The Jews were as fine-paying customers as the house had.

Mr. John A. Rice, of the Tremont House, condemned the act. In all his experience, he had never had any occasion to regret the presence of Jews in his house; they were tip-top pay, and always prompt. No Jew in his career had ever attempted to beat his way, and plenty of them have been his guests.

Mr. Alvin Hurlburt, of the Sherman House, considered the Jewish trade as good as any. They always wanted the best, but were willing to pay for it.

The last number of the *Catholic Mirror* contains a long article on "Corbin and the Jews," from which we make the following extract: "Mr. Corbin's action gives us an opportunity to say that we do not share the vulgar prejudice against Jews. We have no antipathy to them. We admire them for many good qualities. They are industrious. No one ever meets a Hebrew loafer or beggar. They are sober. No one ever sees a drunkard who is an Israelite. They are law-abiding. Very, very seldom is there a Jew criminal brought before our courts. They are moral. Rarely is it known that a Jew is guilty of baseness, and nearly all their families are large and the children are healthy and intelligent. They are peaceful. There are no brawlers and rowdies among them. Indeed, taking the children of Israel as a class, there are no better citizens anywhere. They have so many civic virtues as to deserve to be called a praiseworthy people."

The *Art Amateur*, the *Music Trade Review*, the *Home Journal*, the *Stage*, and the *Aquatic Monthly* are among the New York journals which Corbin cannot read because they are edited by Jews. For the same reason, he cannot read the *Sun*, *Herald*, *World*, *Times*, *Staats-Zeitung*, *Star*, or *Evening News*, which employ Jews as reporters.—*Jewish Times.*

#### WHAT COL. INGERSOLL SAYS.

Queen Victoria is credited with the remark that "it takes three generations to make a gentleman," and as it is about ninety years, more or less, since her ancestors—the three Georges—reigned, rioted, and ruined, their present royal posterity ought to be reasonably pure. Brutal bigotry insists that you can never make a Jew clean, a negro human, or an Irishman grateful; and the man Corbin, who has just been making Coney Island the appropriate pulp for a sermon on the influence of money, is trying the first of these propositions. Robert G. Ingersoll writes to J. J. Noah, son of the great editor, from his home, 1417 G Street, Washington, D.C., a letter from which I take this remarkable passage:—

"When we remember that God selected a Jewess for his mother, passing by the women of India, Egypt, Athens, and Rome, as well as the grandmother of Mr. Corbin, it is hardly in good taste for the worshippers of the same God to hold the Jews in scorn."

"We should also remember that the Jews were the only people inspired. All the 'sacred' writers,

all the 'prophets,' were of this race; and while Christians almost worship Abraham, notwithstanding the affair of Hagar and his willingness to murder his own son, and while they hold in almost infinite respect David the murderer, and Solomon the Mormon, it certainly is not perfectly consistent to denounce men and women of the same race, who have committed no crime.

"The Christians have always been guilty of this inconsistency with regard to the Jews,—they have worshipped the dead and persecuted the living. I think it would be much better to let the dead take care of themselves, while we respect and maintain the rights of the living."

"I cannot forget that, during the Revolution, the Jews prayed in their synagogues for the success of the Colonies. I cannot forget that, during our civil war, thousands of them fought for the preservation of the Union, many of them rising from the ranks to the most important commands. Neither can I forget that many of the Jews are to-day among the foremost advocates of intellectual liberty; that they have outgrown the prejudices of race and creed, and believe in the universal brotherhood of men. And in this connection it may not be out of place to speak of your father. He was a man who adorned every position he held, and who, as lawyer, judge, essayist, and philanthropist, was an honor to his race and to my country."

"It will not do in this, the second century of the United States, to insult a gentleman because of his nation."

"We are, at last, a great, rich, and prosperous people. Greatness should be great, wealth should be generous, and prosperity should, at least, beget good manners."

"Every American should resent every insult to humanity; for while the right of the lowest are trampled upon, the liberties of the highest are not safe."

"While for the ancient myths and fables of your people I have not the respect entertained by Christians, I still hold the rights of Jews to be as sacred as my own."—*Progress.*

Mrs. JENNIE STIRLING publishes a poem beginning, "Where shall I find my boy?" Well, we can tell you. You want to run straight down the Agency road, past the first farm outside the city limits, and then, if you trot along pretty lively, when you get about twenty-five feet ahead of the man, and about, say, eleven feet ahead of the dog, you will find your boy, with a paper bag full of strawberries crushed under his arm, doing his level best to increase his lead on the dog. But you want to hump yourself, for when we last looked at the procession it wasn't standing still, not by about eighty-five miles an hour.—*Burlington Hawkeye.*

### Poetry.

[FOR THE INDEX.]

#### ON THE HEIGHTS.

BY HELEN T. CLARK.

Far up the dizzy heights of Alpine splendor,  
Beyond the ruthless touch of human hand,  
A crown of beauty on a stalklet slender,  
The flower of "noblesse oblige" doth stand!

The clouds of evening tinge it rose and violet,—  
The moonbeams kiss it into mystic grace;  
No print of foot may reach it or defile it,—  
No trail of serpent find its hiding-place.

The sounds of earth-born strife, of mortal sorrow,  
Die into silence ere they reach its cleft;  
Clothed on with light from morrow unto morrow  
It blooms, the purest thing that sin has left.

And, chiming clear and high about its dwelling,  
The music of the monastery bells,  
Sweet as a flute, then diapason swelling,  
Beats on its wings a prayer from convent cells.

So one true life, above all petty hating,  
Above the fies of envy, rage, and scorn,  
Lives on, its steady purpose naught abating,  
That men shall bless the hour it was born.

Crimsoned with noble fires of high endeavor,  
Soul-swayed by harmonies of truth divine,  
Hearing the slanderous tongues, but heeding never,  
It gathers to itself the fair and fine.

Of other lives—the music of the singers,  
The rapt creations of the artist's brain,  
The poet's dreams—all are its harvest-bringers,  
That it may reap another's scanty gain.

Brave and unselfish, knightly, true, and tender,  
To weak and sinful ones a shielding hand,—  
Not up the dizzy heights of Alpine splendor  
Doth flower of "Edelweiss" more fragrant stand.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING AUGUST 9.

Deacon Mundy, \$3.20; Robt. Clarke & Co., \$5.00; Andrew Shearer, 80 cents; E. Salinger, \$1.50; C. B. Holloway, \$3.00; Levi G. Bell, \$4.80; Carl Post, \$3.20; J. B. Holroyde, \$5.52; Cash, \$100; Chas. W. Storey, \$10; S. S. Hootung, \$3.20; Henry Obermeyer, \$3.20; C. Whitaker, \$4.00; Am. News Co., \$5.48; A. Schneider, \$2.20; Dr. E. H. Price, \$3.20; Jno. D. Oldwell, \$3.00; V. B. Martin, \$3.20; Thos. Marshall, \$3.20; E. S. Campbell, \$3.20; Howes Chapman, \$3.20; R. B. Stone, \$3.20; Dr. W. H. Brown, \$5.40; Mrs. S. A. White, \$1.00; A. E. Roffe & Co., \$2.70; B. A. Ballou, \$3.20; S. H. Richardson, \$5.00.



# The Index.

BOSTON, AUGUST 14, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. Tolendo Office, No. 35 Monroe Street: J. T. FREY, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHERRY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CARY STANTON, J. L. STODDARD, ELIZABETH WRIGHT, C. D. R. MILLS, W. D. LE SURUR, BENJ. F. UNDERWOOD, ALBERT WARREN KEISY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 8, 1879.

## ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION.

The Report of the Proceedings of the late Annual Meeting of the Free Religious Association, printed in pamphlet form, is now ready. It contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. ABBOT, F. A. HINCKLEY, and C. D. B. MILLS; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, thirty cents; packages of five or more, twenty cents each. To be obtained at the office of the Free Religious Association, 231 Washington Street, Boston; also at A. Williams & Co.'s bookstore.

WM. J. POTTER, Sec'y.

## THE WORK OF RATIONALISM.

It remains, after the survey of rationalism we have taken, its present condition and needs, but to briefly indicate more explicitly the specific work before it, and submit a few practical hints as to the immediate steps toward its prosecution. The course of rationalism up to this time has been mainly an intellectual movement. Its energies have been mainly given to destructive criticism, with a gradual and increasing drift, through the influence of science in its various forms, toward the evolution of a consistent and perfected system of philosophy. But its work has been for the most part theoretical rather than practical, and hence its influence in respect to social reformation of an indirect instead of a direct character. While there has been no real, genuine work of social or moral reform in which rationalism has not participated, and even led not unfrequently, it has been enabled to practically initiate and carry forward but little purely in accordance with its own intrinsic principles. There are, among those who profess to be in sympathy with radicalism, some who are satisfied with this mode of working, and consider it, under the circumstances, to be preferred. They maintain that it is better to waive the differences between them and their intellectually less advanced fellow-workers in such reforms, for the sake of the greater end in view, since there can thus be secured a coöperation that could not be otherwise. But while this latter conclusion no doubt is true, the compact is always at the expense of a less or greater compromise of rationalistic conviction and principles. Indeed, so obvious is this, as a general rule, that what is gained by the compromise is likely to be nearly or quite offset by the large number of rationalists who are, in consequence of it, repelled. Still further, it may be questioned whether the tendency which is thus engendered to mental and moral obliquity, insincerity, and the habit of acting with an undue regard to expediency, with its attendant loss of the force of self-assertion and conviction, do not exceed in such instances all that may be contributed apart from those of individual influence and power. But, be this as it may, so long as rationalism is without coherency, distracted and divided, this state of things, as has hitherto been intimated, is inevitable. With consolidation and union, it could mark out its own characteristic path of effort, and pursue it; it could institute the plans of its work, and fashion it according to its own distinguishing principles.

Proceeding, then, upon the supposition of such a union, if not an immediate realization, at least as the prospective ultimate one, of rationalism, let us see what avenues of service await and invite it; in other words, what may be added to that progressive influence and power which it already exercises and represents, and how this may become more effectual in transforming and advancing the life of the world.

This has been, in a general way, already indicated. Let us contemplate it in its moral and social aspects. Evidently, such work must have in view the reconstruction and perfection of the social condition, and must proceed in accordance with rationalistic principles,—those laws, in other words, of Nature and life that are revealed through science. Emerson has pointed out, with his usual wonderful insight and force, in one of his essays, how a large portion of our legislative enactments and reformatory efforts come to nothing because of the want of radical apprehensions and methods. We spend our energies and means, he tells us, in making laws, and in endeavors to correct and improve society, from which we might have been spared, if the same expenditure had been given to enlightened education and the better training of individuals.

The stream which floods the land and carries ruin everywhere in its course might have been stayed, if, instead of the artificial barriers to which we resort, we had earlier strengthened and cared for its embankments. There can be no true reformation of the social status that does not begin at the beginning. Rationalism must therefore, first of all, recognize the importance of having the individual members of society well born in all respects, physically, mentally, and morally. An immense amount of the evils of the world, the defects of our individual characters, and the troubles of our individual experience are the result of neglect and inconsideration in respect to the conditions of this fundamental requirement of human existence. The time will come when it will be seen how much barbarity in this particular, with all our high advancement and enlightenment, inheres in the civilization of to-day. But to remedy this, we need more intelligent ideas of marriage. It needs to be something more than the mere hap-hazard arrangement which it too often is at present. This is not to be effected through the vile modes for its pseudo-amendment which some advocate, and would put in practice, but by those adapted to secure the highest and best parentage; that shall afford in some reasonable degree a guarantee against many of the ills which, from the want of the exercise of such wisdom, are now entailed upon the generations. With this higher conception of marriage and the requisites for its harmonious fellowship and sense of the responsibility of parentage, there must be associated a correspondent superior enlightenment in respect to the training of the young, not alone in the home, but in the school and our general system of education. We need to exalt and dignify the office of motherhood. We need to sweeten, purify, and refine the family relations; to emphasize not only the "rights" which belong to its individual members without regard to sex, but also the importance of a rightly equivoled and pervading spirit of reciprocity throughout the whole of such relationship. We hail with joy the premonitions of such a realization of this. Especially do we hail with such emotions the promise of powerful influence to this end in the kindergarten movement in this country, which, though it may yet be to a considerable extent in an immature and unperfected condition, is nevertheless a most important and significant sign of the time in respect to the nurture of children and education, not only in its effect upon the child, but the mother and home life in general.

But not alone in these earlier stages of life is our education to undergo a change, but in its higher ones as well. Our whole school and college system is in need of readjustment and reformation. It needs to be eliminated of much which is an inheritance of the past in its conceptions of the essentials of education, as well as in its methods; to be more harmoniously adapted to the newer knowledge, advancing intelligence, and practical requirements of the civilization of to-day. Happily, this work is being undertaken and carried forward by professional educators with considerable vigor, although with a very manifest half-way conservatism and reluctance mingling with such efforts. It is the work of rationalism to encourage and support this tendency, so far as it evinces itself to be sufficiently thorough and judicious. It can at least insist that education shall be non-ecclesiastical and theological; that it shall be in a greater preponderance scientific; and that it shall be moral in accordance with the highest discovered principles of ethics.

Then there are, in addition to this comprehensive work of education in all its branches, to which we have referred, in which rationalism should participate so far as it may, numerous causes for the amelioration and improvement of the general welfare.

Before all others, there are the problems to be grappled with that are induced in consequence of the existing derangements of society in respect to the relative degree of comforts and the means of livelihood among its members; of the true adjustment of the relation of capital and labor; the abolition of pauperism and the relief of the helpless and unfortunate of the community. To initiate and further to the utmost of its resources such devices to this end as the Colony Aid Society of New York, of which we published an account in THE INDEX last week, and correspondent ones of humanity and charity; to array itself at all times and everywhere on the side of all wise and true philanthropy, all really advanced conceptions of social and civil order and purity, against persecution and injustice to every class, nationality, or race, whether white or black, man or woman, Indian, African, or Chinaman, Jew



or Gentle,—this is the work to which rationalism, with all its accumulating force of conviction, intelligence, latent moral susceptibility, and swelling numbers, in this its day of maturity and strength, is summoned; and woe, woe to it, and to humanity, if that summons is unheeded.

But in order to make a fitting response to this appeal, it is imperatively necessary that it should put itself into the condition to make its objects and aspirations more effective. It must, first of all, have organization through which to operate and make itself felt. Without this,—some tangible, visible centres of influence through which to impel and guide its activities, and prosecute its purposes, and join hands, as it were, with other bodies and communities of allies and workers for great general ends,—rationalism, with all the advantages which the times afford it, and will still afford, must continue to sit at the feet of the scorner, and, as a distinct system or movement, exercise but a comparatively small influence upon the world's affairs.

A "GOOD" MAN stood at an angle of some of the more travelled walks on the Common, last Sunday, with a satchel of tracts, which he proffered with a look of half-serious and half-smiling grace to the passers-by. They were printed on pink paper, which, inasmuch as the subject presented was of a somewhat sanguinary character, seemed fittingly chosen, and were the issue, as they stated, of the Believers' Book Rooms. The one which we were favored with bore the title "What is the Gospel? A Word to the Anxious," which, in consideration of the learned wisdom that has been expended and the tomes that have been written on the above question to answer it, might seem a little like presumption or overdoing the condensing process to find it all dispatched in two or three sentences of the 32mo sheet before us. The little leaflet referred to took it for granted that we and all into whose hand it came were very anxious,—a supposition, so far as the subject of it was concerned, of which we should have been very happy to relieve the mind of the author. Indeed, judging from the disposition made of them and the indifference and small amount of interest they appeared to awaken, this appeared a quite general state of feeling. The tract assumed to give a complete diagnosis of our spiritual condition, and referred to chapter and verse of the Bible for concurring testimony. It would have been nothing more than a justifiable exercise of fair play and becoming exhibition of correspondent zeal if some freethinker should take his stand near by to imitate on Sunday this mode of propagating the faith that is in him. We should hope for better results in such a case than in that of the one just referred to. By a close mathematical calculation based on the number scattered on the ground in the vicinity, we arrived at the conclusion that 64 out of every 100 dropped them as soon as they looked at them, as if stung by some venomous insect; but 1 in 187½ read them, and upon only 1 in 4877½ did they produce even the most infinitesimal impression. But as the employment seemed to be favorable to the printing interest, which we are disposed to regard as a very deserving one, and afforded an opportunity for people to "do good" who could see no worthier one and needed an outlet for their zeal and piety, we consoled ourselves with an optimistic view of the matter, and were reconciled.

ONE OF THE MOST despicable and pitiable tales of Indian wrongs which has been heard for a good while, is that which has been related recently with regard to the Poncas in this city. These people are harmless and peaceable. Whatever justice there might be in other instances in speaking of Indians as blood-thirsty, the designation certainly could not be applied to them. They dwell on lands ceded to them by a specific treaty from the government, and successively confirmed by subsequent ones. They could hardly be longer considered barbarous. They had cultivated farms, and houses, barns, churches, and school-houses, and had, furthermore, never been known to kill a white person. These cultivated lands and possessions were tempting spoil to the plundering escape-graces of the Indian ring, and they determined to rob their defenceless owners of them. By chicanery, falsehood, and fraudulent representations of every possible description that their heartless ingenuity could devise, they persistently sought to carry out the atrocious design. It is a most unmitigated and touching story of suffering and wrong. The poor Indians were at last prevailed upon, in obedience to what they supposed the power of the government, to abandon their property and homes and remove to a portion of the Indian reservation hundreds of miles away. Thence

they have been twice removed, and have been exposed to sickness, starvation, and wretchedness in various forms. Their original number has diminished nearly one-half. In ten months, from July 15, 1878, when they were moved to where they now are, one hundred and ten of their number had died. The case of the Poncas is but a specimen of the wrong and outrage to which the aborigines of this country have continually been subject from the white man, and especially from the government which is bound by right to be their protector. Mr. Phillips quoted, the other day, the testimony, before a committee of Congress, of Gen. Harney, one of the oldest and most experienced officers in the army, in respect to Indian affairs. Gen. Harney declared that in sixty years of army service, most of it on the frontier, in close relation to the Indians, he had never known an Indian to break a treaty, and he had never known the government to keep one. Mr. Tibbles, who has undertaken the benevolent mission of pleading the cause of the Poncas in Boston, and who is sufficiently accredited to be entitled to all confidence, disclaimed any intention to charge the President or the heads of the government with the grievances of the Indians. The fault, he maintained, was in the existing system or policy pursued with reference to these people. There is very little hope of redress in such cases, or of protection for the Indians, so long as they have no rights in the courts. At present, they are before the law in the same condition which the famous Judge Tanney decision pronounced to be then that of the blacks in this country,—without any rights that a white man is bound to respect.

#### OATHS AND THE TRUTH.

If profanity is to be defined as the taking of holy names in vain, the average official oath of our time can hardly escape coming under the definition. On the plane of a certain low grade of religious faith where superstition still largely prevails, the official oath may still possibly serve a good purpose in the support of truth. It belongs to a primitive and crude order of religious belief, which conceives of God as a vigilant policeman, with eye alert in the most secret places for delinquents, rather than as the indwelling substance of truth itself in the human mind, keeping speech and conduct upright by its own self-police. And where this primitive belief really survives, the oath may have a surviving usefulness.

But, on the other hand, when we think of the meaningless formalism into which the once solemn form of administering the oath has generally fallen, of the hasty and often inaudible repetition of words of which neither party appears to have any adequate sense, of the perjury which must necessarily often attend the form, and of the wide-spread scepticism in respect to the special religious doctrine which gave to the old form of oath the chief validity that it possessed, we can but question whether for large classes of people and many occasions the form has not outlived its fitness for civilized society; and whether for all classes and all occasions some new form of solemn address to the conscience may not be found which shall both better serve the cause of truth, and more faithfully represent the religious belief and the moral sentiment of the present age.

The formal oath in many cases, indeed, has become a farce instead of a solemnity, and is serviceable neither to truth nor virtue. When the meaning has gone out of it, the oath becomes in itself a lie, even though the truth may be told under it; and every such sham is an injury to private conscience and to public morals. The really honorable person can but feel humiliated when, as if his word were doubted, he must needs confirm it by an oath,—especially if, as often happens, the oath involve a religious faith which is not his own. Then he is not only humiliated, but he must make a protest against this confounding of honesty with religious opinion, and is not infrequently legally wronged and made to suffer a penalty for thus truthfully expressing his views. The most honest man, the one whose testimony is really needed, is thus sometimes ruled out of court. As a matter of fact, the simple affirmation of a man known to be honest will outweigh the sworn evidence of a dozen men known to be dishonest. We say of some men that their word is as good as their bond, and we know of no oath that could make the testimony of such men surer. With all this class of men the oath is needless; and with many of them it is a violation of conscience.

But how to bring society as a whole up to their level of honesty is the problem. How secure, if possible, truthful testimony from those whose char-

acters are not known at all or who are likely to be dishonest? No one method may offer a perfect solution. But we may expect in the future to see the principle of honor taking the place of the formal oath in the affairs of civil government, as it does already to large extent among military men, and in the judicial decisions of the British House of Lords. This is a principle of great educational value, and may be made a much more powerful agent than it is in human affairs. Especially should parents and teachers cultivate and appeal to it in their dealings with the young. Frequently the sentiment of honor may be reached before the homelier sentiments of honesty and truthfulness can be touched. The opposite of honor in the vocabulary of the young is meanness; and a child will frequently show sensitive ness to the charge of meanness who seems callous to every other moral appeal. The sentiment of honor may thus be used as an aid in moral culture, to introduce and shelter virtues much nobler than itself. Honor and honesty are, indeed, at root closely akin; as the words have the same etymological origin, so the qualities belong to one stock. We may say that they are two aspects of the same virtue. Honor is common every-day honesty in the garb of chivalry.

W. J. P.

#### PERSONAL ITEMS.

A SON OF George W. Curtis graduated at Harvard this year.

DONALD G. MITCHELL (Ik Marvel) has been seriously ill, but is now recovering.

D. A. WASSON has lectured before the Concord School of Philosophy upon "Social Structure."

REV. THOMAS K. BEECHER is said to favor cremation, and would like to organize a stock company to go into the business.

PROFESSOR HUXLEY'S daughter Marian was recently married in London to a son of the Right Honorable Sir Robert Collier.

MRS. NELLIE T. BRIGHAM, the popular Spiritualist lecturer, spoke in the Universalist church at Brattleboro, Vt., last Sunday.

PARKER PILLSBURY thinks "the Church to-day is as ready as ever to die and kill for the sake of its cause, and would crush all infidels and freethinkers if it had the power."

THE RUSSIAN "RAILWAY PRINCE" Herr Pollakoff, an Orthodox Jew, has forwarded to the Minister of Public Instruction the sum of two hundred thousand roubles, as an endowment for the benefit of poor students.

MR. GEORGE WILLIAM CURTIS and Professor Charles E. Norton are giving at Ashfield, Mass., their summer residence, a series of readings from English and American authors, for the benefit of the academy of the town. They give one reading a week.

PROFESSOR EDWARD S. MORSE will return from Japan soon. It is said that he has made important discoveries in the region of Tokio. A series of farewell demonstrations in honor of him are contemplated in Japan, as a recognition of his signal services to that country.

REV. O. B. FROTHINGHAM, Mr. Conway writes, is in decidedly better health than he was when he left America. He has been for several weeks at Ragatz, and from thence will go southward and pass the winter in Italy. He is in cheerful spirits, notwithstanding the exceptionally rude season with which Europe has received him.

HERBERT SPENCER is reported to have been much benefited in health by his sojourn on the Continent, and will be able in consequence to throw much more energy into his works on sociology than he has for some time. His secretaries are kept constantly employed. It is thought that when he may feel the need of rest again he will visit this country.

ROBERT COLLYER writes of Thoreau: "When Parker Pillsbury went to see him as he lay a-dying, he said; 'Thoreau, you are so near the line now, can you not see something of the other side,—some glimpse or gleam of the waiting world?' 'One world at a time, Parker,' he whispered cheerily. And it was the watchword, as it seems to me, of his whole life."

HON. JOHN W. GREENWOOD died at Paris, Stark County, Ohio, August 6. Mr. Greenwood was in the eightieth year of his age at the time of his decease. He had lived at Paris for the last fifty-three years. During all his life, he was an independent and uncompromising freethinker. He was noted for superior intelligence, integrity, and moral worth. Mr. Underwood was the guest of Mr. Greenwood when he lectured in Paris, last month.

PROF. R. A. PROCTOR writes of a report of his death that has been circulated in this country, as follows: "As to my being dead, I cannot but think this is a mistake. The study of science suggests extreme caution about matters of fact. But, so far as my own observation extends, I find reason to believe that I am alive. My friends also seem to think so. You must not think me dogmatic, if—failing stronger evidence than I yet possess to the contrary—I decline to accept unhesitatingly the theory that I am no longer living."

G. W. SMALLLEY, the London correspondent of the New York Tribune, writes that M. de Lesseps, though seventy-three years old, is "one of the youngest men now living. He does not look a day older than when



I saw him at the opening of the Suez Canal in 1869. He is just as erect in figure and alert in manner, his eye is as bright and full, and his conversation has all the old power and vivacity which coaxed incredulous capitalists into finding money for piercing the Isthmus. He has now embarked, as you know, on a new undertaking, and is going to make a ship canal from the Atlantic to the Pacific by way of Panama. On this he talks, as of old, with the utmost freedom, with a confidence which knows no limits. He discusses it with as much zeal and zeal as if he were a boy with the future all before him, and his fame and fortune yet to make. Yesterday this septuagenarian youth devoted a long afternoon in the city to business, sat through a long dinner, appeared about midnight at Mrs. Millais' party, having his hostess Mrs. Douglass Murray on his arm, and spent two or three hours in that brilliant company. At two this morning I saw him waiting airily with a young lady who might have been his granddaughter."

## Communications.

### HISTORICALISM: A METHOD.

History is the backbone of all the sociological knowledges: of political economy, law, and government, mental philosophy, ethics, and religion. For natural science, the case is often quite different. Here, by the very nature of progress, the usefulness of the past series of things learned may be all kept in the front of the science as it advances, and the history of these past labors may remain like the row of camels, skeletons on a desert road, showing how far the predecessors had got when they broke down. Science is constantly changing. Man, however, is eternally man; and the lessons of his individual or associated life ten thousand years ago are as instructive, so far as the records are good, as the like lessons to-day.

The first law, or at least a first law, of this doctrine of historicalism is as universal as the famous scientific dictum, *Omne vivum ex ovo*, "all life derives from some egg"; and it may be stated almost as tersely in Latin: *Omne primum ex tenebris*, "every origin is from amidst darkness." In no particular is the progress of real knowledge more distinct than in the gradual substitution of acknowledged unknown beginnings for definite but unsoundly and ignorantly conceived ones. It follows at once from this law, that the method of historical research must be backward in time; that is, that we must do exactly as all scientific investigators do,—begin with things that we know and advance towards those that we do not. All the real sciences observe this rule; pseudo sciences invert it, and the old false doctrines of sciences inverted it. Astrology, for instance, began with an assumption that the planets have an influence on human life, and it continues to presuppose the same. You could not coax an astrologer to go into an exhaustive scientific induction to see just what proportion of horoscopes do in fact agree with the aspects of the stars at birth, and what do not.

All the recent advances in historical knowledge have been made in accordance with this law. The old system of Roman history accepted the legend of the wolf and Acca Laurentia, Romulus and Remus, and so on, and deduced all the later history of Rome easily from them. Then came the scientific investigations of Niebuhr and his school, and Romulus and Remus went into nothingness along with Egeria; and we now have statements about the early history of Rome not nearly so complete as the legend, but infinitely more genuine. The fact is, that in all the primeval beginnings of history truth and completeness are in an inverse ratio to each other. A story all filled out with continuous circumstances and complete detail of the origin of a race is pretty sure to be a legend containing not more than some mere hint or much transformed jot of partial truth.

F. B. P.

### ANOTHER CREED.

MR. EDITOR:—

I, too, think Mr. Daniel Cony's suggestion for rationalists to give through your columns their principal religious affirmations or beliefs is a good one, and consequently present herewith mine, earnestly hoping that friend Cony can say amen to all of them, and that some others may be induced to make a similar statement.

My creed or declaration of principles is:—

1. I believe that each and all of the numerous and more or less contradictory so-called "Divine Revelations," "Christa," etc., etc., that ever have been, or ever will be, in existence in the world, were, and always will be, enormously fraudulent, and consequently must be, however excellent some of their ideas, very far from being purely good guides for humanity to adopt or follow.

2. I believe that reason, freely and fully exercised, and enlightened by observation, study, and experience, is, however defective, the nearest approach to a purely good, and therefore the very best, guide and standard that mankind ever has had, or ever will have.

3. I believe that the worship of the entire existence of the great creative and controlling Power of the universe, which we call the Deity or God, is an adoration of evil as well as good, for the reason that both good and evil are alike the result of some creation or permission on the part of Deity, and cause God to be,—whether Nature or Jehovah,—in common with man, an unfit object of worship as a whole.

4. I believe that goodness, pure and true, whether exhibited by Deity or humanity, or both together, is the only proper and worthy object of adoration and worship for mankind, and that the best religion

is that which is devoted to the purification and increase of goodness in man, leaving the glory of God wholly to the care and attention of the powers of Deity.

5. I believe it is utterly silly and superstitious to suppose that God—whatever God may be—will be so monstrously foolish as to permit anything to which God has even the least objection, in religious or any other matters, and consequently that mankind can rest perfectly satisfied that all things needful to God's honor and glory will be most thoroughly attended to, whether humanity is willing or not, and without mankind needing to trouble themselves about it in any way.

6. I believe that the whole duty of man is never to do to another anything you would blame that other for doing to you, and to make as much progress in the knowledge, practice, and promotion of pure goodness as your circumstances permit.

GEORGE NATHAN HILL.

### LEGACIES.

"Sweet is a legacy, and passing sweet  
The unexpected death of some old lady."

—Byron.

That depends! How much is the legacy, and who is the old lady, and did she leave it to us?

Among the hardships that we radicals have to put up with, is sometimes to be left out in the cold in this matter of legacies, and because of our radicalism. The foes of a radical are oftentimes those of his own household, and the enmity is expressed by diverting the inheritance which of right belongs to kindred and friends, to religious charities, so called, but which are better named, frequently, religious wastes or superstitions. The weak and feeble-minded often suppose they can win favor with God by bequests to the Church, and this course is too often helped along by the venal priests who minister to this fear, especially during a last sickness, when the mind shares the body's weakness.

The death of the old lady was not "unexpected." Unfortunately she did not love us less, but she loved the Church and "my" Jesus more; and hence all her property was bequeathed to purchase Bibles, hymn and prayer-books of the Episcopal service, and for the support of like fooleries.

For this do "I wreak the wrath that garners in my heart" upon this gigantic swindle, called the "Church," which has swallowed up the untold wealth of nations in the past, and whose insatiable maw is continually crying, with the daughters of the horse-leech, Give!

May we not quote, as pertinent to the present day, as when uttered by Lucretius?—

"Tantum religio potuit suadere malorum"

K.

### THE PONCA INDIANS.

Yesterday's meeting in the Melancon in behalf of the Ponca Indians was so well attended, and the sympathy with the suffering red men was so positive, that it would be very strange if some practical benefit to them should not follow. The hall was so well filled as to look full, and all the details of the meeting were carried out as advertised,—a feature worth mentioning, because it is no unusual matter to have "distinguished speakers" fail to appear. A strong indignation prevailed against the Indian ring, judging from the demonstrations of the audience, and if the spirit shown can be carried out to its full desire, the Indian ring will lose its power and the greatly abused aborigines will at least receive justice. It was noticeable that the audience included few business men, but had a large proportion of women and those who are semi-professional philanthropists. For two hours they listened to the speakers with close attention; very few went out, and when the resolutions were adopted there was not a voice in the negative.

#### Mayor Prince's Address.

Soon after twelve, Mr. B. W. Williams called the meeting to order, and stated that it was held in the Melancon because mechanics were busy in the hall above. Mention was made that the Rev. E. E. Hale desired much to be there, but, in his enforced absence, had sent a series of resolutions. Mayor Prince was then introduced, and he began at once upon the main theme of the meeting. The people of Boston, he said, have never been called to assist any one more wretched than the Ponca Indians, who have been victims of the most treacherous injustice, cruelty, and oppression, not from other Indian tribes nor from savage frontiersmen, but from those miscreants, the Indian ring, protected by the government and organized for the robbery and wrong of the weak and defenceless. It should be the policy of the United States to protect the Indians, to induce them to abandon their nomadic ways and to adopt the pursuits of civilized life. The nation should exercise a paternal guardianship over them [applause]; perhaps, as far as legislation goes, it does; but as all laws which are not enforced are of little value, it may be said without fear of contradiction that the administration of our Indian affairs has been a failure. The Indian has been protected on paper, but constantly ill-treated and abused, with no judicial tribunal to interfere in his behalf. It is not strange that, goaded to madness by his intolerable wrongs, he has sometimes sought in war that redress denied him elsewhere. The Indian ring has been organized for years to oppress and plunder this unfortunate race, and the impunity with which they practise these hideous cruelties has disgraced the government and dishonored the American name. [Applause.] It would not be difficult to show that most of our Indian wars have been caused by the oppressions of this ring and their allies, the half-civilized whites on the frontier, who, coveting the Indian reservations, have cheated, robbed and forced

the Indians into acts of retaliation, so as to excite the government to employ its forces against them. The English have no trouble with the Indians, because they treat them justly, and as human beings, with rights entitled to the respect and protection of the government. [Applause.] The treatment of the Ponca Indians transcends in cruelty and atrocity all the wrongs perpetrated by the strong against the weak yet disclosed in that part of the country. Its parallel can only be found in barbarous wars among barbarous nations, and it seems most strange that, in a civilization boasting so much philanthropy and refinement, men can be found who dare so to outrage public sentiment and defy public opinion. These Indians are well-behaved and inoffensive; they have broken no laws or treaties; they have abandoned savage life; they have organized a well-governed society; they have engaged in agriculture and in other peaceful pursuits; they are industrious and laborious; they have built homes, schools, and churches; they had become an orderly and respectable community. But their lands—their property—were coveted by the ring, and a devilish contrivance was resorted to for their possession. Fraud, perjury, and force were at last successful. These persecuted wretches were despoiled of their happy homes and sent into a pestilential place, where large numbers of them have died and others are daily dying. The sad story of these unfortunate Indians has excited the just indignation of our people wherever it is known, and it has forced the ring to an attempt to excuse or explain their foul cruelties, but the explanation is so thin and absurd as to insult common sense and common honesty. [The mayor at this point read the statement of the Indian Department officials published in Monday's *Advertiser*. Then he continued.] Believing, as I suppose we all do, that the complaint of these Indians is founded on truth, the question for consideration is the remedy for the evil. Now I don't believe in memorials to Congress. The ring will misrepresent facts, and the wrong will be made to appear the right. Delays will wear away the patience of the petitioners, and at last justice will be denied. There is only one power which can remedy the wrong and restore to this persecuted tribe its lands and its rights. That is the judicial power. [Applause.] An appeal should be taken to the courts. It cannot be that these monstrous crimes are beyond their jurisdiction. It has already been held by a judge that an Indian has some standing in court, and others learned in the law believe that the federal courts will decide to the same effect. If this view shall prevail, the power of the ring is broken [applause], this Indian question is solved, and the shield of the law will cover the red man so that his rights will be as well protected as if he were a citizen. [Applause.] My judgment is, that, to settle this question as it should be, he should be made a citizen. But if the courts shall decide that the Indian is not entitled to the protection of their process, he is then completely defenceless, and his fate will be oppression and persecution in the future as in the past, without redress. This meeting has been called for the consideration of such measures as may be taken to obtain a hearing for the Indian in the United States courts.

#### Mr. Tibbles' Story.

Mayor Prince then introduced Mr. T. H. Tibbles, of Omaha, who told his story very much as already published in the *Advertiser*. He said he made no attack on the administration. If the angel Gabriel were President of the United States, and should choose his cabinet from the courts of heaven, under the present policy he could not prevent the wrongs. It is the system which Mr. Tibbles said he is fighting. As direct attacks had been made upon him and others connected with the effort to give the Indians standing in the courts, and the charge made that the movement is simply to get money for private use, Mr. Tibbles read the very strong and sufficient indorsements he has from eminent men in the East and in Nebraska. His story was told with much earnestness, and the hall rang with long applause as he repeated Judge Dundy's declaration, "Any human being that God ever made can come into my court." He replied to the statement of the Indian Department officials, that the Poncas were healthy and contented, by citing a fact from the official report, that some of them had been in the guard-house, and that many of them had died recently. He also charged the grossest thieving in connection with the appropriations for the Poncas, and said that all there is to show for \$160,000 is six little board shanties, ten by twelve feet, with gaping cracks. He said that if the rights of Indians before the courts were established, there would be a chance to protect them by sending to the penitentiary the scoundrels who steal their property. He closed with an appeal for help for the Poncas.

#### The Resolutions.

Mr. B. W. Williams then read the following resolutions, which were written by the Rev. E. E. Hale: *Resolved*, That our fellow-citizens of the Indian tribes have some rights which a white man is bound to respect.

*Resolved*, That their rights should be finally determined by a decision of the Supreme Court.

*Resolved*, That to obtain such a decision we believe it desirable to press the appeal of the Ponca Indians, that it may be received by the full bench at Washington.

*Resolved*, That a committee of ten persons be appointed to take in hand at once the collection of \$4000 for this purpose.

#### The Closing Speeches.

After the reading of the resolutions, Mr. Charles W. Slack was introduced. He said he was well acquainted with Secretary Schurz, who has the Indian bureau in his control. He has been fighting all kinds of rings and all sorts of wrongs, and we may all be



satisfied, said Mr. Slack, that he has not a pulsation of the heart which is not in favor of justice, humanity, and the rights of all men. Mr. Slack also complimented highly Mr. A. C. Barstow, of Providence, Chairman of the Board of Indian Commissioners, and said he would gladly right any wrong he can. Mr. Slack also spoke at length upon the evils of race prejudice and the wrongs done to the Poncas.

He was followed by Mr. Thomas J. Gargan, who also made an eloquent plea for protection of law for the Indians, and cited the inconsistency and injustice of such movements as the native American in Know-Nothing times. He implied in his speech that the railroads might be at the bottom of much Indian trouble.

Just before the speech of Wendell Phillips, who was the last speaker, a collection was taken. It was announced that the proprietors of the building had given the use of the hall, and that there were to be no lawyers' fees in connection with the suit, the counsel giving his services. Mr. Tibbles told the story of the Indians selling their ponies to raise money to carry on the suit. The contribution amounted to \$140, of which \$100 was in one gift.

Mr. Phillips' speech arraigned boldly the Indian policy of the government from the beginning to the present, and contrasted it with the method pursued in Canada, under which no Indian outbreak has ever occurred. Desire of money is the cause of Indian outbreaks. Contractors and merchants with flour or clothing to sell know that when a regiment is out on the plains prices will be much higher; so they scheme to have troops ordered to the remote frontier. In an extreme case which Mr. Phillips cited, flour reached \$80 a barrel. He related several instances of atrocious cruelty practiced by the Indian ring upon the unfortunate red men, and made the savages appear as models of Christian forbearance and forgiveness compared with the blood-thirsty and unscrupulous whites. The Indians are two-thirds of the way toward civilization, he said, and they should have the protection of the courts in order that their acquisition of houses, schools, churches, farms, and stock may be defended. Mr. Phillips also cited cases of great financial corruption in the Indian Department, but the facts have been before the public already. The audience gave liberal applause through the long speech, and every praise of the Indian or censure of the ring was evidently relished.

At the end of his address the resolutions were adopted unanimously, and the previous committee of five was authorized to appoint the ten to raise the \$4000. They are Mr. B. W. Williams, the Rev. E. E. Hale, Mr. B. P. Smith, the Rev. William Bradley, and the Hon. Charles E. Ladd, who will publish the names of the committee in the daily papers. The Rev. Dr. Lothrop will act as treasurer for the fund.—*Boston Advertiser*, August 6.

#### A LARGE TERRESTRIAL GLOBE.

A New York artificer, Grube, has constructed what purports to be the largest globe of the earth now in existence, showing all the prominent features of its surface. Its diameter is four feet and about one inch, the scale being one to ten million. The range of even the Himalayas would not be visible upon this globe if the same scale were adopted for the elevations as for the map, and accordingly the relief is made upon a scale which exaggerates heights twenty times. The oceans, seas, and rivers are colored blue; the continents are yellow; the glaciers, ice-bergs, and floating cakes of ice, white. Plains and mountain-ranges are clearly shown, and every part of the world is exhibited in its true character. Red, black, and white lines cross the globe to indicate the isothermal belts, the variations of the magnetic needle, the date-line where ships correct their logs by skipping from Saturday to Monday, and vice versa, and other facts of like character. The map has been corrected in the light of the latest discoveries. The northern coast of Siberia has been much altered in the atlases by the Nordenskjöld expedition, the ships sailing in deep water over places marked as five hundred miles inland, and being compelled to go hundreds of miles around promontories, etc., which are occupied on the maps by bodies of water; the relief is formed by wax. Mr. Grube has been two years in perfecting his globe.—*Popular Science Monthly*.

#### ROMAN CATHOLICISM IN RUSSIA.

For many years past, no bull or encyclical of the Pope has been permitted to be published in the Polish provinces of Russia, which are inhabited by Roman Catholics. The alleged ground of prohibition was that among Polish revolutionists who took up arms against the Russian Government in 1863 were many Catholic priests, and that these priests were encouraged in the revolt by Pius IX. When the Polish insurrection was crushed, the Pope was forbidden direct communication with the Poles. But times and circumstances have now changed, and the Czar himself, with his government, is endangered. Negotiations were opened some time ago between the Court of St. Petersburg and the Vatican, and the result has been a restoration of the friendly relations between the Czar and the Pope. Now the Catholics of Poland do not need to secure the aid of smugglers, as they had to do in past years. The privileges of the Vatican were restored, upon the condition that the clergy under its control should denounce the projects of the Nihilists as opposed to the State and to religion. There has lately been published in the *Gazeta Polska*, and republished in the other Polish journals, an epistle of the Archbishop Sotkevitch, of Warsaw, to the clergy of his diocese, transmitting to each of them a copy of the encyclical of the Holy Father, Leo XIII., dated

December 28, 1878. The archbishop says that this most worthy and important document should be known, not only to the clergy, but also to the faithful laity, who should be informed of its contents, and thus protected from the dangerous influence of pernicious doctrines. Further, the priests are advised to expound from the Holy Scriptures the rights of property, the family question, the proper relations of obedience to the authorities. The publication of the epistle of Archbishop Sotkevitch was greeted by the Russian secular journals as the triumph of religious toleration, and the *Golos* said: "Religious toleration, always and everywhere, is the surest sign of moral development, and of political and national growth; and for this reason we welcome the publication of the Papal Encyclical in Russia." But the Russian religious organs regret the new policy of the Czar, who is the head of the Orthodox Church, in granting privileges to the Church of Rome, which is the powerful competitor of Russian Orthodoxy. In consequence of their language on this subject, some of the religious journals have lately received official warning.—*Ottawa Herald*.

#### PROGRESS.

The author of a series of papers on "Young London," in *The Telegraph* (London), records some of the changes of the half-century. When he first began to remember things, there were only two railroads in the united kingdom. It took the best part of four days to get to Paris; and the postage of a letter to that city was one and eightpence. There were no ocean steamers; and five weeks were often consumed in a journey to New York. There were no lucifer matches lighting on or off the box; and flint and steel and the tinder-box, and matches dipped in brimstone, reigned supreme in the kitchen; oil was still burnt in the street-lamps of Grosvenor Square. There were no electric telegraphs, no post-office money-orders, no steel pens,—in common use,—no envelopes, no perambulators. There were no cheap newspapers, no shilling magazines, no post-cards, no perforated stamps and counterfoils, and no paraffin candles. There was not a hotel in England where a lady could dine in a public room. There were only two decent French restaurants in London. There was no photography, no benzoline, no chloroform, no glycerine, no collodion, and no gun cotton. There were no mauve and no magenta dyes. There were no preserved meats, soups, or vegetables. There was but little chocolate and no cocoa. Soda water was a shilling a bottle. There were no Hansom cabs and no knifeboards to the omnibuses. There were no refrigerators and no sewing-machines. There were no keyless nor crystal-cased watches; no Albert or Breguet watch chains; no electro-gilding nor silvering, and no electrotyping. The steel fork in ordinary use had only two prongs; "balanced" table-knives were unknown. There were no staves that were not instruments of torture, and no walking-boots for ladies. There was no Balbriggan nor Balmoral hosiery. There were only a few velocipedes, and there were no revolvers. There was no gutta-percha, and very few cigars.—*N. Y. Tribune*.

#### FOREIGN.

SNOW FELL LAST month in Dauphiny, France.

LAKE LEMAN ROSE recently twenty inches in twenty-four hours. Only three times since 1792 has it reached so high a level.

THE ARCHBISHOP OF CANTERBURY has invited the Bishop of London (in accordance with a request from Convocation) to direct his attention to "the necessity of prayer being offered to Almighty God for such weather as may enable our people to gather in an abundant harvest."

IT IS FEARED that there will be severe famine next year in Zululand, as it is now seed-time and no land is being sown, while much seed has been destroyed and many cattle seized. General Wolseley has no intention of pursuing Cetwayo with British troops, as the nature of the country renders such a course impracticable. His policy rather is to stir up the neighboring tribes against him.

AN ASSOCIATION has been formed in England with the designation of the "Gospel Vindicating Council." Its object is announced to be "to refute on scientific and philosophic grounds the attacks that modern infidelity, in its scientific speculations, is from time to time directing, not merely against the Christ of the creeds, but against the Christ of the Gospel,—the Christ supremely loved by all good men, (I) and the grand hope of humanity."

BY ORDER of Prince Dolgouorkoff, Governor-General of Moscow, all the usurers and pawnbrokers of that city, two hundred and seventy-eight in number, have been summarily expelled. The day after the order, the Governor-General visited their dwellings in person, in order to ascertain for himself that none remained behind. The ejected people were accompanied out of the city by the military and an immense crowd of spectators. It is said that the lamentations of these outcasts were perfectly heart-rending.

THE REV. JOHN HUNTER, a Congregationalist minister of York, has written a letter to the *York Herald* "publicly protesting against the step taken by the clergy of York in preventing the delivery of Mr. Bradlaugh's intended lecture in York last Monday evening." He says: "I write from a strong sense of duty, and at the risk of having my interference in this matter misunderstood; but believing as I do that the cause of religion cannot be promoted, but must in the long run suffer, from modes of defending it that are not in harmony with freedom and justice, I feel that I should be acting a very cowardly part to remain silent."

THE PRINCE AND PRINCESS OF WALES patronize performances for the benefit of French and Italian

sufferers. They would do well to remember the old maxim, "Charity begins at home." The storms which have swept over Portadown, Ireland, have submerged thousands of acres of wheat, corn, potatoes, and hay, several townlands are inundated. From Portadown bridge, a vast unbroken sheet of water extends for fifteen miles. In Suffolk, the People's Hall and many houses and gardens are under water. At Ipswich the roads are flooded to the greatest depth ever known. At Halesworth the water is four feet deep, and the shops and houses are submerged.—*National Reformer*.

A CORRESPONDENT of the *Echo* states that the funeral of a poor person "just beyond Hounslow" was delayed an hour last week because the vicar who was to officiate "was engaged at a cricket match then being played with a team from Egham." The chief mourner, "having an engagement in London, was compelled to leave ere the funeral rites were performed." Doubtless the friends of the deceased were greatly annoyed at the delay; but what, we ask, are the feelings of such persons in comparison with the enjoyment of one of "the Lord's anointed" servants? Whether they refuse to read over a coffin, or choose to delay the ceremony, the laity are wholly at the mercy of the "successors of the apostles." While people attach an exaggerated importance to the ministrations of men in white surplices, they must expect to find the latter now and then doing what Paul called "magnifying his office."

#### JESTINGS.

DARKNESS that may be felt—a black hat.—*Walden Observer*.

A FARMER was killed by his hired man, and the coroner's verdict was "death by his own hand."

"WHAT MISERABLE little eggs again! Take 'em out, Jane, and let the hen set on 'em a little longer!"—*N. Y. Tribune*.

MISS CHALKER AND MR. WATERMAN, of Cheshire, were married recently. They intend to go into the milk business.— *Jewish Times*.

IT WAS A Trojan lady, a niece of Mrs. Veneering and a cousin of Mrs. Shoddy, who invited a friend to come around and see her new horse and phantom.—*Albany Journal*.

"BRILLIANT and impulsive people," said a lecturer on physiognomy, "have black eyes, or if they don't have 'em they're apt to get 'em, if they're too impulsive."—*Ottawa Herald*.

WE ARE requested by the publishers of Mr. Benson's *Fifteen Years in Hell* to read and give the book a good notice. Not this weather, if the court knows itself, and it thinks it does.—*Bangor Commercial*.

A GEORGIA NEGRO, who bet ten dollars that General Washington commanded the Federals at Bull Run, handed the money over, with the remark: "Well, dis yere hist'ry business is all mixed up, any way."

HIBERNIAN WIT.—Phelim (to tourist who has taken shelter in a leaky shebeen): "'Dad and its soaked to the bone you'll be gotten' wid the strathme through the roof. Come outside, sorr,—it's dryer in the wet!"—*Funny Folks*.

COUNTRY DOCTOR to the bereaved widow of a late member of the Georgia Legislature: "I cannot tell how pained I was to hear that your husband had gone to heaven. We were bosom friends, but now we shall never meet again."—*Cambridge Tribune*.

ANALYSIS.—Lady: "Why did you leave your last place?" Cook: "Timper, m'um." Lady: "Temper! But when I'm put out myself, I show that I'm annoyed." Cook: "Oh, I don't mind a m'roose timper, m'um,—a revingful timper I likes; but a timper as goes a nagnagnaggin' mornin', noon, and night won't do with me?"—*Punch*.

CHEMISTRY has done wonders in science, but no pen can depict its force, its beauty, or its usefulness; and it has made miraculous provisions for the spelling-schools of the future, but no tongue will ever be able to "set 'em up," for the true professor now talks of "ethoxilohenypropylformate of paratonillendiamin." A little exercise with the Marsh apparatus will be necessary on these words to assure one there is no poison in them.—*Norwich Bulletin*.

WILD JIM, a Kansas desperado, thus argued in justification of his latest murder: "He'd a shot me if I hadn't a shot him. Do you expect a man to take a risk when he's got a shootin' iron in his grip? I didn't care about his dyin', but I sure pop didn't want to die myself. Maybe he wouldn't a shot me, after all; but I hadn't no call to wait and see. In the present disorganized state of society in Kansas, 'tain't no man's duty to s'pose another man's intentions is good."

A NOBLEMAN was fond of amusing his invited guests with frightful lies. If those present disbelieved him, he was wont to turn to his servant standing behind his chair, with the words, "Is not that true, John?" and the servant lied still more earnestly to confirm his master's statements. One day, the Baron related to his guests that he had once shot a stag with the same shot in the right foot and behind the right ear. "Impossible!" was the unanimous verdict of those present. "Is not that true, John?" said the master to his servant. "Yes, indeed," replied John, with the greatest composure; "but the stag was scratching his ear with his foot." That night when John had assisted his master to bed he lingered a moment, saying, "Gracious master, I have a request to make." "What is it, John?" "Do not let your lies be so impossible. I had hard work to-day to make both ends meet."—*German exchange*.



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1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularisation of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights; to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

W. E.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

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SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

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SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

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1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

## SIFTINGS.

A RELIGIOUS riot in Ireland is announced.

THE RITUALISTS in England propose to found an "order of widows."

THE SUMMER School of Philosophy closed its first session last Saturday. It has proved a gratifying success.

SOME ONE in writing from Concord, says, "The crows and vultures of modern materialism, who study physiology and psychology over the same corpses by their native and repulsive analyses," did not attend. The *Sunday School Times* pronounces the above a "clever descriptive phrase." That depends on the definition of clever.

A LITTLE four-year-old in Florence was watching his mother get dinner the other day, when he said, to her solemnly, "I wish you didn't been born!" "Why, Dicky?" said the mother. "Because you don't give me anything good to eat when I want it." "Well, Dicky, where would you be, if mamma hadn't been born?" "Oh, in Springfield, I guess; or else in town."

AMONG NOTABLE summer schools for adults this season are those of botany and chemistry in connection with Harvard College. The botany school is in charge of Prof. George L. Goodale, with thirty-four pupils, the majority of whom are women. The school of chemistry is under the direction of Mr. Mayberry, with twenty-five pupils. The term of each will continue six weeks.

THE LONDON *Academy* states that the delegates of the Clarendon Press have already begun printing three more volumes of "The Sacred Books of the East," edited by Prof. Max Müller. These are the *Vendidad*, translated by James Darmesteter; *The Bundahis*, translated by Dr. E. W. West, and *The Bhagavad-gita*, translated by K. T. Telang. They will appear in the course of next year.

ONE OF THE last to speak out in favor of coeducation is President Barnard, of Columbia College. As Columbia has been regarded one of the slowest of the more noted collegiate institutions of the country to move in the way of innovation, and President Barnard occupies a very eminent position among our educators, the acquisition adds a good deal of strength to the side he has espoused.

JOHN BROWN, JR., who has been investigating the condition of the colored refugees from the Southern States, writes: "All the testimony shows that the cause of the exodus was a condition of increasing poverty, distrust, and constant fear, with no hope of its becoming better for themselves or their children; but, instead, the conviction was forced upon them, that absolute slavery was to be the fate of those who did not go away."

A GOOD DEAL of a sensation was produced in the French Chambers during the discussion of the Ferry Educational Bill. M. Ferry introduced some quotations from the text-books which were in use in some of the leading Catholic institutions. They were found to be full of praise of feudal times, of the Inquisition, justification of the Edict of Nantes, and like Roman Catholic inhumanities, with denunciation of the struggles of the people for liberty. A *Contemporaneous History* inculcates submission of the State to the Church, calls civil marriage a species of legal concubinage, and religious toleration a *nécessité de circonstance*, a sign of lessening authority.

IF WE WERE a Spiritualist we should want to be a subscriber to the *Religio-Philosophical Journal* of Chicago. Even without being one, we do not hesitate to say that we regard it exceedingly interesting and ably conducted. Its original contributions, while

they are inclined to take much higher flights than we can follow, and range amid spheres and spirits and eternities, retain as a general rule a closer contact with terrestrial things than the average Spiritualist is wont to. Its editorials are vigorous and independent, and its selections from exchanges equal to the best we meet. Although a strenuous defender of Spiritualism, it claims to seek to subject the "phenomena" to the tests of science, and to rid the movement of the various species of imposture with which it has been somewhat associated. Its price has been recently reduced.

FATHER HECKER declares that the name New England is destined at no very distant day to be more appropriately designated New Ireland. The foreign is rapidly outstripping the native population. He cites the registration report of Massachusetts, for 1870, which says: "The character of our population is undergoing a great change. Surely and not slowly a mixed stock of Irish, German, and Canadians is taking the place of the pure English stock which has possessed Massachusetts for more than two centuries." This is further confirmed by the birth rate: "The 1,238,008 native-born inhabitants of Massachusetts produced 16,897 children in 1877, while the 418,904 foreign-born inhabitants produced 18,071 children in the same period. The births among the latter, therefore, occurred in the ratio of 43 to 1,000 of population, while among the former they occurred in the ratio of less than 14 per 1,000."

THE SOCIETY OF FRIENDS, to whom were entrusted the care of the Winnebago Indians, are prepared to give a very encouraging report of the results of their experiment. It is stated that these Indians have advanced so rapidly from nomadic habits to those of civilized life, that it will be only a few years before the tribe will be independent of the government. During the past year, it has been self-supporting, with the exception of three pounds of flour given weekly to each parent whose children attended school. The tribe has at present a surplus of farm products for sale, and its condition is very promising. Ten years ago, rations were issued to the tribe at a cost of about \$30,000 a year, and they had only three hundred acres of land under cultivation: now they have two thousand five hundred acres. And yet these are the people for whom General Sheridan, and some others who offer advice to the government, can see no better use than to kill them.

SOME WEEKS ago, there was a curious marriage in Worcester. Henry J. Munson, an Advent preacher, at the close of one of his services summoned Mattie A. Eaton, with whom he had but a short acquaintance, to the altar and proclaimed her his wife. The proceeding appears to have been a surprise to those present, and did not wholly meet with the favor of the brethren. Indeed, it is said a division followed in the church in consequence. In addition to this, the marriage was pronounced illegal, and upon examination Mr. Munson was held in \$500 for appearance before the Superior Court of Worcester the present month. His original mode of conduct was further shown on the latter occasion. He insisted upon opening the court with prayer, attempted to expound the statutes to the judge, and, when decision was rendered, refused to go to jail, and could only be got there by being carried like so much inanimate matter. When his "wife" and her sister (and their cousins and aunts, perhaps) endeavored to induce him to go and get married according to the law, he refused, saying, "No, no! I won't do it! I won't do wrong! You get some of this grace of God in your heart, and you will see it is right. The Lord will bring us out all right. Let the devil do his work: his time is short. I tell you, the devil is at the bottom of all this. The Lord will take care of this matter, and all their works will yet be turned into confusion."



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Chartered by the National Liberal League of America.

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 Issued to the President and Secretary on behalf of the Florence Liberal League.  
 SYRACUSE, N.Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.  
 ALBANY, N.Y.—President, Thomas J. Hennessey; Secretary, Thomas Dugan.  
 Issued to the President and Secretary on behalf of the Albany Liberal Association.  
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 Issued to the President and Secretary on behalf of the Jacksonville Liberal League.  
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 Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.  
 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.  
 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MORRIS HAYS, Rochester, N.Y.  
 FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, Mass.  
 Z. T. WATKINS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.  
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 CATHERINE C. HURLBUT, Albany, N.Y. H. P. STARK, Rochester, N.Y.  
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 DAVID H. CLARK, Florence, Mass. P. HALLOWELL, Boston, Mass.

(FOR THE INDEX.)

## Industrial Equity.

A DISCOURSE BEFORE THE FREE RELIGIOUS SOCIETY OF PROVIDENCE, R.I.

BY FREDERIC A. HINCKLEY.

The interests involved, friends, in the problem to which I am about to call your attention, are at once so various and so serious, that discussion of them often arouses ill-feeling on both sides. The parties to the controversy are naturally sensitive, and have frequently indulged in language toward each other such as the thoughtful and judicial mind must condemn. I have sought in dealing with this question, and I hope not altogether in vain, to cast aside all prejudices if I have any, and to ask, not what do the interests of labor require, not what do the interests of capital require, but what does humanity require, what does equity require? And now, friends, I want to ask you to listen in the same spirit. Let us forget for the moment our outward conditions, let us forget if possible our own selfish interests one way or the other, and let us, in the spirit of candor and of justice, examine into the present conditions of labor, see if there is anything unfair or unjust in them, and if we find anything which is not as we think it should be, let us, with calm and yet determined purpose, seek and apply the remedy.

One thing more: let us remember that we are all in the same boat; that if there is any injustice in the present relations of labor and capital, it is one which grows out of the existing state of development of mankind, for which there are numerous causes, but for which no single individual or class of individuals can be held responsible. An injustice may be caused in one of two ways, or by a combination of both. It may be the result of personal interference, as for example when a large man or nation deliberately attempts to compel a small man or nation to do what he or it has no right to have done, and would not think of asking of an equal in strength. This, of course, requires direct force to accomplish it. It is the rule of muscle, and is temporary and limited in its nature. The other and more universal cause of injustice lies in the imperfect development of mankind, in the fact that in the progress of the world men have not yet become wise enough to live together equitably. This is a difficulty inherent in the system. The world has grown out of like difficulties, it will grow out of this difficulty,—grow out: it cannot be forced out. If a man undertakes to steal Mexico or Santo Domingo you can seize him if you choose; but you cannot put a system, a state of civilization, in the lockup. You cannot deal with it by heroic methods. It is one thing to deal with individual evil: it is another and very different thing to deal with social evil. True, it is hard to say where individual responsibility

begins and where it ends; but it does have a beginning and it does have an ending. There are many sins a man commits which he can help if he will at once. There are many sins which the system under which we live at any given time permits, which no man can help at once. If, therefore, there be anything wrong in the condition of labor at any time, the capitalist is not necessarily responsible for it. He may be, and generally is, as much a result of the system as the laborer himself. Many capitalists are cold and selfish, many lose their own souls in gaining the wealth they worship; but even where some great soul maintains itself in spite of the influences of a large fortune, it is as powerless to change the conditions as the poorest of us. It may take a parental interest in its employees, it may do much to ameliorate the hardship of their lot. I know some great souls who do just that thing,—they are bright examples of the divine in the human; but if we expect anything more than this of the wealthy employer, we expect more than in the nature of things it is possible for him to do. The only way to improve our industrial system, if it needs improving, is for all thoughtful persons, whether capitalists or laborers, to apply themselves to the study of equity, and to seek its gradual but sure incorporation into human institutions and laws.

Distinctly recognizing these points, I think we are prepared to meet in an impartial and humane spirit the preliminary question: do the present relations between capital and labor result in equity, and if not, wherein not? For example, a small minority of men control our large manufacturing and transporting corporations, and a large majority man and run them under the supervision of this minority. The managers work less hours than the managed, and not more faithfully; and yet as the result, as a rule, the former have all the necessities, most of the comforts, many of the luxuries of life, while the latter, as a rule, have none of the luxuries, few of the comforts, and not all the necessities of healthy existence. Is that equity?

Mr. A. goes into the manufacture of coats, employing fifty women. He puts in the capital, manages the business, and frequently makes a fortune; they put in their labor, receive starvation wages, and unless they have other means of income always die poor. Is that equity?

Our industrial system, just in proportion to what is popularly termed its success, results in the mansions of wealth and the hovels of poverty side by side. They are, taken together, its natural fruit. Is that equity?

What is equity? According to Webster, it is "justice, impartiality, the giving or desiring to give to each man his due," etc. But what is each man's due? The answers to that question differ in different ages. The king would say, To be my willing and obedient subject. Religion, and democratic institutions which aim to embody practical religion in the government of men, say, An opportunity to earn an honest and comfortable subsistence for himself and family, and to make the most possible of his faculties and theirs. Plainly, if this be equity,—and who will deny it?—we are still far from an equitable standard.

It is a conclusion reached not only by laboring men but forced upon thinking men of all classes, that there is something radically defective in an industrial system which turns out as its natural product so much abject poverty. The terrible inequalities of life are not pleasant to contemplate; and honest, fair-minded persons of all degrees of wealth and intelligence are thinking, if not saying, as much. All that is needed to place the really broad and cultured minds among capitalists, as well as among workmen, in the proper mood for attacking and solving this problem is to dispel utterly and forever the idea that to admit the evil, or to strive to remedy it, is to condemn persons. Such action would be simply a recognition of the evils of our system of industry; and the time will come when, with that point in view, men and women will be praised or criticized, not according to their wealth or poverty, but according to the disposition they show to help or to retard the coming of a better order of things.

We have, then, our starting point. Our system results in poverty for the many, extreme wealth for the few. It is wanting, therefore, in that essential equity which is the heart of the democratic principle. To study the causes which have produced this result, and to bring about if possible such a change in them as shall result in equity, must be therefore the object of the true labor-movement. How is this to be done, or, in other words, what is specifically the reform needed? Let me answer that question by first showing what it is not. In the first place, let me say it is not a financial reform; that is to say, it does not, as it seems to me, deal directly with what are called financial questions. The true currency; interest—what rate shall be allowed, if any; rent—is it a legitimate source of income; profits—are they permissible?—these are matters of importance; but they form a question or questions entirely distinct from that we are striving to consider. They are of immediate concern to the capitalist; they are not of the most immediate concern to the honest laborer, who is quite willing to pay for what he gets. The laborer's question is not, Upon what shall the currency be based? but, Whatever be its basis, shall I have my fair share of it? It is not, What rate, if any, shall I pay the capitalist for the use of his money? It is, Shall I be relieved from the necessity of using his money by having enough of my own? It is not, Shall I pay a rent for living in another man's house? It is, Shall I live in my own house? It is not, Shall I pay some one a profit? It is, Shall I have the money to pay a profit with? The character and volume of the currency, interest on money, rent, and profits,—these are all questions of finance, upon some of which the doctors all but hopelessly disagree. The question at issue concerning capital and labor



is an industrial one, always greatly simplified if kept upon an industrial basis.

Neither can any permanent good be gained, as has been claimed, by diminishing production. The capitalist, from the narrow outlook of his counting-room, as he counts the cases of boots for which there is no demand, says there is a glut in the market, and proceeds to expound the political economy of trade. There has been, he claims, an overproduction of boots. But while he talks, there are in all our cities hundreds and thousands of little bare feet suffering to be shod. Until these are covered, there can be no such thing as an overproduction of shoes. Underconsumption is the real difficulty. The same remark holds true of clothing, flour, and indeed of all the articles required in sustaining and protecting life. So long as men are underfed and underclothed, so long as any need and are unable to obtain a given article of manufacture, the cause of poor sales is found in underconsumption, and it is in the highest degree incorrect to talk about overproduction. To reduce the supply when the larger portion of mankind are but scantily furnished, is suicidal.

Neither can the root of our industrial evils be reached through free trade. A recent writer on this subject argues that nothing will ease the depressed condition of labor but the abolition of the tariff. This, he says, will reduce the price of imported goods, and so bring them within reach of the laborer. But that is beginning at the wrong end. As has been well said, it matters not how cheap goods are; if the people have no money with which to purchase, bringing to this country, however freely, the products of another will not give them the means of purchasing. The arguments in favor of free trade are unanswerable, but they have little to do with our present problem. There is, of course, a sense in which it may be said every reform is connected with every other; but for practical purposes, especially where the treatment of intricate questions is concerned, it is of the first importance to simplify the terms. In no other way can a solution be reached. In this process of simplification, it becomes necessary to brush aside all extraneous issues, however good in themselves; and free trade is certainly one of these.

If rational reform in the conditions of labor cannot touch financial issues or accept the theory of overproduction or become the special champion of free trade, still less can it rally under the cry, "Property is robbery," and so seek its abolition. To say that a man has, or a set of men have and can have, no right to the things of this world which shall result in excluding other men from any right therein, is, I believe, true. But to say there can be no such thing as property in the ordinary acceptance of the term, to say that a man has no right, no absolute right, to such portion of air as his lungs require, and pure at that, to as much food and drink as shall sustain life in good healthy condition, and to at least as much land as is needed for a habitation, is like saying he has no right to life itself. The whole discussion concerning the right of property as carried on by Proudhon and his followers is, may I say, of a metaphysical and impracticable nature. I allude to it here, not for the purpose of claiming that the views these gentlemen hold may not some day prove correct, nor for objecting to the discussion itself, but simply to draw the line between it and the agitation for real reform in the relations between capital and labor. The rights and duties of the two parties to this relation present a practical question directly and immediately concerning the welfare of both. I venture to think it ought to be settled, and will be settled, long before we are prepared to discuss wisely, much less to follow implicitly, M. Proudhon.

If, then, the labor question is not one of finance, of overproduction, of free trade, of the abolition of property, what is it? Simply one of distribution. The present distribution of wealth is inequitable. How shall an equitable distribution be secured? In other words, how shall we reach such a civilization as will melt the fact of poverty and its counterpart fact of extreme wealth out of existence? Rational labor-reform should seek to solve that problem and no other. Not, How shall more wealth be produced? but, How shall we secure an equitable distribution of such as is produced? Not, How shall the poor live? but, How shall there cease to be any poor to live?—these are the questions confronting the civilization of the century. In order to answer them, we must learn the art of just distribution. Let us begin with a definition of terms. What do we mean by labor, wealth, capital?

By labor, we mean every effort which produces anything, or adds to the value or usefulness of anything already produced. For example, Nature furnishes the farmer with land. He clears it of stumps and stones, ploughs and harrows it, and plants and tends his crops upon it. He has produced value; that is, he has rendered useful to mankind what was before useless. The farmer, then, is a productive laborer. Any one can see that.

The miner wrenches from Nature the silver or iron ore, and the inventor and mechanic convert the one into a spoon and the other into a steam-engine. These are all productive laborers, then, because they have together utilized the crude silver and iron. The miner cannot say, I did it; the inventor cannot say, I did it; the mechanic cannot say, I did it. Neither did it alone, neither could possibly have accomplished the result without the help of the other two.

Now suppose the miner to be in California and the inventor and mechanic in Boston: it is evident that the common carrier comes in as a necessity, and that his transportation of the crude ore from the mining to the manufacturing district increases its usefulness, or, as we say, adds to its utility or value. He therefore is rightfully ranked among productive laborers, and the fact that at a given time and place there may be too many common carriers and go-

between does not alter the productive character of the legitimate carrying trade.

In general terms, it may be said no material occupation of man can be ruled out of the class of productive labor, save where it has no part in increasing in any way the usefulness of that which would exist without it. But the term labor covers much more than the material workers. It includes the thinkers. The philosopher, the reformer, the religious leader, the inventor, as we have already seen,—any man who contributes something to the world of thought,—is a productive laborer. Indeed, the labor of the hands is valuable just in proportion as it is guided by labor of the brain. Thought precedes action, and is often its superior. "All we are," says Buddha, "is the result of what we have thought, it is founded on our thoughts, it is made up of our thoughts." I quite agree with a modern writer, that all labor which is not the product of thought sows the seeds of poverty. The idea held by many, that the material workers, the workers in and on merchandises, are the only productive laborers, at all events the only laborers to be considered in a study of this question, would be impossible in a system where anything like equity prevailed. By the term labor, then, we mean that effort which produces anything, either in the world of matter or of thought, or adds to the value or increases the utility of anything already produced.

The term wealth is used as indirectly indicating houses, lands, pictures, books, etc., and directly the medium of exchange, the dollar, which represents the ability to procure these.

By capital is meant not brains, which are in a sense the writer's capital, nor the ability to do any particular thing, which is in a sense the capital of its possessor, but simply accumulated wealth. We have, then, three factors in the problem,—the laborer producing utilities; wealth, that which represents the ability to procure the utilities produced; and the capitalist who accumulates this wealth. The laborers are a very large majority of mankind, and do the real work of the world. The capitalists are a small minority, but, through certain qualities of brain power and these not of the highest, largely control the labor and hold the wealth. That some laborers secure wealth and that most capitalists labor, is not denied; but it is claimed that, as a rule, labor and capital are not sufficiently combined in the same person; that the productive laborers get less and the shrewd managers and capitalists more of the world's wealth than belongs to them; that whether there is wealth enough, and in the development of natural resources always likely to be enough, is not the question; that the legitimate inquiry, and the only legitimate inquiry, is the one already suggested,—Why this inequitable distribution of wealth, and how can an equitable distribution be secured?

Now if in pursuing this inquiry we seek for a fact so general as to be well-nigh universal, we shall strike at once the centre of our present industrial order; viz., the wage-system. This system appears in the natural progress of ideas wherever men are on the high road to civilization. It is the system into which we are all born, under which we all live. It is the channel through which the mass of mankind receive what comes to them of the world's wealth. It is at once evident, including as it does all who receive salaries as well as what are commonly termed wages (for whether under one name or the other, the principle involved is precisely the same),—it is at once evident that this system must be very fully and directly involved in the present social and industrial conditions. That is to say, precisely as we hold the monarchical principle responsible for certain characteristics of mankind always found where it prevails, so we may claim that the inequalities and hardships of our present industrial form are the natural result of the wage-system. If this be so,—and all evolutionists may readily perceive it,—then it becomes equally evident that a necessary step in the direction of equity is the abolition of the wage-system; not to-day, not to-morrow, not next year, not all at once at any time, but by the slow but sure process of natural growth and development. If we dig deep enough, we can follow the roots of this system back to the primitive condition of the human race. Wage-slavery,—for that is what it is,—wage-slavery is an ameliorated form of chattel-slavery. Both were barbarous in their origin. Now that one of them has gone down in night, we freely admit its barbarity. But what made it barbarous? Not alone that it sundered the family and outraged woman. These were its inevitable, though not universal, accompaniments. Chattel slavery was barbarous because it did not allow a man the results of his own labor; because it held him subject to the authority of another, who was privileged to pocket the fruits of his toil. Had the person of woman remained unviolated, and had the family relation been sacredly preserved, still, with this characteristic, slavery would have been and was barbarous. It is precisely so, only in a milder way, with the wage-system. Mr. Sumner said the slave is held simply for the use of his master. The essential spirit of the wage-system asserts that all labor is simply for the use of capital.

Mr. Sumner said slavery closes the gates of knowledge. The wage-system largely deprives its subjects of the means for opening them.

Mr. Sumner said slavery appropriates all the toil of its victims. The wage system differs from it only in this, that while slavery cared for them in an animal way merely, as it would for horses and cows, it (the wage-system) returns them enough from the proceeds of the labor which it has taken to keep them from bodily starvation.

The celebrated remark of Mr. Jefferson Davis, that

slavery is but a form of civil government for those who are not fit to govern themselves, is quite akin to the somewhat prevalent idea that the wage-system is a form of government for labor which as a rule is not able to govern itself. Dickens makes Pancks, the collector of rents, etc., in *Little Dorrit*, express the same thought.

"What's a man made for?" says Pancks. "That's what I ask our weekly tenants. Some of 'em will pull long faces to me, and say, 'Poor as you see us, master, we're always grinding, drudging, toiling every minute we're awake.' I say to them, What else are you made for? It shuts them up. They haven't a word to answer. What else are you made for? That clinches it."

Does that clinch it, Mr. Pancks? Does that clinch it, men and women who have brains to think and hearts to feel? Does it never occur to you, that these grinding, drudging toilers, just as much as you and I, are made to think, to love, to grow?

Mill says in his *Political Economy*, in considering the remedies for low wages: "If the bulk of the human race are always to remain as at present, slaves to toil in which they have no interest, and therefore feel no interest; drudging from early morn till late at night for bare necessities, and with all the intellectual and moral deficiencies which that implies; without resources either in mind or feelings; untought, for they cannot be better taught than fed; selfish, for all their thoughts are required for themselves; without interests or sentiments as citizens and members of society, and with a sense of injustice rankling in their minds, equally for what they have not and for what others have,—I know not what there is which should make a person with any capacity of reason concern himself about the destinies of the human race." It was written wisely long ago:—

"Whatever day  
Makes man a slave takes half his worth away";

and it is just as true of mental and moral as of physical slavery. To make mental and moral progress impossible for all but the exceptionally strong and gifted, is to create mental and moral slavery, and so to take away from man half his real worth. The wage-system does that. It makes man a slave to the necessity of using all his energies in securing a bare subsistence for his family. He is compelled to spend all his strength, not in living, but in obtaining the means to live; and when the Pancks of this world say that is the chief end of man, and just what he is made for, they proclaim the worst kind of materialism and infidelity upon which the sun shines. The truth is, we are living to-day under an aristocratic organization of society. America has been evolved out of, and has thrown off as the butterfly the grub, the tyranny of kings and priests. She finds herself now in the next stage of progress, subject no longer to an aristocracy of blood or of religion, but of wealth. The form of society under which we live at this hour is practically an aristocracy of wealth.

Herbert Spencer, with his keen perception, sees that, when he says in his chapter on "The Morals of Trade":—

"The great inciter of trading malpractices is intense desire for wealth, and this desire results from the indiscriminate respect paid to wealth."

Col. Higginson has been so impressed with this idea, that he has prepared a lecture upon it, in which he maintains that we are living under an "Aristocracy of the Dollar." No individual is to be praised or condemned for the position in which he finds himself under this aristocracy. I am simply trying to state the fact, and to show its place in the evolution of the idea of liberty. There was a time in the progress of the world when chattel-slavery was the natural outgrowth of the barbarism of the past; and it came, did its work, and has passed on. It was, as Mr. Sumner said, barbarous in its origin and barbarous in its law; and the enlightened conscience, not the sword, which was the final instrument employed, not military necessity, which was simply the opportunity, but the enlightened conscience of a purer civilization, finally threw it off. But no sooner was the chattel-slavery of black labor abolished than we were brought face to face with the wage-slavery of all labor,—the next fact in the line of progress. We have been evolved out of the barbarisms and slavery of the past into the wage-system; but just so surely as the process of evolution is to continue (and to doubt its continuance is to doubt the continued existence of the universe),—just so surely as this process is to continue, we shall in time be evolved out of the wage-system and into something higher and better than itself. What that something shall be, is, to my mind, indirectly indicated by the animating principle in all forms of slavery. Whether under cruel emperors or petty tribal chieftains, whether under kings or parliaments, whether under chattel-slavery or wage-slavery, this principle has been that of competition,—look out for No. One, and let the devil take the hindmost. Where there has been power enough lodged in one man, he has become a despot; in one class of men, they have become an aristocracy. From Caligula to the last Southern slaveholder in America, the principle at bottom governing the conditions which they could not create and did not understand was that of taking advantage of one's neighbor by reason of superior muscle or superior brain power. This same competitive principle is in full force, though less obnoxious in form, in the wage-system. Under the old barbarisms, there was a constant conflict of interests resulting in war and bloodshed. Under the wage-system, there is, in a milder degree, this same conflict still. That is to say, there is an entire lack of that identity of interest which is the first prerequisite of the highest success in all combined effort. As has been said, the interest of the laborer



under this system is to get the largest possible amount of pay for the smallest possible amount of work. The interest of the employer is to get the largest possible amount of work for the smallest possible amount of pay. This results as inevitably in conflict as the older system of chattel-slavery did, rendered of course far less gross on both sides by the advances which have been made in civilization and democratic government.

Mr. Mill has plainly seen this difficulty, and has hinted at the remedy. To feel an interest in the wealth it produces, labor must have an interest. In other words, the individual must know that his income will be in just proportion to the amount of labor he invests, or, still otherwise stated, the system which fixes his wages by an arbitrary standard must be replaced by one that will make him a sharer in the profits. Competition, a great unseemly scramble in which each man crowds every other in order that he may come out ahead in the race, must give way to cooperation, the highest exhibition of human brotherhood, in which the interests of all are seen to be the interests of each, and the interests of each are seen to be the interests of all. Now do not turn upon me and say this is a dreamy impossibility; you cannot abolish the one system, still less can you introduce the other. I know that no one can make the change to-day; but I am talking for the future, to the end that I may do my little part, and urge others to do theirs, in helping to shape it. What I claim is this: that, time being given, the system of competition is to be gradually transformed into the system of cooperation.

Now by cooperation I do not mean simply combination. A strike is a combination of laborers against capitalists. So far as there is any conflict, trade-unions are combinations of laborers against capitalists. Both will be more or less approved or condemned according to the features of individual cases as they arise. But they are all combinations of labor only. So are cooperative stores, which, while they have a certain educational value, as do all experiments in partial cooperation, result simply, at their best, in saving a certain per cent. of wages received, but not in securing a larger share of profits earned. They deal with the question, What shall be done with wealth after it is distributed? but we are seeking for a juster method of distribution. What we need in industry is exactly what we claim to have in government. Our ideal republican or democratic form, if you choose so to call it, is the cooperative form. If it is superior to the older monarchical forms, it is because of the cooperative principle which underlies it. Our citizens cooperate in making the laws and in executing them. That is the ideal, and, to a limited extent, the practice with us politically. And now, precisely as in politics, substituting for the religion of enmity the religion of amity gives us a government of the people, for the people, by the people, instead of a race of tyrants and serfs; so in industry, substituting for the religion of enmity the religion of amity will give us cooperation, instead of the wage-system. In both cases, we supersede a diversity of interests resulting in conflict with an identity of interests resulting in the harmonizing of mankind into a perfect whole. That is cooperation, and it has been more or less the dream of all great souls. The noblest efforts of the human mind and the warmest yearnings of the human heart have been enlisted in a constant attempt to reconcile mankind to justice and liberty. Plato's Republic, Moore's Utopia, the various forms of socialism and communism advocated by Fourier, St. Simon, and Owen, were all gropings in this direction. To Charles Fourier and Robert Owen, regarded as philosophers or scientists or seers, the world owes no small debt. No thoughtful person can study their theories, or the actual experiments of the practical organizers who have more or less implicitly followed them, without admitting that in some respects they have come nearer the ideal standard than our general society has yet done. Whether founded on an industrial basis of agriculture, as most of the American organizations have been, or chiefly on one of manufactures, as is the case at Oneida; whether maintaining the individual family intact, with its own separate household, as is done by the Icarians, Eben-Ezers, Zoarites, Aurora and Bethel societies, living lives of celibacy as do the Shakers and Rappists, or advocating somewhat of promiscuous relations as do the Perfectionists of Oneida and Wallingford, it is certain that many of the evils which characterize general societal life are unknown in these communities. Why some communities have lived so long and flourishingly while others have enjoyed but a short and uneventful life, is an interesting question upon which all are not agreed; but the successful experiments furnish a valuable contribution to the history of cooperative efforts. In this country these are the Shakers, established in the Eastern States in 1794 and in the West about 1808; the Rappists, established in 1805; the Zoarites in 1817; the Eben-Ezers in 1844; the Oneida Perfectionists in 1848; the Icarians in 1849; and the Aurora Commune in 1852. In 1874 these communities numbered about five thousand persons and owned over one hundred and fifty thousand acres of land, scattered through thirteen States.

Great, however, as is the respect justly due these pioneers, I can but think the foundation of isolated communities proceeds upon a misconception of the nature of all true growth. I mean, in so far as these communities are regarded as a solution of the labor problem. It is my belief that no individual, and certainly no class of individuals, can rise much above the average height of the mass of mankind. So closely are human interests interwoven, so much is each man the product of causes which he cannot disentangle from the universal web even if he can disentangle himself, that in my judgment no isolated experiment can ever be permanently successful until

the great majority of the outside world also are ready or nearly ready for successful cooperation. In other words, I doubt if five thousand people can abolish the wage-system and adopt cooperation by withdrawing from the world; for the very necessity for their withdrawing in order to do so shows that the time has not come when in the natural order of progress the thing can be successfully done. Good principles must be applied in the world, not out of it, and society must grow from one condition to another as everything in Nature grows. We can see this plainly in the matter of government. Even if our republican experiment were an unqualified success, we should hardly recommend Turkey to adopt it; and why? Because Turkey cannot put on republicanism as a man puts on a coat; she must grow into it, as the child grows into the man. And while there may be value in the example which America sets, it is evident that the real work for Turkey must be done in Turkey. Precisely so in the adoption of a republican or cooperative system of industry. We cannot put it on. We must grow into it, remembering always that—

"The eternal step of Progress beats  
To that great anthem, calm and slow,  
Which God repeats!"

In the meantime, let us study the differences between the two systems and the laws by which the one may gradually melt into the other. Our present system, of each man for himself, creates naturally a governing and a subject class. Cooperation abolishes the two as distinct antagonizing elements, and unites them in harmonious seeking of a common end. One is a system under which, for the sake of the few, the majority of men are subordinated to things; the other is a system under which, for the sake of all, things are subordinated to men. Under the first, the sovereignty of the individual is impossible, because one man is sovereign over another; under the second it is the law, because no man is master and no man slave. We now give books, pictures, travels, to the favored few; cooperation would give them to all. We now give houses, lands, and even what are called the necessities of life, to a minority; cooperation would give them to all. We now in our foolish and extravagant system of a kitchen and wash-room to every house make woman a drudge; cooperation, establishing laundries and kitchens on a basis of science, where one fire shall boil the clothes for several families, and one oven cook their dinners, will summon her to a larger freedom. It was the sublime dream of Fourier that industry should be attractive. No one need be told that under our present system it is often repulsive in the extreme. Cooperation can alone change its character, and cause it to be sought instead of shunned.

It is all to be a growth, however,—slow, natural, sure. As our industrial system has been evolved out of the past, so will this ideal of cooperation be evolved out of our industrial system. Then identity, superseding diversity of interest and linking mankind more closely in one common humanity, at once mutually dependent and yet mutually free,—

"Distribution shall undo excess,  
And each man have enough."

My time is more than up, friends, and I have only opened the question. It extends into the distant future, it spreads far and wide,—a gigantic problem to be investigated and solved. I bring it to you because you are organized for the study and promotion of universal justice and love. What it needs, what it must have, is thought. The conscience of the nation must be summoned to this eminently peaceful work. There are elements involved, which, in place, can make this earth a scene of beauty and peace; out of place, may some day make it a field of havoc and war. Draw them into line, adjust them, do them justice. That is the way in which safety and happiness may be secured, and there is no other. I want to see thoughtful men and women, of all classes and conditions, coming together in the spirit of brotherly love, throwing aside all antagonistic feelings, and investigating, freely and searchingly, this whole matter. Nothing prevents that to-day but the hard things which some capitalists and laborers have thought and said of each other. Trampling under foot all such elements of dissension, I appeal to every thoughtful employer to put himself in an attitude for meeting in a broad and catholic spirit the thoughtful employee; I appeal to every thoughtful employee to remember that his employer is, like himself, a result of the system; and I appeal to both, sailing in the same boat as they most certainly are, to study together and from each other's standpoint the causes which have made the system what it is, and the principles which will make it better in the future. Such a joint work as this, partaking of the spirit of Hughes, Mundella, and Morley, across the sea, would be more fundamental than anything yet attempted, and would have a most vital influence for good upon all concerned. I know there are here and there capitalists with great souls who are ready for it; I know there are here and there laborers who are ready for it; and when the two classes sit down side by side to seek and find the truth and stand by it come what will, you may abolish the churches in your midst, every one of them; for the spirit of a religion as broad as humanity will have taken possession of the human heart.

BISHOP HAVEN wants Christianity adopted as an amendment to the Constitution of the United States, a cross put on the flag, and clergymen prominent at the inauguration of a President. They have these things in most of the "effete despotisms" of Europe, but it is questionable whether they are any better for it. What kind of Christianity would Bishop Haven have put in, in order to keep peace among the different stripes?—*Boston Herald*.

#### THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

The twenty-eighth meeting of the American Association for the Advancement of Science will be held at Saratoga, commencing on Wednesday, August 27. The headquarters of the Association will be at the United States Hotel; the general sessions will all be held at the Town Hall. The meeting will occupy about a week, which will be devoted to the usual addresses of the president and the two vice-presidents, and the reading of papers on different scientific subjects before the several sections of the meeting to which they are appropriate.

The meetings of the Association are a matter of great interest each year to its large membership, and are perhaps entitled to more general public sympathy than they have yet received. In the several cities of the Union where the Association has hitherto held its meetings, it has been most hospitably entertained; and this was notably the case in Buffalo, in 1876, where the presence of Prof. Huxley and a numerous body of eminent foreign men of science, who had come to the United States to attend the Philadelphia Centennial, stimulated the enthusiasm of the citizens. But the Association is entitled to a serious hold upon the regard of the people generally, and it will be its own fault, perhaps, if it fails to make a strong impression upon the community at each annual session. It numbers among its members the most eminent men of science in America, a fair representation of the younger students, besides a number of persons from all professions, swelling its membership at the present time to nearly one thousand. In its organization and plan of meeting, the American Association resembles the British and French associations in spirit, if not always in detail. It is divided into two sections, A and B: the first devoted to mathematics, astronomy, physics, chemistry, and mineralogy; the second to geology, zoology, botany, and anthropology.

The meetings are, of course, devoted more or less to the reading of papers on special subjects; and to encourage all who take an interest in scientific studies, the examining committees have always been generous in their judgment. As the result of each meeting, a handsome volume is issued, which owes its excellent typographical appearance and arrangement of matter to the long-continued labors of the permanent Secretary, Prof. F. W. Putnam, of Cambridge. The finances of the Association are satisfactory, but have been crippled in the past by the attempt to publish too large an annual volume. The papers, which undergo a second sifting before printing, are all worthy of issue by the Association, and among them, indeed, are some of the most noteworthy additions to our knowledge, both in physics and biology. But some papers printed by the Association would have better found their medium of publication in the proceedings of local scientific bodies, or in special serials devoted to their subjects. Of late, while the papers have been read before the Association, they have more often been so disposed of, while some authors have still somewhat needlessly occupied space in the Proceedings.

The general aims of the Association would be greatly furthered if a plan of evening lectures could be entered upon, at which the public could freely attend during each session. The popularization of knowledge would in this way be assisted and the Association benefited, both in reputation and in membership, by identifying itself more boldly than it has yet done with the cause of popular instruction. Some attempts were made in this direction both at Nashville, in 1877, and at St. Louis, in 1878; but no definite action has resulted. We may hope that something may be effected in this direction at Saratoga.

Something of the general spirit of the Association may be gathered from the subjects on which it has thought best to appoint special committees, in order to further its views upon them in the community. Besides subjects of more local interest, such as a new survey of Niagara Falls, which might be left to Canada and the Legislature of our own State to arrange about, the Association has a permanent committee upon weights, measures, and coinage; another to memorialize Congress in relation to meteorological researches; another on the relation of science to the industrial arts; and another on the introduction of science into the public schools. All these subjects are matters of national importance and public interest. That on the relation of science to the industrial arts, of which Prof. Thurston, of the Stevens Institute, is the accomplished chairman, has a most interesting matter to handle. Its purposes are set forth in a letter from Mr. O. Chanute, of New York, and which was read at the St. Louis meeting.

The committee proposes the issuance of a circular inviting communications from leading manufacturers, heads of public works, managers of mines, engineers, agriculturists, or business men, concerning the scientific problems or questions which may have arisen in the pursuit of their avocations, and suggestions as to the subjects or points upon which they may think there exists a lack of scientific elucidation. Upon the results of this circular, the committee propose to publish annually a list of such points and subjects, and invite papers upon them from members of the Association. Further, the committee propose to induce subscriptions by which prizes may be offered for the best papers on the subjects so selected.

The committee on the introduction of science into the public schools certainly yields to none established by the Association in interest at this time. Under our present system, education is changing and becoming more practical in its effects with every day. The old idea of education seems to have been that certain things ought to be learned; and we hear, accordingly, that everybody should know how to read, write, and cipher. The new idea seems rather to start with the



pupil, and ask what a given brain and sensory power or capacity should be taught in order to develop to the best advantage, both to the individual and to the society to which it belongs. It is owing to this newer way of looking at the educational problem that we find exact knowledge or science coming to be preferred to ancient languages, for instance, or, generally, to metaphysics. At the present time, it is needful to insist upon the value of science in general culture. Nothing else leads to firmer and yet less prejudiced thoughts, while the material and moral advancement of the nation must always ultimately depend upon the exactitude of its information. The committee of the Association on the teaching of science has a work before it of which we trust it will not be neglectful. In his vice-presidential address at St. Louis, Prof. Aug. R. Grote, who was chiefly instrumental in the formation of the committee, says: "The demand has come up from teachers throughout the country, that they should be better informed as to the manner in which the sciences may be introduced into the schools, and the matter to be taught. It is the duty of this Association to furnish the information. If we have not sympathized with this inquiry in the past, let us assist it in the future. It is quite evident that the sooner this Association commits itself, as a matter of principle, to the furtherance of science among the people, the more following it will have and the greater influence. And if it does not, it will fall behind its peculiar duty and out of the line of advance in human thought. This Association must be prepared to demand more time for scientific studies from the public school authorities, and it must show to every one that education is a matter which not only falls properly under its cognizance, but which it is also prepared to take hold of. This Association should no longer delay to bring all its forces to bear upon the question of science as applied to education. While it does not do so, it will always seem to shirk a duty and ignore one chief end of its existence."

We may informally point out at the present time some of the directions for improvement in our common-school system:

*First.*—The establishment of primary schools for children between five and nine years of age, where no books are to be used, and object-teaching is to be relied on for instruction in the several branches. The hours for tuition to be less than is now the practice in teaching children between these ages.

*Second.*—The introduction of physical, natural, and social science in the common schools, while the present teaching of grammar, geography, and declamation may be curtailed, and, in part, discontinued. The outlines of mechanics and industrial arts received in the public schools will assist the pupils in their after-lives.

*Third.*—The establishment of a higher grade of schools, in which an outline, at least, of the university course be pursued. The tuition to be by demonstrative lectures, and degrees to be conferred which will carry weight in professional and governmental examinations.

*Fourth.*—The entirely secular administration of the schools, and the teaching of morality without being associated with any system of theology. This reform we seem to clearly owe to the spirit of our republican government and to a national sense of justice.

The time is at hand when our public-school system must be extended in its practice, or fail of its legitimate results. The people not only demand better, fuller, and more practically useful tuition, but from an outside point of view, it is evident that we need, as a nation, that liberal thought which only comes from a rounded knowledge. If the Association can assist this development through its permanent committee on the introduction of science into the schools, it will earn the gratitude of all thinking people in the community.

At its St. Louis meeting last year, the American Association elected a limited number of fellows, choosing among its members Mr. Thomas A. Edison, of Menlo Park, N.J., and of world-wide fame as an inventor, for that honor. Its president for the Saratoga meeting is Prof. Geo. A. Barker, of Philadelphia, whose reputation as a physicist and chemist is already extended. The Saratoga meeting will listen to an address from its retiring President, Prof. O. C. Marsh, of Yale College, which will be heard with interest, in addition to addresses from the two Vice-Presidents of the meeting, Prof. Langley, of Alleghany, and Major J. W. Powell, of Washington. The papers to be presented bid fair to be of more than average interest in many departments, and the most noteworthy will be reported.—*Scientific American.*

### THE FRENCH REPUBLIC AND THE JESUITS.

POPULAR EDUCATION AND FREE INSTITUTIONS IN THE UNITED STATES EXPOSED TO NEW PERILS.

The action of the French Chamber of Deputies, on July 9, in passing, by a vote of three hundred and fifty-two to one hundred and fifty-nine, the Ferry Educational Bill, affords an important indication of the drift of European sentiment in regard to the baneful influence of Jesuitical control over educational institutions. It also foreshadows an increase of the ferocity of the Catholic attack upon the public-school system of the United States, inasmuch as a large proportion of the Jesuits expelled from France will inevitably emigrate to this country, and thus strengthen the ranks of the powerful body of insidious agitators who are already making tremendous efforts to drive Catholic children into parochial schools, and thus to at once provide influential positions for Jesuit priests and teachers, and to greatly extend the intellectual domain in which hostility to free institutions can be skillfully and systematically inculcated.

To understand the motives that incited the passage

of the Ferry Bill, it should be remembered that it is levelled chiefly against the Jesuits, and that the government has determined to compel them to cease tampering with the educational system of France, because it believes the power they acquire over the minds and consciences of their pupils is habitually and persistently used for the purpose of destroying the French Republic.

In one of M. Ferry's late speeches he said: "Nothing in the bill prevents any religious body, except, of course, the Jesuits, from bringing its statutes and asking to be recognized"; and in urging their exclusion from positions in which they could train the intellects of a considerable proportion of the children of influential Frenchmen, he contended that as the Jesuits had been successfully driven from every European country except Russia and Prussia, and even banished temporarily from the Papal dominions on account of their insidious and dangerous interference with public affairs, their open and systematic hostility to existing French institutions could not safely be left unchecked.

An English journal, in criticising the Ferry Bill, says introduction can only be explained on the theory that "either the Republicans must silence the Church or the Church will destroy the Republic; and the large majority voting in favor of this measure in the French Chamber of Deputies is doubtless attributable to a profound conviction that, in addition to participation in incessant and dangerous intrigues set on foot for the purpose of restoring Bourbonism in Imperialism, the Jesuits and affiliated orders are constantly teaching their pupils to hate the Republic, to disparage progress, and to favor such a reaction as would again place the governing power of the civilized world mainly in the hands of priests, cardinals, and the Pope."

The practical measures adopted by the powers that control Roman Catholic movements are varied with the condition and requirements of different localities, and the exact things and particular methods of operation which have excited so much alarm and indignation among the Republicans of France may not therefore be precisely duplicated in the United States. But the ends sought in all countries are avowedly identical, and the American people may, therefore, see in the events connected with the agitation in France, the convulsion in Belgium, and Bismarck's energetic efforts to release German schools from insidious sectarian control, a reflection of home perils rapidly increasing in magnitude.—*Philadelphia Progress.*

Hardly had the ink been dry on my paragraph in last *Progress* referring to the assault of the Catholic priests of Belgium upon the magnificent communal school-system of that kingdom, before the news is flashed over the wires that King Leopold II. has been threatened with death if he ratifies the bill recently passed by the Belgian Parliament depriving the Catholic clergy of the control of elementary education.

And in another column is a careful condensation of the late letter of the Bishop of Toronto, Canada, announcing the doctrine that the Catholic religion must be taught in public schools. I commend the courage and candor with which this declaration is made, and it gives me great pleasure to add that the eminent Archbishop Wood, of this diocese, has caused the pastoral letter of the Bishop of Toronto to be published in the organ of the Catholic population in Philadelphia.

On such a question, affecting the very life of American liberty and modern civilization, there must, of necessity, be strong feelings on both sides, and there can be no question as to motives, when the Catholic Church advances to the assault on popular education and boldly delivers the first blow. If the American people do not resist and crush this dangerous audacity, they have lost all sense of their own right and of their imperative duties to their country.—*Philadelphia Progress, July 12.*

### SUNDAY LAW IN NORWICH, CONN.

The people of Norwich, Conn., are being stirred up a little by the Sunday-law reformers. We give below some newspaper items which have recently appeared upon the subject. The following were recent telegraphic despatches:—

NORWICH, Conn., Aug. 4.

The officers of Watch Hill Steamboat Company have been notified by City Attorney Ripley that the Sunday law will be enforced. And notice has also been given that all who patronize them on that day will be prosecuted. This step has been taken on account of complaints made by several clergymen. If the reformers are successful in their raid on the boat, others will step in and make complaints against the horse-cars, omnibuses, livery stables, railroads, etc., and it would not be strange if a complaint was made against housewives for attending to their domestic duties, for one of those same laws says: "The cooking of bread, pies, cakes, and other edibles on Sunday shall be punished by fine." One thing is certain: the steamer will make her regular trip next Sunday.

Still Later.

DON'T CARE FOR SUNDAY LAWS.

NORWICH, Conn., Aug. 10.

The steamer *Ella* made her usual fortnightly trip to Watch Hill and back to-day. The boat recently was notified of prosecution under the State Sunday-law in case she made any more Sunday trips. No arrests. The statute allows complaints to be filed within a month after the offense.

Editorial Comments.

Connecticut's blue laws are revived to stop the Sunday excursions of the boats belonging to the Norwich, New London & Watch Hill Steamboat

Company. Pastors of Norwich churches having entered a formal complaint against the excursions, the city attorney has had to serve a notice upon the company that he will be compelled to prosecute them and the Sunday excursionists, if the Sabbath excursions are continued. The penalty to which passengers are liable is \$4 each. In Connecticut, under the still existing blue laws, a person has no right to walk out on Sunday other than to church, no right to drive a team, and three persons assembled on the street in secular conversation are liable to arrest.—*Boston Herald.*

HAMELIZ OF ST. PETERSBURG reports a noteworthy instance of Jewish agriculture in Poland. In the year 1835 a wealthy Israelite of Warsaw conceived the idea of proving to the enemies of his people, that all their accusations of Jewish laziness and incapability to work were false. The name of that man was Salman Posner. He founded three Jewish colonies on the large estates which he possessed in the settlements of Kuchary, Dzikowicz, and Kodolowka, granting to every Jewish settler sufficient land to work and a sum of money to purchase the necessary agricultural implements, cattle, poultry, etc. He made conditions with the colonists, that they should engage in no other pursuit while on his settlements, and that they should work under the instructions of the Polish agriculturists whom he had engaged for the purpose. Twenty-six Jewish settlers went to the three settlements. In a term of four or five years they have become such experts, that the assistance of the Polish superintendents was found unnecessary. Later still, their Christian neighbors came to ask their advice and assistance. Notwithstanding their land is inferior in quality to that of their neighbors, by their skill and assiduous work they succeeded in raising better crops. The number of Jewish colonists in those settlements amounts at the present time to five hundred. They have their public and educational institutions; they fill large orders of produce to the neighboring cities, and of timber to the railroads which are built in surrounding districts. As a community they stand in great respect for their industry and thrift.—*Jewish Advance.*

### Poetry.

[For THE INDEX.]

#### IN MEMORIAM.

E. F.

Forswearing outer  
For Inner Light,  
Soul-secrets revealing  
By love's insight:

Old friends now missing  
World-service of yore,  
Pass on, nor salute him  
Nor enter his door.

True heart's forgiving  
For each and all,  
His loneliness loveth  
Their names to recall.

On-tolling cheerfully—  
Servant of Truth!  
Years creeping o'er him  
Steal not his youth.

New lovers surround him,  
But turn not his head;  
Persuade all comers:  
"Awake from the dead!"

"Life is the living  
While day follows day,  
Is free of self-seeking  
As children at play.

"Awake, then, to Truth  
All-cheering and strong!  
No power can destroy you,  
Nor make its right wrong.

"A providence deeper  
Than man's fragile wit  
Doth brood o'er thy living,  
The mark always hit.

"This benediction,  
'THINE OWN HEART HEED,'  
The god of the soul-world  
Sends for his need."

The change coming quickly  
He enters no gloom;  
In the abode All-blessed,  
Hearts crying, "Room!"

S. H. M.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING AUGUST 16.

Wilmer & Rogers News Co., \$1.52; Jess Baker, \$1.50; Elisha Burdick, \$2; Wm. Jones, \$1.60; Dr. C. W. Filmore, \$3.20; New England News Co., \$1.20; M. A. Blanchard, \$3.20; Benj. F. Fisher, \$2; J. D. Zimmerman, \$1.74; J. R. Morley, \$3.30; Mrs. C. D. Childs, \$3.30; Dr. M. J. S. Blake, \$3.20; C. H. Phillips, \$3.20; Geo. R. Taber & Co., \$24.49.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N.B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.



# The Index.

BOSTON, AUGUST 21, 1879.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. O'BRYEN, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, ELIZABETH WRIGHT, C. D. B. MILLS, W. D. LE SUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY of REASON in all matters of belief and practice. It is equally opposed to the Sovereignty of the Individual (Individualism, moral irresponsibility, anarchy) and to the Sovereignty of Society (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the Sovereignty of the Individual in his Individual Concerns and the Sovereignty of Society in its Social Concerns, reconciled and united in the UNIVERSAL SOVEREIGNTY of REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 3, 1879.

## ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION.

The Report of the Proceedings of the late Annual Meeting of the Free Religious Association, printed in pamphlet form, is now ready. It contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. ABBOT, F. A. HINCKLEY, and C. D. B. MILLS; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, thirty cents; packages of five or more, twenty cents each. To be obtained at the office of the Free Religious Association, 231 Washington Street, Boston; also at A. Williams & Co.'s book-store. WM. J. POTTER, Sec'y.

## LOCAL RATIONALISTIC SOCIETIES.

The value of ideas and principles is chiefly in proportion to their adaptation to the practical ends of existence. This is the ultimate criterion by which those of rationalism are destined to be tried. They must prove their superiority in this particular, if they are to stand and triumph. The Church has hitherto assumed to be the school of virtue, the regulator of society, to embrace within its ample administration provisions for all the spiritual interests of man. But rationalism is the demonstration of the inadequacy and failure of these claims. Is it prepared to present something better to the world? That is the great question now before it. The Church and the life of to-day, we have seen, are out of joint. The bond of unity which once held them together is broken. Mankind are continually drifting beyond church lines. They are turning their back upon it more and more. The best intelligence and thought of the age has, practically at least, renounced its doctrines. Its strength is mainly in the inherited superstition and ignorance of less enlightened times, and the uncritical and unthoughtful minds and superficial character which still prevail even in the higher classes of society.

The aspiring heart and emancipated intellect of the time look to rationalism with the earnest interrogation, What have you to offer to take the place of the things we are discarding,—to answer more effectually to the actual and permanent needs of life to which religion aims to minister? The Church has been the sovereign empire. It has demanded and claimed that before it the heart and intellect of humanity should bow. It has embraced in its possession childhood, manhood, and age; the great events of life, birth, marriage, death; its seasons of joy and sorrow; merry meetings and solemn festivals; its grandest ambitions and most inspiring purposes; accumulations and hoarded treasures; genius, education, literature, art in its various forms,—nay, even to a large extent science itself, its inevitable and natural enemy.

Has rationalism within itself the capacity of an equal comprehensiveness? Has it as complete and intimate adaptability to the contents and significance of our existence? If not, or so far as it falls of this, it is a deluding and unpracticable dream to cherish the expectation that it can take the place which the Church has occupied. It is very clear that this cannot be compassed within the bounds of the functions of any mere club or debating society. It must be broader and more varied in the range of its operations and aims than any specific reform or political purpose, excellent and consonant as each and all of these may be with its essential nature and spirit.

If rationalism is to supersede the Church, it must compete with the Church upon its own ground. It must fulfil all it fulfils, but better. In the first place, it needs to take possession of Sunday. This is the great religious day of the week. Religion upon this day sits upon its throne, issues its mandates, and delivers its inculcations. It should be the aim of rationalism to possess itself of Sunday, in order to turn it to more reasonable, needed, and practical account. And one of the first steps toward such a realization is the establishment of the radical Sunday meeting. This naturally involves the formation of local rationalistic societies for the purpose of accomplishing in their own way all that the Church seeks to, in their respective communities. There are obvious and imperative reasons why rationalistic societies, if they are to be competitors with the Church for correspondent ends, should have its regular Sun-

day meeting. It is a day of rest and abstinence from ordinary pursuits.

The inherited traditions and customs of society naturally predispose the mind to such a use of it. It is furthermore important that at least one day in seven should be given to the more direct promotion than our ordinary life affords of the higher education and culture. It is not necessary for us here to describe what these Sunday meetings should be. Their character will be determined by the circumstances of each instance. They may be for the purpose of listening to discourses from a single individual, preacher, or minister, if the latter term may be allowed; or they may be for a different speaker or several speakers on each occasion. All of these methods are in practice by societies already formed, and which may be regarded as the pioneers in such a development of the rationalistic movement. Then, in conjunction with the Sunday meeting just indicated, which must necessarily be chiefly for adult persons, there must be efficient and correspondent provision for the moral and intellectual (or religious, if the word is preferred) nurture of the young. This is as urgent and indispensable as the Sunday meeting we have referred to. Certainly, if rationalistic principles are all we claim, they are as important for our children as for ourselves. They are as adapted to the dawning mind of the infant as to the ripest intelligence. Certainly, then, they have a right to receive such consideration.

Can we justify ourselves in exultation in our own freedom and clearer perceptions of truth, and suffer them to have their intellects confused and their spirits darkened by the errors which have impeded our own spiritual development? This is a question that involves a solemn duty, from which we cannot escape if rationalism produces that higher nobleness of life and finer sense of duty which we assume. The radical Sunday-school, then, must be the necessary adjunct of the radical society. That the proposition is practical, we need but to point to illustrations of its successful operation in connection with the free religious societies of Florence and Providence. But apart from the use of Sunday we have indicated, the rationalistic society should embrace social educational and philanthropic aims. It should strive to foster, first of all, among its members a spirit of cordial fraternity, and avail itself of all possible agencies and auxiliaries to promote such an attainment. It should be emphatically democratic in character, and assiduously seek to avoid cliques and class-distinctions among its membership. It should especially recognize the demand there is in human nature for amusement. This would be particularly important in country places, where the people are shut out from the facilities of this character which cities afford, and where life is likely to be to a larger extent monotonous.

And here we are prompted to suggest the aid which may be found toward this object in the dramatic element in human nature or the drama. There is among people everywhere a fondness for dramatic representation, and the rationalistic society should seek to utilize this characteristic, not only, as intimated, for the purpose of supplying amusement in the communities where such societies exist, but as mediums for the communication of higher influences and instruction.

The value and dignity of the drama in these respects, under wise and wholesome regulation, have just been recognized with much emphasis by Matthew Arnold in one of the English reviews. He would have the State take it under its guardianship and support, to a certain extent. "The people will have the theatre," he says; "then make it a good one. Let your two or three provincial towns institute, with municipal subsidy and co-operation, theatres such as you institute in the metropolis with State subsidy and co-operation. So you will restore the English theatre, and then a modern drama of your own will probably spring up amongst you." "The theatre is irresistible; organize the theatre."

Such are the words of Matthew Arnold in respect to an institution which sustains so important a relation to the popular life and manners. May not rationalism take a hint from them in the organization of its local societies? May not the drama be utilized, not only for the purpose of recreation, in such instances, during the week, but, for moral ends, occasionally on Sunday?

The local rationalistic societies should include, in addition to social culture and amusement, the graver objects of education and philanthropy,—classes during the week for special studies and intellectual pursuits in literature, science, philosophy, as the case



may be, so that the intensity of the convictions of their members may be deepened and expanded by knowledge and intelligence.

But, more important still than all that has been enumerated, the crowning work of all its work, is philanthropy or charity. The earnest, sincere radical must aim at deeds as well as words. He must attest the largeness and magnanimity of his spirit by self-forgetful consideration for others. He must show an interest in the welfare of those about him, and endeavor to devise and advance plans for social amelioration and reformation. Let not those who are ready to join hands with him in rationalistic fellowship, whose hearts are throbbing with high enthusiasm and keen sensibility to the wrongs and evils of life, find in his presence no quickening inspiration, but disappointment only, and words, words, words leading to nothing. Let him seek, while a critic and philosopher, for outgrowth from selfishness, the culture of generosity, the consecration of himself, through self-denial, to the good of the race.

It has seemed to us in temporarily assuming the charge of THE INDEX, in view of very noticeable demonstrations among radicals of late of a tendency to more constructive effort, that it might be a fitting and profitable discharge of the work assigned us to take a cursory survey of the present condition of rationalism, particularize what seemed to us some of its needs, and suggest a few of the initiatory steps toward the consummation so much to be desired. The theme, though sketched in a light and hurried manner, has grown upon us continually, and far out-run the original intention. We trust that some may have found interest in it, and that the labor has not been wholly mispent. Here, then, we lay it aside, not without a very vivid consciousness of its incomparable gravity and moment and our incomplete and imperfect treatment of it. Other subjects await attention.

#### THE CONCORD SCHOOL OF PHILOSOPHY.

This experiment, which seemed so rash to outsiders, has proved a complete success, and it has seemed almost a resurrection of the old days of transcendentalism to have companies meet on so high a plane, with such earnest interest in questions of philosophy. The Nestor of Idealism has lost nothing of his old faith, and it has been refreshing to see the delight with which he has sat at the feet of younger men, and listened with interest and reverence, although the theme was quite differently treated from his wonted manner.

Mr. Emerson's spirit has hovered around the school, although he has been able to assist at very few of its sessions; but the full house that greeted his one appearance as a lecturer shows that there is no voice so welcome as that which for forty years has spoken the highest truths of intuition and experience, never for a moment seeking to charm the popular ear by any lowering of his standard or any veiling of the truth. The old proverb is reversed in his case; for never was a man more revered and loved by his own townspeople, with whom he has ever lived on the simplest terms of friendly intercourse.

The high-priestess of our modern Delphi has added her words of never-failing wisdom, cheer, and sympathy; and her rare powers of intelligence, her rich learning, her long experience of life, and her wide acquaintance with noble minds, both living and dead, have enriched the conversations and helped and inspired the lecturers. One can almost believe in immortality on earth, as well as beyond it, in seeing such a trio as Mr. Alcott, Mr. Emerson, and Miss Peabody, all of whom have long passed the period allotted as the span of life, but who, instead of finding the few more years only years of trouble and sorrow, fill them with works of beneficence, and pour out their treasures of thought, giving and receiving with equal delight.

It was worth the pilgrimage to the school of Concord, only to learn this lesson of the possibilities of age, and to see how serenely and joyously and beautifully it puts the crown upon a noble life.

The West has responded nobly, and sent us admirable representatives of the free thought and life of that region. It is an astonishment to many who think of all beyond the Alleghenies as a region devoted to material speculation or party politics, to see the ripe scholarship and philosophic thought which come from her schools.

I have unfortunately not been able to hear the lectures of Dr. Jones, but he is spoken of as the most thorough Platonist in the country, and as interpreting his most difficult works with great vigor and clearness.

Mr. Harris has unquestionably been the centre of interest. It is amazing that a mixed audience could sit for nearly two hours on hot summer afternoons, delighted with his thorough treatment of metaphysics. Surely he has proved that "Philosophy is musical as is Apollo's lute"; for all have felt with the old woman who did not understand Greek, but loved the sound of it. The admirable training of Mr. Harris' mind, by which he is able to keep all his ideas in relation and order, is so delightful, in contrast to the blundering and floundering which are so often characteristic of those who venture into the depths of philosophy, that one has the delight of seeing a thing well done, if he goes no further. And then around this exact framework is a twining of bright sparkling illustration, so homely and racy and given in such a genuine modern tone and dialect, that you are not sure that it is not, after all, good, plain, practical sense of the Dr. Franklin school that you are listening to, instead of the abstruse and misty German philosophy of Hegel. To be sure, one frequently gets beyond his depth, but he is so sure of his guide that he feels safe and confident of coming to land again.

The West, too, has furnished others who have added much to the conversation. I have also lost all but Mr. Wasson's introductory lecture; but the deep interest which that excited, and my knowledge of his thought, make me sure of the good influence which his admirable treatment of his theme, Political Philosophy, must have exercised. Shallow thinking is one of the greatest dangers, and Mr. Wasson gives no license to it. Probably no man has given such profound thought to certain phases of American history and politics as he has; and we trust that this course of lectures will make his ideas known to appreciative minds, and that we shall soon have them in permanent form. So the school has been in every sense a success, and the managers are already talking of next year.

But one word of warning: the summer school has become an institution; but is there not danger that it tempts us all to that added strain of work which is sure to break the camel's back? The vacation gives the rare opportunity of bringing together students from various parts of the country. A little of this rich life of thought is refreshing and helpful, even to the tired teacher or writer; but we must remember the "modest charm of not too much." The test of the summer school, as of the Sunday, should be to leave us fresh and vigorous for the work of the year.

E. D. C.

#### THE NATIONAL LIBERAL LEAGUE.

TO THE EDITOR OF THE INDEX:—

The Annual Congress of this body will hold its sessions on the 13th and 14th of September in the city of Cincinnati. All local Liberal Leagues, whether auxiliary or otherwise, and all associations formed for the purpose of effecting the complete secularization of the government and of the public schools, are cordially invited to be represented by full delegations, as will appear from the official call soon to be published. A mass convention of liberals is also called, by a committee headed by Col. Robert G. Ingersoll, to meet in concert with the League at the same time and place.

ELIZUR WRIGHT.

BOSTON, Aug. 12, 1879.

[To prevent misapprehension among those who may not be informed as to the facts, it should be stated that the National Liberal League above noticed, though planned and organized by Mr. Abbot, its President up to a little short of a year ago, and until then almost identical with his name, is not the division of the movement which he now represents. The National Liberal League was projected for the promotion of the Secularization of the State, and steadily adhered to that object until its annual Congress at Syracuse, in October, 1878.

At that time, an issue foreign to its purpose was forced upon it, pertaining to the circulation of obscene literature through the mails. By the adroit tactics of an extemporized majority on that occasion, Mr. Abbot and the former officers of the League were displaced, and a new set elected favoring the abolition of the existing law against the crime just referred to, and committing the League to this position. As a result of the action, Mr. Abbot and a majority of the founders of the League withdrew and organized the National Liberal League of America. Instead of the abolition of the law for the prevention of the circulation of obscene literature, it advocates such a modification of the law as shall prevent an abuse and misconception of it that conflicts with the exercise of legitimate personal lib-

erty. Of this League Mr. Abbot, with perfect unanimity, was made the President. THE INDEX is its official organ.—ED.]

### Communications.

#### THE GENESIS OF ETHICS COLLOQUIALLY CANVASSED.

NO. II.

*Old School Philosopher.*—Well, sir, it really seems to be fairly inferable from your utterances in our last discussion, that you are of the opinion that there is no such thing as *natural justice*. Am I doing you any sort of injustice in concluding that to be your position?

*Rationalist.*—Not at all, if you mean by natural justice anything that is not the product and outgrowth of society, just as language, laws, music, sculpture, commerce, politics, etc., are.

*O. S. Phil.*—But, see here: suppose two savages encounter each other in the wilderness, a thousand miles away from any society, and that far beyond the cognizance of any community and the jurisdiction of any State, has the savage that is naked a right to take the other's buffalo robe?

*Rationalist.*—No, sir; yet, if he does take it, he will violate no right of the other, nor any right whatever.

*O. S. Phil.*—What! violate no right when he takes another man's property!

*Rationalist.*—The other man could have no property, if the case were of the two being entirely isolated and independent of society, as you have supposed it.

*O. S. Phil.*—Do you say that the man who has chased, slain, and flayed the buffalo has no right to its skin, as against any one who may want to take it away from him?

*Rationalist.*—None in the world; or, at most, none in the wilderness, which is their world for the purpose of this discussion. For if he could be supposed to have a right to the buffalo's skin, there would, of course, be a wrong in depriving him of it; but if so, then he himself must have been guilty of a great wrong, when, in order to possess himself of it, he deprived the buffalo, not only of its skin, but of life itself. And as a right cannot result from a wrong without the help of society, it is obvious that the savage who sports the buffalo-robe has no more right to it than the naked one or anybody else.

*O. S. Phil.*—Yes, but Savage No. One has invested his labor in the buffalo-robe; therefore, he is entitled to it.

*Rationalist.*—Therefore, he would be entitled to it by the laws of most countries and the social canons of most communities; but not entitled to it, or to anything else, in the absence of such laws or canons. Or I might answer that if Savage No. One has acquired title from the buffalo by his labor after and upon the buffalo, then Savage No. Two may effect a transfer of such title from No. One to himself, by performing like labor after and upon Savage No. One, or whatever labor, be it much or little, that is required for his getting possession of the robe; for that is all that Savage No. One did to acquire a supposed ownership.

*O. S. Phil.*—I have, perhaps, given you an advantage (apparent at least) in the argument, by taking (as it was unnecessary to do) an instance wherein Savage No. One came, himself, into possession by violence. Let us, therefore, say, instead of a buffalo-robe, that he is in possession of a canoe fashioned by himself from the trunk of a tree he himself has felled. Has he not a right to that canoe, which, while doing violence to no animate being, causing pain or distress to nothing, he has fairly earned by the sweat of his brow?

*Rationalist.*—Unfortunately, he has been sweating in a region where the sweat of his brow is not a legal tender nor a valid consideration of any sort; where his labor counts for no more, against one stronger or cunninger than he, than does the labor of the honey-bee or of the mother-partridge that works all summer long in finding food for her brood, to have them all trapped and freeseased before mid-winter. When, therefore, Savage No. Two comes to take the canoe, it will not amount to a row of pins for No. One to tell him that he cut down the tree and dug out its trunk; for No. One would probably say (were he to deign to argue the matter at all), "The tree was not yours, and but for your selfish and ruthless act in destroying it, as though you were lord of this wilderness, it would have afforded shelter, shade, nuts, and bedding for you and me both, from time to time, all our lives, and for our posterity generations to come, and then supplied an immense amount of excellent fuel to whomever was living here when it fell. But as you have, in destroying it, shown as much disregard for the interests of others as is characteristic of men in civilized communities, I must adopt some such precaution against you as is there taken by the strong to obviate results of the unbridled selfishness of the weak. My interest requires that I should take care that this transaction of yours becomes not a precedent. Wherefore, I am going to enter a protest that you will be certain to respect. You have destroyed the tree merely for your own convenience, because you were able to. Well, now, for my convenience (in preventing you from destroying any more trees), and because I am able to, I am going to take you into my service and keep you so henceforward, feeding you when you serve me well and flogging you when you serve me ill. Arise, slave! shoulder that canoe, and walk before me to the river, where you can paddle while I ponder and repose."

*O. S. Phil.*—I think if I were No. One, unless No.



Two were very much the brawler and carried much the longer spear and appeared to have his mind thoroughly made up, I should venture to hesitate long enough to suggest that there were numberless other trees remaining, probably amply sufficient to afford him and his, as well as me and mine, shelter, shade, nuts, etc., forever, and that to deprive me permanently of my canoe and liberty would cause me a degree of mental and bodily suffering incommensurate with the satisfaction he would derive from the ownership of the canoe and of me, and that therefore, upon the whole, harm would be done in the world by the course he purposed.

**Rationalist.**—And No. Two would doubtless rejoice somewhat in this wise: That, granting there might possibly be still trees enough left after No. One and others of his tastes in the future took as many as they needed or fancied for canoes, paddles, etc., it was also true that there would probably be a sufficient number of savages still left free and roaming at large, for all useful purposes, after the enslavement of No. One; that a canoe manned by a slave was twice as useful as otherwise it would be; that while he would be sorry to cause No. One the mental and physical suffering the latter apprehended, he happened to be so constituted that he could better bear for other people to endure a great deal of suffering than that he himself should not have the convenience of some one always at hand to do his bidding. That as to the harm which No. One feared would be done in the world by reason of such suffering of his as would be in excess of No. Two's satisfaction, they need not concern themselves, seeing that neither of them was a member of or connected with any of the communities or bodies politic which constitute the world,—all this world, at least, that could be said to experience harm by the suffering that was in it.

**O. S. Phil.**—But then I should say to No. Two (supposing still I were No. One): That while the consummation of such a proceeding as he was purposing might conduce considerably to his own immediate convenience and luxury, it would not only much more conduce to my inconvenience and distress, but (in the precedent thereby made) it would give rise to incalculable evils, not only to my posterity, but to his as well; for that if he enslaved me simply because of his being the stronger, he would set the example of, and justify, the enslavement of his own weaker children, grandchildren, great-grandchildren, etc., by his or my stronger ones. And as there would be nothing to prevent two or more weak ones from conspiring and uniting their joint strength against a stronger one who had enslaved or who sought to enslave them, for the purpose of regaining or perpetuating their liberties, or even for the purpose of making the stronger one their slave, it would be seen that No. Two's enslavement of me would inaugurate such a continual and violent strife as would in the future be incompatible with the real and permanent happiness of any one concerned, and certainly productive of great misery to the majority. Moreover, that there could be no subsistence for anybody unless somebody labored, and that the surest way of inducing labor was to allow those who labored to possess and control the results of their labor. That, therefore, it would be much better that he and I should come to an understanding that each of us was to be perfectly free to fell trees, dig canoes, kill and skin buffaloes, and do whatever else would not interfere with the like equal freedom of the other, and that whoever dug a canoe or stripped off a hide should be deemed the owner thereof, and should not be deprived of its possession and control without his consent.

**Rationalist.**—Yes, yes; or, in other words, you would propose that the incipient community of which No. Two and yourself were the constituents should ordain the sort of justice which you wanted to prevail. Well; and if you succeeded in getting No. Two to acquiesce in your views, such community would enact or ordain that sort of justice, and to that extent would make one sort of morality. But in case you failed of convincing or persuading him, while he, on the other hand, convinced or coerced you into an acquiescence with his first-announced intentions, the young community of which you and he were the members would have ordained quite a different sort of justice, and to that extent made a different morality from the one you favored. And in either case, such community would have done just what I am contending every community has done,—that is to say, made its own justice and its own morality; or, which is practically the same, adopted and (more or less) modified some preëxisting justice and morality.

**O. S. Phil.**—Ay, but you cannot deny that that which I (as No. One) would have proposed would have been the more beneficent?

**Rationalist.**—The more beneficent for you, No. One, in case of your having wisdom enough to use your freedom, canoe, buffalo robe, and other property in such a way as to make yourself happier than you would be with No. Two as your master; which might or might not be the case. But probably not more beneficent for No. Two or for his posterity, who would else likely have had No. One's posterity to be their hewers of wood and drawers of water. Suppose, however, the morality you would have favored was not only better, as respects beneficence, than the morality No. Two had compelled you to help establish, but that, better than any conceivable morality, it would have accomplished "the greatest good to the greatest number": would that fact have entitled it, in your estimation, to be deemed and designated absolute, universal, or God-given morality?

**O. S. Phil.**—Why should it not?

**Rationalist.**—Simply because when you say "morality," you don't mean merely a line of conduct which, if generally pursued, would result in the greatest good to the greatest number. And when you say "that which produces the greatest good to the

greatest number," you don't every time and necessarily mean morality. In other words, there are practices which you consider highly moral; and the abstention from which you would consider highly immoral, which you do not believe are productive of the greatest good to the greatest number.

**O. S. Phil.**—Name one, if you please.

**Rationalist.**—Do you not consider the practice of nourishing and rearing malformed and idiotic infants to adulthood good morality, and that it would be very immoral to allow them to perish, or to deprive them of life even at the earliest stage of their being, and by a process perfectly painless?

**O. S. Phil.**—Certainly.

**Rationalist.**—Well, do you so consider it, simply because, after due deliberation regarding the matter, you have arrived at the conclusion that the rearing of deformed and idiotic children conduces upon the whole and in the long run to the welfare of society, or would you not be strenuous in your opposition to a law requiring or even permitting of such children being promptly chloroformed to death, even though you were convinced beyond question that it would be better for society, better for the parents, and quite as well, in average cases, for the children themselves, that such a law should exist, and that popular practice should accord therewith?

**O. S. Phil.**—I presume I should.

**Rationalist.**—I am certain you would. There are still other canons of your moral code, having no connection with, or else in controversy of, the greatest good to the greatest number, as, for instance, that regarding abstention from labor on Sunday, the vivisection of animals in the interest of medical science, etc., etc., which I might cite also, but it is unnecessary. You do not subscribe to the maxim that "the end justifies the means"; and this you would, of course, have to do in order to limit the definition of morality to that which effects "the greatest good to the greatest number."

**O. S. Phil.**—You will please bear in mind, I have not insisted on limiting it to such a definition.

S. J. MATTHEWS.

MONTICELLO, Ark., July 15, 1879.

#### THE BROOKLYN PHILOSOPHICAL CLUB.

BY LEWIS G. JAMES.

It seems to be popularly supposed by the "outside barbarian," that the intellectual life of Brooklyn is given over wholly to sensationalism, consisting, we will say, of one part Beecher and two parts Talmage. Brooklyn is called "the city of churches"; and if, by accident, the transient visitor in New York goes over to the sister city, it is usually either en route for Coney Island (at this season of the year), or else to hear somebody preach. And the preaching of Brooklyn has, certainly, not only a strong flavor of sensationalism, but this may almost be said to be a "redemptive feature," which brightens up the otherwise dead level of Orthodoxy which is characteristic of nearly all the popular preachers of the city.

From this sweeping verdict, however, we must except the teaching of our "liberal" churches, and especially of our young "poet-preacher," Rev. John W. Chadwick, whose gospel of rational religion is heard gladly by a fair congregation drawn from among the most intelligent of our middle classes. His words are always honest, brave, and inspired by an utter sincerity of thought, corrected by constant and careful study in a wide range of the best literature. If he has not, like Frothingham, and Potter, and Abbot, and others of the rational faith, broken loose wholly from the Unitarian denomination, it is certainly from no base fear of consequences. He holds no opinions in his study which he does not proclaim in his pulpit. He speaks his sincerest thought; and one may always go to hear him, confident of being quickened and satisfied, intellectually and morally, as well as religiously.

Within the past three years, an organization known as the *Philosophical Club*, and composed of a number of our leading citizens of intellectual tastes and generally of liberal views, has held a series of very interesting and satisfactory meetings. It should be said at the outset, that it is in no sense a partisan, sectarian, or proselyting association. Its object is primarily the satisfaction, enlightenment, and culture of its members; and it has never, as a society, endeavored to influence the public mind in favor of any particular views. Its meetings, held for one or two seasons in public halls, but more recently in private parlors, have been accessible only to those receiving cards of invitation, and these cards are ordinarily sent to few beside the members of the club. Many papers, some of them of decided originality and value, have been read before the club; but such as have been published have been printed wholly on the individual responsibility of the writers.

Those who understand the working of such organizations know that the practical labor of their conduct falls usually mainly into a few hands; and it is, I think, doing no injustice to others who have assisted in this work, to say that the credit of organizing, sustaining, and conducting the *Philosophical Club* is due chiefly to its able President, Mr. Daniel M. Tredwell. Mr. Tredwell, who is an enthusiastic and devoted student in ethnology and anthropology, a member of the American Ethnological Society, and honorary member of the Society of Antiquaries of Copenhagen, Denmark, owns one of the largest and finest private libraries, especially in these departments of literature, in America. He also possesses a most valuable and extensive collection of works relating to our late civil war; his printed catalogue covering this subject alone, numbering over seventeen hundred volumes.

The first regular meeting of the club was held March 26, 1876; and between that time and Dec. 13, 1877, fifty-eight meetings were held, at which forty-

eight papers on different subjects were read and discussed. The average attendance was about fifty members. Since that time, nearly as many more meetings have been held, and the attendance has averaged, possibly, a little greater.

The general character of the discussions may, perhaps, be best understood by the subjects of the papers. One of the earlier papers was an interesting and suggestive essay by the President, Mr. Tredwell, on "Spontaneity," or spontaneous generation, in which he took strong ground in favor of the occurrence of this phenomenon, arguing for its logical necessity as a part of the great universal evolutionary process in Nature,—from the experiments of Bastian, of which he gave an exceedingly interesting account; and also from original experiments of his own, conducted with great carefulness and accuracy, and in which he claimed that he had himself seen the production of infusorial life from dead matter wherein every living germ had been effectually destroyed. He combated powerfully the theory held by Huxley and Tyndall, with arguments that seemed logical and conclusive. Now that Tyndall has declared his belief that matter possesses "the promise and potency of all forms of life," and his great fellow evolutionist, Haeckel, unhesitatingly accepts spontaneous generation as a necessary step in the process of development, Mr. Tredwell may well feel that he has been a pioneer in the advocacy of a theory which, sooner or later, must be accepted by all who reject the hypothesis of miraculous interference in the creation of organic life.

Other papers during the season of 1876-7 were one by Mr. Fales on "Robespierre"; one by Mr. McLean, of the Brooklyn *Eagle*, on "The Formation of Opinions"; an interesting lecture by Rev. John W. Chadwick on "Zoroaster," giving a sympathetic history of the great religious movement which resulted in the establishment of an Aryan monotheism, and, in its later dualistic stages, exercised a marked influence on the development of Talmudic Judaism and early Christianity; an exceedingly valuable and suggestive paper by Mr. F. Dana Reed on "Climate and Creeds," tracing the influences of the physical environment in the genesis and development of the different religions; a very original and interesting essay, illustrated by painted diagrams and music, by Dr. P. H. Van Der Weyde, on "Sound and Light—Tone and Color—Music and Painting," abounding in comparisons and analogies which a brief sketch is wholly insufficient to report with justice; a paper by N. McGregor Steele, Esq., in favor of "whipping-posts as a mode of punishment for ordinary crimes"; another, at the opening of the fall meetings, by Mr. Tredwell, on "The Fallacy of the Metaphysical Method," in which he argued that no metaphysical reasoning can end in a satisfactory and universally accepted conclusion, and that the true reliance in philosophy and scientific research must be on the experimental method; one by Mr. Wm. H. Boughton on "The Religion of Philosophy"; an able and philosophical essay by Wm. M. Ivins, Esq., a rising young lawyer, on "The Ethics of Penal Sanction"; a paper by C. W. L. F. Morrow, Esq., on "Bacon and his Influence"; one by Gen. L. M. Peck, on "Social Constitution and Dislocation"; one by Dr. F. B. Greene on the subject, "Can we Evolve Common Sense?"; and an able paper by Clement D. Newman, Esq., on "Advent Duties."

On May 24, 1877, the society held a "Philosophical Symposium," at which essays were read as follows: On "The Early Philosophers of the Ethical Phase of Philosophy," by Mr. W. E. S. Fales; on "The Theological Phase of Philosophy," by H. W. Hinrichs; on "The Scholastic Phase of Philosophy," by John H. Hall, Esq.; on "The Metaphysical Phase of Philosophy," by Mr. Andrew McLean; on "The Positive Phase of Philosophy," by C. F. Adams, Esq.; and on "The Rhythmic Phase of Philosophy," by Mr. Wm. H. Boughton.

During the past season, the meetings have been rendered rather more pleasant and social than heretofore, being held in private parlors instead of a public hall. They usually have been very well attended. Mr. Tredwell opened with a paper which he afterwards repeated by request, at Everett Hall. His subject was "Matthew and Philostratus Compared." The paper gave evidence of great research in a literature unknown and inaccessible to most readers, and the views presented were of the most radical character. From a comparison of the earliest Christian Gospel,—that "according to" Saint Matthew,—with the biography of Apollonius of Tyana, by Philostratus, and a careful investigation of the writings of the early Christian fathers bearing on the subject, Mr. Tredwell concludes that Jesus of Nazareth is a wholly mythical personage; that the Gospels were not written until after the biography of Apollonius, and that the various miracles and remarkable facts in the history of Jesus were worked up by the Christian evangelists from this biography, where they are found, in almost identical shape, related of Apollonius, who was, in the first three Christian centuries, worshipped in Greece and Asia Minor as an incarnate God; that the accepted date of the commencement of the Christian era is now admitted by all scholars to be four years out of the way, and that we actually date our era from the "year of our Lord Apollonius," who, instead of Jesus, was really born just eighteen hundred and seventy-nine years ago.

Other papers were read by Mr. Daniel G. Thompson on "Religious Pleasures and Pains," an exceedingly interesting and pleasing essay; by Mr. Wm. H. Boughton on "Abyssinia"; a thoughtful and suggestive essay by Rev. John W. Chadwick on "Agnostic Religion," in which he maintained that religion was somewhat distinct and apart from the ordinary dogmas and beliefs which are commonly associated with it, and that one might be essentially religious even if he could not accept such beliefs as



that in the being of a personal God, or in a future life. It is impossible to do justice to Mr. Chadwick's able paper in a paragraph. It was thoroughly enjoyed and heartily appreciated by all who had the pleasure of listening to it.

Another paper of exceeding interest was that by Dr. Richard Dugdale, the author of "The Jukes Family," on his favorite subject, "The Heredity of Crime." The lecture was illustrated by a diagram, tracing the descent of this family of criminals from their criminal and degraded ancestors, and furnished a most powerful argument for pure and healthful parentage, and indirectly for charity toward those whose unfortunate environment, before and after birth, finds its necessary and logical result in their criminal lives.

Mr. Andrew McLean read a paper on Wordsworth, and Mr. Fred. B. Hawley, an interesting essay on "The Ratio of Capital to Consumption," showing much thought and originality of treatment. It is published in full in the July number of the *National Quarterly Review*. Another paper read before the club was that of Lewis G. Jones, published in THE INDEX of July 10, on "The Cuneiform Legends of Chaldea, and their Relation to the Early Hebrew Writings." The view therein presented, that many of the early stories of the Hebrew Scriptures were derived from older records in Assyria and Babylonia, wherein they were illustrative of an early solar mythology, was novel, but has since received support from the investigations of scholars in England and Germany. Prof. Sepp, of the University of Munich, accepting this fact, argues, in a series of articles now appearing in the *Allgemeine Zeitung*, that it necessitates the abandonment of the theory of inspiration for the Old Testament. An article of similar import has recently appeared in the *London Times*, and Sir Henry Rawlinson, the eminent oriental scholar, has announced his belief that the twelve cuneiform tablets containing the original of the Bible story of the flood constitute the record of a solar myth. In the *Unitarian Review* for July, Rev. S. J. Barrows has an interesting article—"Assyriology and the Bible"—tending to the same general conclusions.

One of the most interesting papers of the present season was read by Wm. M. Ivins, Esq., on "The Essential Principle of Archæal Law." He traced the origin of the leading principles of law in Rome and in India to its source in the primitive family relation and the religion of the family altar; showing, incidentally, that survivals of this far-off beginning still exist in the laws and customs even of the most civilized nations.

The limitations of this article admit of only a brief sketch of a few of the subjects which have been treated by the essayists of the Philosophical Club. No member is responsible in any way for the opinions of the writers, who are left free to express their best thoughts in such terms as they may choose. Many of the papers have given evidence of a great deal of thought and research, and the general influence of the meetings has certainly been liberalizing, and indicative of a tendency toward a higher culture. A community in which such an organization has grown up spontaneously, to meet a recognized want, cannot be devoid of intellectual life.

These meetings have involved but little expense, the essayists all contributing their time and efforts without pay, for their mutual benefit and the general good. The members and attendants are by no means limited to "agnostics" and those professing "liberal" religious views, but have had always a fair representation from members of "Orthodox" churches. Yet the tone of the papers has usually been liberal, even to radicalism. Such an association, and such meetings, cannot but be productive of much good; and this imperfect sketch of the Brooklyn Philosophical Club is presented to your readers in hope that it may induce other communities to form similar organizations. "As a man thinketh, so is he." To the degree that he thinks deeply, and wisely, and freely is he truly a MAN. Welcome, then, to all such aids in producing a nobler, braver, truer, and more manly generation of American citizens!

#### HISTORICALISM.

##### II.

It is worth while to cite authorities enough to show that the doctrine I have laid down about the right direction to travel in for the purpose of investigating historical truth is not a mere notion of my own. Baron Bunsen is recognized as a just and honest scholar and a man of high ability, even by those who do not accept all his conclusions; and none will deny his reverent spirit or his sincere uprightness of purpose. In the introduction to his well-known work, *Egypt's Place in Universal History* (p. 25), he says, evidently as a matter of course and without dreaming that there was any argument to be made in the question, "We shall commence, therefore, with the lowest point in general history" (i.e., the lowest for the purpose of investigating the chronology of Egypt), "the foundation of the Macedonian Empire, and proceed upwards in an unbroken line," etc.; and he goes on tracing out this line further and further back, to the Persian dominion, the Babylonian dominion, the first Olympiad, the dedication of Solomon's Temple, and so upward to Moses.

Professor Seeley, the eminent English scholar, in his investigation of the authenticity of the first book of *Livy*, remarks in the same matter-of-course way, that he "traces backward from the time of *Livy*"; and he proceeds (in a very summary manner) to do so.

Sir George Cornewall Lewis, more eminent as a historical investigator than Professor Seeley, and who is indeed, to a great extent, followed by Seeley in his work on *Livy*, lays it down in the same manner, as if it merely needed reference, in his well-known book on

the *Credibility of the Early Roman History* (Vol. I., p. 19), that the way to best use the judgment in historical research is "to start from a period whose history is clearly founded upon contemporary evidence, and to recede until we find that the contemporary historians have deserted us." Thus, moreover, Lewis proceeds to do, and with excellent effect; and his book, as well as Seeley's, is, in consequence of this lucid and sensible mode of procedure, a most instructive work, not only as to the particular facts of the Roman history, but as to the right mental habits and methods for studying history generally.

The Rev. James Strong, D.D., the learned and able coadjutor of the late Dr. McClintock in the great *Cyclopedia of Theology* now in process of publication by the Harpers, published in the *Methodist Quarterly Review* for April and July, 1878, two very laboriously-prepared and ably-argued papers against the continuous or long Egyptian chronology, and in favor of a system of contemporaneous dynasties which would agree with the usual dates for Noah's flood. As a mode of investigating, Dr. Strong, as if by the mere necessity of a healthy mind, adopted the method of working backward towards antiquity.

"In our own scheme," he says (p. 469 in the July, 1878, number), "the chronology mounts, according to a simple process, from the fixed date, B.C. 989, when Shishak's twenty-first year has been made to coincide with Rehoboam's fifth, by the following steps"; and then the doctor goes on, mounting step by step, from one dynasty up to another, until he makes out his final date for King Menes. His conclusion, it is true, differs a good deal from Bunsen's; but as they were both men of good historic instincts, and intent on the clearest way to reach the truth, they adopted without any concert of action identically the same method.

Just the same is the rule laid down by Isaac Taylor in his excellent treatise on the *History of the Transmission of Ancient Books to Modern Times*. He explains (p. 6 of the second edition) that "In presenting to the reader what might be called the History of the Records of History, we shall put him in a position for tracing the extant works of ancient authors retrogressively" [his italics] "from modern times up to the age to which they are usually attributed; and then it will be seen on what grounds—under certain limitations—the contents of these works are admitted to be authentic and worthy of credit."

The eminently sound sense of all these authorities, except perhaps Bunsen, the very high character for both learning and uprightness of all of them, the deep religious character of nearly all, and the thorough Orthodoxy of several, render this unconscious consent in the practical use of this method, a weighty and I think conclusive mass of authority in its favor, if any authority were needed. But the very statement of the case will, I suppose, constitute the proof for most people. They will say, very likely, "Of course; did anybody ever suppose there was any other way?"

It may be well, however, for the sake of those who naturally philosophize on such matters, to just remind that this is simply the well-known elementary rule in all scientific investigations, of "proceeding from the known to the unknown." This is a truism, no doubt, in natural science; but the fundamental identity of method in that and historical investigation is not so trite a truth. "Discovery," says Gore, in his *Art of Scientific Discovery* (p. 9), "consists in passing from the known to the unknown." But it would be absurd to enlarge upon this.

And yet the historical procedure has been, almost invariably, ever since there was history, exactly the reverse,—to take the unknown and unknowable for granted and then to proceed from the unknown to the known. An analogous process was the compendious juridical method called of old, on the Scottish border, "Jeddart justice." It consisted in hanging your man promptly, and then ascertaining afterwards whether or no he was guilty. F. B. P.

#### THE INDIANS.

A Colorado correspondent of the *Boston Advertiser* gives expression to his views of the Indian question as follows:—

"For over one hundred years the United States has treated the Indians on one uniform system of wrong and injury, under the pretence of civilizing and Christianizing them. Putting them away on reservations far removed from civilized white people, they have been the victims of corrupt adventurers, who in most instances were refugees from justice in the States, who by their villainy cause the Indian tribes to believe that white people were scoundrels, and civilized life and Christianity a fraud.

"Now that their rights are to be respected, let their necessities, like those of the white man and colored man, be taken into consideration, and the march of improvement be opened to them as it is to others; teach them the benefits as well as the strength of civil laws; place them on the same footing in their Territory as citizens in the States, and more will be done toward civilizing them in ten years than has been done in one hundred years before. Grant to each head of a family his proportionate part of the land in fee which is now held in common, and let it descend to his heirs; grant the right of way for railroads through the Territory as in the States, establish telegraphs and mails, and in the contest with Yankee genius and energy he will yet become valuable to the nation as a citizen instead of a burthen as now. He will be freed from skulking thieves and bandits who now seek the seclusion of his reservation in order to cheat justice and the law. If his right to hold this Territory 'as long as water runs or grass grows' is to be respected, let his other wants be also respected. As well let a would-be suicide drown without help as to isolate these people and make their liberty a license

for crime. Let the Congress grant railroads the bare right of way, and give the Indian a fee in his land, and provide courts to redress his wrongs and compel his obedience to law; and then the duty of the government will have been performed and the whole nation benefited. Railroads are true missionaries in this country."

#### THE INFLUENCE OF THE ENVIRONMENT.

The social order is the best corrective of much bad theology. The theology of our city churches does not differ much in terms from that of the Pocasset Adventists. But whereas their theology was all in all to them, our city church-goers read the daily papers, watch the slow progress of the bridge, ride on the elevated railroad, go with the multitude that keep holiday at Brighton and Manhattan, hear the "Pinafore" music, and so on. In our ordinary life the damaging force of the average pulpit preaching is largely neutralized by the amusements and distractions which compete with it for human interest, by the practical commentary of events and circumstances, which give an air of unreality and make-believe to popular theological conceptions. If men were everywhere shut up with these theological conclusions, if their characters were the result of their unmixed influence, we should have a thousand murders and other tragedies where now we have but one. A Pocasset horror would be an every-day occurrence. That there is not a reign of terror all the time, we have to thank not so much the preachers for their superior wisdom as the general order of society which neutralizes their irrational teaching.—Rev. J. W. Chadwick.

#### FOREIGN.

THE HOUSES of John Milton and of the famous Countess of Pembroke in Aldersgate Street, London, were recently pulled down.

PASCAL DUPRAT recently lectured on Free Trade to three thousand persons at Lyons, claiming that Free Trade is really a French doctrine, Frenchmen having preached it in the eighteenth century.

IN THE COURSE of the recent legal proceedings, it appears that when Cardinal Antonelli was ill, his relatives, instead of making a pilgrimage to Lourdes, consulted the famous materialist physician Raspail. —*National Reformer*.

A CROWDED MEETING of the Hull Radical Club was held on Tuesday, July 22. Mr. Billany gave an address on "The Causes of Distress," urging, among other things, intemperance among the people, our feudal land-system, and the foreign policy of the government as all tending to cause the present stagnation of trade. The lecturer was frequently interrupted by applause, and he received a hearty vote of thanks at the close. —*Secular Review*.

THE FRENCH CHAMBER on Monday agreed to the education estimates, ten thousand francs being voted for a new professorship of comparative mythology, after a protest from M. Blachère, who apprehended that it would serve as a medium for attacks on the Christianity professed by thirty-five million Frenchmen, at the instance of the eighty thousand who returned themselves in the census as of no religion. M. Blachère forgot that there are scores of thousands who are reckoned as professing Christians solely because they have not directly avowed their heresy. —*National Reformer*.

DR. CONGREVE, the eminent Positivist, says the *National Reformer*, in a little circular now before us, thus comments on the fulsome manner in which "society" professes to lament the untimely death of the Prince Imperial: "In a singularly unjust war Louis Napoleon chooses to join: accidentally he meets death. What justified his conduct? He was not fighting in defence of his country. He was not helping the weak against the strong. What motive, I say, not deserving of honor, but exempt from blame, can we find for him? The utmost that can be urged is, that he was young and craved action, and found war the easiest action, indifferent to the right or wrong of the case. He has, on this the most favorable supposition, paid a just penalty for his error. Our nation has no concern with him. Its respectful silence for a deep family sorrow I should have been glad to share; but we are called on for more. The nation has ample ground for sadness as it sees its blood and treasure poured out without any choice given it, or any choice given its soldiers, in a war forced on it by the insubordination of Sir Bartle Frere. It has ample cause for sadness in the moral weakness which keeps it from acknowledging and repairing its wrong. The death of one voluntary participant in that wrong may well leave it unmoved. It should be more moved by the death of any of those whom it is unjustly attacking. I omit all other considerations—all the social and national interests involved. I content myself with challenging the moral verdict of the nation on this death, which I fearlessly say should carry no honor, nothing but average human sympathy."

DIDN'T CARE ABOUT THE JOURNEY.—When Arsene Houssaye directed the *Comedie-Francaise*, a dramatic author submitted to the company a new play, which, he was convinced, would, etc. Before beginning to read it to the assembled societaires, the author made a brief explanatory speech as follows: "The better to comprehend and enter into the spirit of my play, it will be necessary for you to transport yourselves to England." "'S that so?" cried Houssaye, briskly; "then we must take time to pack up if we have such a journey before us, and in the meantime we will hear read some other plays which do not demand such extensive journeying. Le prochain! (Next!)" —*Boston Times*.



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4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

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The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

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THERE ARE TO-DAY in Massachusetts, it is said, about a dozen towns belonging almost exclusively to one person, or one company with whom rests the right and power to drive out of the town any operative who ventures to oppose the wishes of the landlord.

THOSE WHO ARE apprehensive in respect to the spread of Roman Catholicism in this country may find comfort in the assurance which recent statistics afford in respect to New England, where it is found to have merely kept pace with the increase of the foreign element of the population.

HERE IS AN "unconsidered trifle" worth reverting to. It appears in the *Christian Union*: "A congregation at Brenham, Texas, placed in the corner-stone of their new church, photographs of Jefferson Davis and other Confederate generals. This church has evidently gone back to original sin for a foundation."

THE PARIS MUNICIPALITY is effacing the royalist and imperialist names of streets, and substituting those more accordant with republican sympathies. Among the latter, there will be one in honor of Abraham Lincoln. This may be a good thing; but, under the circumstances, there is some reason to fear that, like other good things, there may be too much of it.

THE *Jewish Times* gives this advice to young men, which is worth pondering: "The greatest mistake that a young man can make is when he postpones marriage, squanders the vigor of his manhood, and thus becomes an old man before the allotted time. To remain youthful, vigorous, and prosperous, marry while you are young, and practice the precepts of Solomon, the Wise (Prov. v.), which the young, as well as the old, may profit by reading."

MRS. CHRISTIAN OLENSON, of Chicago, has demonstrated that woman may excel in the trades as well as in the more customary and lighter female occupations. The furniture of her house is the work of her own hands, and it is described as handsomely carved and deftly put together. Her husband is a cabinet-maker, but she is indebted chiefly to her father for instruction while in the old country, in the skill she has turned to so practical account.

THE COLORADO beetle, vulgarly called the potato-bug, has entered upon his European travels. At last account he had reached Ireland, where he was surprised in a vigorous investigation of the quality of its famous tuber. There seems to be a fair prospect that, in common with other distinguished Americans, he may be favored with many attentions. Indeed, it is safe to predict for him an unusually warm reception if he continues his tour of observation.

THESE ARE SOME of the questions of stupendous moment that are at present agitating the national Church of England: Whether a clergyman shall stand at the side or at the end of the altar in the communion service. Whether he shall wear a black

tie or a white one. Whether the altar shall be lighted by gas or candles. Whether a bishop should consecrate in a sitting or a standing posture. They help to make plainer the one which Gladstone asked two or three years ago. "Is the English Church worth preserving?"

TO-DAY SCORNFUL priests say Garrison did nothing. He was only a stumbling-block in the way. His bitterness only hindered the movement, and his criticism of the Church put off success for twenty years. When free speech cost something, and claims for justice angered the nation almost to slaying the speaker, then timid Church and party hid themselves from all responsibility for the agitation, and left Garrisonianism to keep the movement alive. The work done, the tempest over, fair-weather sailors stalk forth to doubt if there were, after all, any storm, or even any rough sea, but what the pilot raised.—Wendell Phillips.

THE FOLLOWING amusing version is given of the origin of the word "monk." A pious beggar had wandered about in the world so long that his garments fell away from his body. In this plight he was met by the devil, who bestowed on him a piece of coarse cloth in which the pious man arrayed himself, and fastened it around him with a cord. He wandered until he came back to his native village. No one recognized him, but a herd of cattle by the wayside lowed in a friendly manner "muh-muh." Though the devil created the first monk, the village cattle christened him. The lowing "muh" became first "munch" and then "monk."—*Milwaukee Free-Press*.

AN ARTICLE will be found in the usual place of the essay, and a communication in the editorial department of the present issue of THE INDEX, of peculiar interest on account of the far distant source from whence they come. They are from natives of India. The former was received a few weeks since from St. Petersburg, and was dated June 4, 1879. It bore the imprint "Kali Das Chakravarti, the Adh Brahmo Soma Press." "With the best compliments of the 'Hindu Youth.'" The other reached us a few days ago, via London, and is, as will be seen, a letter to the Free Religious Association. It tells its own story. They indicate that the higher intelligence of the remote section of the world from whence they emanate shares in the same intellectual influences that are operative among the most advanced civilizations. They show, also, how kindredship of ideas and aspirations serves to establish a unity of fellowship among those widest apart in space, and of the most different races and climes.

IT WOULD SEEM as though Fall River is having rather more than its share of brilliant examples of the union of religion and dishonesty. Three of its late "highly respectable and influential citizens," within a few months past have been sent to the State prison, and now two others from the same class have a like prospect before them. George B. Durfee confesses to having abstracted from the Mechanics Mill Company the sum of \$35,000. Mr. Walter Paine, Durfee's brother-in-law, went in deeper. His figures are from \$100,000 to \$200,000. We do not know whether Mr. Paine had in view a desire to lend what he thus obtained to the Lord, or to render him greater service; but this much appears, that he was a very active Baptist church-member, a former president of the Young Men's Christian Association, and greatly absorbed in bringing the young to Christ through Sabbath and mission schools. And these are the men who, while they live in the luxury which other people's money procures, cannot afford to add a fraction of a dollar to the scanty day's wages of those who toil for them; and refuse even to confer with them in respect to their grievances. Is it any wonder that Fall River is noted for labor strikes?



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Chartered by the National Liberal League of America.

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Issued to the President and Secretary on behalf of the Florence Liberal League.	
<b>SYRACUSE, N. Y.</b> —President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.	
Issued to the President and Secretary on behalf of the Onondaga County Liberal League.	
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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y.	MORRIS HAYS, Rochester, N. Y.
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Z. T. WATKINS, Syracuse, N. Y.	W. D. HUNT, Scott, N. Y.
NETTIE C. TRUESDELL, Syracuse, N. Y.	FRANCIS E. ABBOT, Cambridge, Mass.
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W. H. HAMLEN, Boston, Mass.	SARAH B. OTIS, Boston, Mass.
T. O. GAGG, Fayetteville, N. Y.	HOPKINS WHIFFLE, Boston, Mass.
B. F. UNDERWOOD, Thorndike, Mass.	D. G. CRANDON, Chelsea, Mass.
CATHERINE C. HURLBUT, Albany, N. Y.	JOHN W. TRUESDELL, Syracuse, N. Y.
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JAMES B. PIKE, Rochester, N. Y.	O. D. B. MILLS, Syracuse, N. Y.
DAVID H. CLARK, Florence, Mass.	F. HALLOWELL, Boston, Mass.

## Political Liberty,

AND THE BEST MEANS FOR ITS ATTAINMENT BY THE NATIVES OF INDIA.

BY A HINDU YOUTH,  
NOW RESIDING IN EUROPE.

From the few quotations which the Calcutta correspondent of the Times lately made from some native journals, it is easy to see that there is at least a spirit of bold speculation amongst the educated natives of India. They seem already to have caught, at least partially, that spirit of independence which is such a characteristic of all European nations, especially of the Teutonic races. India, even in the days of her glorious past, has been said by no less an authority than Professor Max Müller to have been not particularly prominent in this feeling: political interests were alien to a people who directed all their energies to the problems of life and death or to those which concern man's relation to "The All," as the Vedantic Rishis would express it. It is therefore a very hopeful sign, a feeling which it is impossible to notice without sincere delight, that India is also taking into herself a spirit of political liberty; and if it be laid at the door of England that she has done nothing but impoverish India, this creating, as it were, a new element in the Indian national life must at least be recorded in her favor. Granted that England's monarchy in India has verily been that which Mr. Bright in his late Manchester speech attributed to her, granted that all the rhetorical epithets which that eloquent statesman applied were subject to no qualification, has not England at least done this one thing for India which the Mohammedans, not to say anything of the Greeks, were incapable of doing in their sway of one thousand years? And how long is it that England has reigned in India? A century—no more. Nay, her proper reign might be said to have begun only since half a century. Is not that at least an auspicious beginning?

But however one might congratulate India and her young patriots on their growing feeling of national independence, however one might sympathize with their just and laudable enthusiasm for the rights of their country, there is nevertheless a different side of this matter which it is essential to bring home to them. National liberty is an object which every individual is bound to strive after and fight for. But there are certain conditions which we regard as essential,—inevitable to its realization. And therefore the question of the most essential importance is: Are the modern patriots of India endeavoring to fulfil those conditions, or are they venting their patriotism merely in diatribes and sonnets to liberty, in patriotic associations, or in such sensational journalistic productions as those extracts which were alluded to in the beginning? Do the modern patriots of India really think they shall be able to do much

in the way of their national independence merely by such literary efforts, unless at the same time accompanied by those practical means which it is the object of such efforts to give an impulse to? Not that we do not know how to value earnestness of soul. It has its great value; but what we contend for—and we simply repeat what we have said above—is, that there are certain inevitable conditions which alone entitle a nation to political independence or endow it with the might, and hence with the right, of governing itself. It is necessary to be clearer. Our studies in history and its cognate branches have gradually brought us to the conviction that the Law of Natural Selection whose action is so fearfully prominent in the vegetable and animal worlds obtains equally in human society, with scarcely any perceptible modification. And we all know what that law means. It means that only the fittest deserve to, and will, survive; and by the fittest, Nature seems to mean, in the first place, the strongest in body and soul. She seems to abhor the weak and the imbecile no less than the fancied vacuum of old, and her proceeding with them is one of total annihilation or of merited degradation to the position they should justly occupy. Only he dares speak of right or rights who has might, exclaims she in her Book of Revelation which we term History. And if man—foolish man, misled either by metaphysical subtleties or theological fancies, misreads that book—refuses to listen to Nature's solemn audible voice across the dust of empires and the din of centuries,—oh! then she knows well enough how to flog her truant child back to his proper senses, and her admonitions are not quite those of a caressing Bengal mother, but consist, as we all know, in fearful convulsive revolutions, until Rome finds her Caesar, England her Cromwell, and France her Napoleon (not of course "Le Petit"). In these, Nature once more asserts her eternal law, once more gives the hero who reigns, not by the so-called right of conventional inheritance, but of might, which alone gives you the right. The imbeciles and weaklings, or, worse still, the sham-heroes, who brought the nation to its miserable plight are scattered to the winds by her volcanic force, the almost inundating lava-streams of the people's blood are stemmed, and look how the nation blooms and flourishes once more under the sway of its just, rightful king, because chosen by Nature on account of his acknowledged might and therefore his inviolable right to rule. (See the very well-known works: 1. Mommsen's *Geschichte Roms*; 2. Carlyle's *Cromwell's Letters and Speeches*; and 3. Thiers' *Histoire du Consulat*.) And what the great philosophical historians we have just named have so conclusively proved by an immense mass of facts and the rare force of their logical powers in the case of individual men, holds equally good in the case of individual nations whose community forms the human race. Here, also, it is the most heroic that should reign, the wisest and the strongest that should rule; and abundant blessings flow to the conquered in spite of the bloody resistance they might offer, or curses and imprecations they might heap on their hated conquerors. Read only what David Hume says on the effects of the Roman conquest in Britain; and if you will appeal to the facts of universal history (*Weltgeschichte*) you will be convinced that similar effects have taken place in all countries and in all climes,—all the more in proportion to the higher civilization of the conquering and the *wie teachableness* of the conquered. Nay, history proves more: It proves that even if the conquering race occupy an inferior scale of civilization, even if it be destitute of those arts and sciences which are generally recognized as the inevitable concomitants of a civilized life, and has no other qualities to recommend itself than manly courage, abounding energy, and undisguised frankness, its hammering down the tottering remnants of a highly civilized but exceedingly corrupt nation is of rare service to humanity as a whole. It is hardly necessary to allude to those whom we mean. We mean, of course, the Franks, the Goths and the Vandals: those "barbarians of the North" who battered down the effete civilization of the Roman Empire. If the all-sweeping, all-devastating Mongolic hordes had not once, under their well-known leaders, overspread, locust-like, all the countries lying between Pekin and Moscow, Punjab and Silesia, we should have been deprived of those exemplary Mogul rulers whose great memories we must cherish with perpetual gratitude, and who conferred blessings of civilization on our land to which every street, nay every mouldering stone of Delhi, Agra, and Lucknow, still bears a magnificent and touching witness. We mean, of course, our Baber, our Akbar (Glory to his name,—perhaps the very *beau-ideal* of a ruler, and hence also of any man that has ever lived!), and our Shahjehan rulers, in whose presence we feel as if we were before our Rama, Vikramaditya, and Chandragupta.

If such be, then, the verdict of universal history, if such be Nature's inexorable law, it is meet that we, the Hindus, should recognize it in due time, and try to wrest out of Fate all the good she is able to yield. And if, without allowing ourselves to be hurried away by the impetuosity of a blind patriotism which we are afraid has begun to infect the rising generation of India, we should calmly and thoughtfully weigh the facts as they are, we should come to the conclusion that for India no other foreign conquest could be more favorable, more suited to supply her with all that she most needs, than that of England. And what is it that our country stands most in need of? Certainly: (1) Industry, (2) Commerce, (3) Political Spirit, and above all (4) the Physical Sciences. These, we say, are the crying needs of India,—needs which must be met, or we must perish most miserably—like Peru or Mexico. And those who have taken most pains to study what India once was, and what a hot-bed of famine, pestilence, igno-



rance, superstition, and brutality she now is, will accede most to this opinion; as, for example, that gifted nobleman who, with a discrimination proportionate to his good-will, holds now the rudder of our government. In a speech which His Excellency delivered near the beginning of his gracious reign (it was, we believe, before the Convocation of the Calcutta University), he observed that what India wanted was not *metaphysical philosophy* but *physical science*, for he strongly suspected that the Hindus might even excel the Europeans in the subtleties of their dialectical ingenuity. (the words may not be quite exact, for we quote from memory). And what His Excellency said about dialectical skill, he might have said with still greater truth about philology, poetry, and religion. How extremely valuable were the achievements of the ancient Hindus in all these branches of knowledge, is well known to every European who is acquainted with the *chefs-d'œuvre* of the eminent savants who began their work of enlightenment (*ex oriente lux*) a century ago under Jones and Colebrooke, and are now so worthily represented by men like Max Müller and Albrecht Weber. Though transferred from one political slavery to another, India has nevertheless continued to dominate by far the greatest part of Asia, by the rare vigor and the abundant richness of her spiritual life. And what the Hindu mind has been doing for long, long centuries for China, Japan, Thibet, Mongolia, and Siberia, for Burmah, Siam, and some of the islands of the neighboring archipelago, it has now begun to do for Europe, if we are to interpret it by the influence which it has already exercised on some of her most cultured minds and acknowledged leaders of thought. Max Müller never speaks of our language, of its influence on philological science, of our "divine" grammarian Panini, but in words of rapturous enthusiasm; and those who would measure the influence of our poetical literature on some of the greatest poets and poetical philosophers of Europe need only recollect the well-known eulogic words of Goethe, Schlegel, Rückert, and the Humboldts, not to forget at the same time that noble Italian, Gozzano, who, in his Introduction to the *Ramayana*, evinces such a rare kinship to our pious and poetical ancestors. Passing by the voluminous works of the Orientalists themselves, like Burnouf, Stanislas Julien, Foucaux, and others,—of popular exponents, like Köppen and St. Hilaire,—the influence of Buddhism on the religious and philosophical thought of Europe, which has but just begun, is best gauged by referring to the works of one solitary thinker, who, whether we agree with his opinions or not, is certainly exercising a vast influence, not only on the rising generation of his own land, but on the civilized world. We mean, of course, Arthur Schopenhauer, whose pages abound with extracts from Buddhist literature, and whose *Weltanschauung* seems to have been so considerably influenced by the teachings of the Prophet of Kapilavastu. Thus it is not dialectics nor philology nor poetry and religion that we need; nay, as it would seem, we have enough of them, not only for ourselves, but even to spare a good deal for our neighbors. What, then, are our real and inevitable needs? Certainly that which Lord Lytton so wisely urged in his speech before the Convocation; namely, *Physical Science*. Yes, *Physical Science* is that which we verily want, and let us add also—Commerce, Industry, and Political Spirit. Now, could we be thrown in contact with a nation worthier to supply us with all these? What other nation could boast of greater progress in Science, of more extensive and successful Commerce, of more efficient Industry, and of freer Political Institutions more normally developed than England? What other nation, we ask, can count more universally acknowledged leaders of Science than Bacon, Newton, Darwin (Charles); more successful representatives of Commerce than the company which, beginning with small sea coast factories, gradually established an empire greater than even that of Asoka or Akbar; more efficient leaders of Industry than Arkwright, Watt, and Stephenson; and worthier heroes of Political Liberty than the fathers of the Magna Charta, down to their worthy successors, the Hampdens, the Pymes, the Elliots, the Miltons, and the Sidneyes of a later age? If such be our veritable needs, and such the nation with which we have by a concurrence of rare circumstances been brought into such intimate inextricable relations, what is it that we, the Hindus, should direct our efforts to do? Certainly to learn from our rulers, and through them from the whole civilized world, in a spirit of wise teachableness, all that they have to teach us. And what England and Europe have to teach us is verily what we most lack, as has already been intimated. We should therefore do all we can to cultivate and master the Physical Sciences,—make the most of those opportunities of acquiring them which have now been placed at our disposal. In the first place, direct all our energies to be a scientific "nation" under the guidance of the master-minds of Europe, and then we should have everything else we want. The growth of Commerce and Industry shall go hand in hand with the growth of Science: they are twin-sisters—inseparable companions. And does not India, of all countries in the world, demand that her children should particularly occupy themselves with Science—should know the vast incomparable physical resources she possesses, that these may be developed and utilized as much as possible? What other country has ever been so proverbially noted for the fertility of its soil and the exuberance of its natural productions? What other country can boast of minerals, plants, and animals more precious, more abundant and more diversified; of rivers wider and more navigable, mountains higher in altitude and richer in productions, coasts more extensive or more suited to the establishment of trading factories and efficient shipping? The material resource of our country, its fabulous rich-

ness, "the wealth of India," has attracted foreign nations, either as merchants or invaders, from time beyond mind. The first Mohammedan conquerors carried away its gold and diamonds in masses and not in pieces. We therefore owe it to our rarely gifted country to study the Physical Sciences, to know what physical resources she has, utilize them as much as possible, and thus open the way to the highest development of our commercial and political interests. And in the broad daylight of scientific research shall pass away those gloomy spectres which now cause so much terror and agony to our minds, pestilence and famine, yellow fever and epidemic, with their attendant evils, shall pass away. No less shall those grim superstitions and ghastly usages pass away which are hardly less fatal in their consequences than the evils mentioned above. And if there be, further, any truth in the assertion made by almost all great Orientalists without exception, that the Hindus have a mystical, unpractical tendency of mind, nothing is so likely to cure us of the same as a thorough acquaintance with the physical phenomena of Nature and the orders of sequence which there invariably follow. Thus Science—that which our present wise and beneficent ruler has already proposed—seems to be the chief remedy—yes, the panacea—for all the frightful maladies which our dear country is so intensely suffering from. Following, then, his advice, let us direct our efforts to a thorough cultivation, and as much as possible to a wide diffusion, of Science. It is Science, it is "culture" in the German sense of that word, that should now engage our best energies, in order that we may in due time reap its golden fruits; which are national prosperity, national liberty, and, as the full mature outcome of all, a free, vigorous, and noble national literature. Do you think if we deserve liberty—that is to say, if we have slowly but surely developed those conditions which alone entitle a nation to that grand golden privilege—England would be willing to withhold us from it? England,—the land of free political institutions, the home of noble, heroic patriots? Then must she be untrue to the deepest, the holiest instincts of her soul; then must she be utterly faithless to the noblest of her traditions and the most cherished of her spiritual experiences. If she might indeed ever go down so low,—if, foregoing all that which makes her voice to-day so much respected in all countries, infuses such strong confidence into all nations fallen or about to fall, she should one day be so despicably corrupt a black-guard,—then would she be no more capable of holding us in bondage than the later Roman emperors their Asiatic Empire or the statesmen of George the Third's reign a century ago their noble, heroic, Puritanic brothers across the Atlantic. We should then assert our just rights in spite of all English Cæsars, and certainly with the living sympathy of the whole civilized world for us and its unmitigated execrations for them. Let us, then, in the first place do all we can,—make use of all our present opportunities to deserve liberty, and we shall—*must* have it. But if, instead of trying to deserve liberty by the adoption of those practical means which we have indicated above, we would permit ourselves to indulge in vituperative, scurrilous journalism or in seditious, incendiary brochures, in descending with frothy, extravagant grandiloquence on the supposed dotage and the consequent imbecility of England, we should only provoke our rulers, we should only tighten our chains, we should only deserve to be treated as all conquered and disloyal races have ever been. They might treat us as our Aryan fathers treated the aborigines of India (Sudras), as the Dorian conquerors treated the original inhabitants of Greece (Hælots), as the Romans treated their foreign, and especially their Asiatic, prisoners (slaves and gladiators), as Charlemagne, otherwise so humane, was compelled to treat the Saxons under Witikind, as the Anglo-Saxons treated the Britons, as the Normans treated the Anglo-Saxons, and the compound of both—that is to say, the English—treated not long ago the inhabitants of Ireland. Nay, the most significant as well as the most touching instance of the kind is afforded by a people who, gifted, courageous, and patriotic beyond the ordinary run, have nevertheless ceased to have national existence, and are now exiles and emigrants in all parts of Europe, if not the whole world. We mean, of course, the Poles, whose history is full of unmistakable warning to all, especially to us in our present circumstances. Our "Hindu patriots" should seriously reflect on all these instances, especially on the last, to draw lessons of wise conduct from them. If they are silly enough to fancy that the British Lion has grown old and therefore imbecile, they should, at the same time, never forget that a lion, even on his death-bed, is capable of putting to flight, nay, tearing to pieces, whole herds of sheep and cows, of cowards and dastards who have neither the strength of individuality nor the power of unanimity. It is not the number, but the quality, of those who make a nation. The number of men who founded the Athenian, the Roman, and the Florentine Republics—the number of men who fought for and developed the English Constitution—would sink into utter insignificance before those vast, unwieldy masses which encumber the fertile plains of India. Compare only the two hundred millions of your Indian population and the twenty millions of that brave, energetic people who inhabit England (we except Wales). An American hero (of course of the North), Theodore Parker, once said that one Socrates was worth all the South Carolina States. One Rajpoot, one Sikh, one Hindoo, or one Maharatti is worth more than one thousand of your typical Bengali Baboo in his *costume du chef de cuisine*—fit only to make brilliant speeches and write seditious *feuilletons*. Ten and seven horse-men under an ill-formed fanatical slave came in by the front-door, and your *bona fide* Bengali Rajah went

out in peace (*Santia*) by the back-door, in order that no injury might be done to any living creature—no disturbance might take place in the feeling of *Universal Maitre*! What a strikingly humiliating contrast to those deeds of stirring heroism which our *Ramayana* and our *Mahabharata* celebrate, as does no less our Chandi,—the greatest and the noblest of our modern Hindu poets,—in his immortal poem! Read—read those grand epics of old and the "Prithiraj Charita," and you will see how low, how despicably low, you have fallen."

We should therefore try to improve the *quality* of our number, for of *quantity* we have enough and to spare. If, then, we have the real interests of our country at heart,—if we are not mere declamatory lip-patriots, but patriots in the sense in which Hampden was once in England, Washington a century ago in America, Thiers but yesterday in France, Bismarck now in Germany,—we should direct all our present efforts to master the Physical Sciences, to develop the vast and the various resources of our gifted country as much as possible, to learn and introduce from Europe its Science, Industry, Commerce, Political Spirit, to remedy all those grave flaws which are to be detected in the most diversified ramifications of our national life; and when we have slowly but surely (for the process must be, as every process of development must be, necessarily slow) developed all those inevitable conditions which alone entitle a nation to liberty, we *will* have it, because we *deserve* it. Until that time we must be content with such definition of justice, or rather of England's justice to India, as Sir F. J. Stephen, in his late long letter to the *Times*, condescended to enunciate. We are children, and must therefore be treated as such. If we would foolishly give ourselves the airs of manhood, we should simply make ourselves ridiculous, or, worse still, should be flogged back into surly obedience. Or if we be found quite incorrigible, we should be treated as all incorrigible children once were under the old Spartan law,—we should be utterly exterminated, without even a trace to tell our wretched tale. That whole races can be exterminated, is a fact quite credible to those who are acquainted with what great historians relate about the Red Indians of America, about the aboriginal inhabitants of Peru and Mexico (see among others Draper's *History of the Intellectual Development of Europe*), and about many other races whose simple existence we are now able to conjecture only as the zoölogists do that of those half-reptilian and half-aërial Mesozoic Sauria, or that gigantic Pigeon called Dodo (*didus inæptus*—the very name tells you why it was extinct), or that of those well-known Mammoths and Mastodons of the Tertiary Period. We should therefore be wise in due time if we are not to share a similar fate; we should constantly remember and act up to the old adage, "First *deserve* and then *desire*."

FONTAINEBLEAU, Feb. 10, 1878.

#### SCHOOL SUFFRAGE FOR WOMEN.

It may interest your readers to know some of the things which have been done to forward the registering of women. The work thus far has been preparatory and quiet, but there has been neither indifference nor idleness on the part of the friends of the new movement, and the results will be sure to appear later. There are about three hundred and forty towns in Massachusetts. A circular has been sent to the town clerk in each town where active friends were not known to be at work, asking the names of one or more persons who would aid in informing and helping women to timely registration. Within a week from the time of mailing these circulars, more than a hundred answers were returned by the town clerks, all of them respectful, and most of them with the information that was needed. Every mail brings more replies. Circulars of instructions and forms of application for assessment are sent to the persons named by the town clerks. Replies are coming from these persons, all of them cordial, some of them exultant. By this plan, nearly the whole State will be reached.

A little later, it is proposed to hold mass meetings in some of the large centres. Meantime, many towns are organized, and will no doubt be able to report a full vote by women. Women who wish to be assessed have been hindered in various ways. In the first place, there were assessors who, when application was made to them, did not even know a new law had given women the right to vote. This occasioned delay while the assessors informed themselves. In such cases, the applicant had to go more than once. Then there was an impression that a woman could vote for school-committee by the payment of one dollar poll-tax; and while that question was unsettled women waited. Lack of information and misunderstanding have been in the way. For instance, last week in one of our cities a woman whose husband had deceased within a year took the receipted tax-bill, which she had paid after his death, and the paper containing her appointment as executrix, to the assessors. The tax bill had been made out in the name of the deceased husband, and paid by his widow, in whose hands the whole property now remains. It was a mixed question. The assessors sent her to the registrar, and the registrar told her she must go back to the assessors. The final result was that she went home without being assessed or registered. These are some of the hindrances, and they are such as never come in the

\* Those who cannot understand the "Prithiraj Charita" in its grand original, which is in old Hindi, are requested to read, by all means, Todd's "Rajasthan," where considerable materials have been drawn from our great bard's poem,—although it is curiously suggestive that so many of us should read English, and some of us even French, so well, and our own Hindi or Hindia (hence its name) so ill, or probably not at all!



way of men voters, who are carefully sought for as voters.

I have no means of knowing how many women have registered or been assessed in the State. But I do know that quiet work, well supported, is steadily going on. As an example, you published last week "An Appeal to the Women of Boston Highlands," in which the name of Edward Everett Hale stood first in a list of six clergymen, and that of Dr. Henry A. Martin stood first in a list of five physicians. In the Dorchester District, four clergymen and one physician unite with the work there; one of the ministers said, in a public meeting, he hoped he should meet all the women then present at the polls. In Mendon, the Rev. George F. Clark took the lead in preparing and sending out instructions to women. In Cambridge, the Rev. A. P. Peabody and Professor Benjamin Peirce, of Harvard College, give active support and help to the movement. In Ward 23, "young republicans" have earnestly proffered their help. In East Boston, South Boston, Chelsea, Malden, Stoneham, Hyde Park, Lynn, Plymouth, and Concord, the work is well begun and is in good hands. In Weymouth, one of the assessors, Mr. Elias Richards, has made a special list, using the word "her," so that there may be no mistake. In Westfield, twenty-two leading women called a meeting to interest the new voters in that city, and all along the line, from Nantucket, which moved early, there is quiet, steady preparation, not the less effective because it is not noisy. We shall know the result after the election. In the meantime, newspapers can render immeasurable and invaluable assistance by friendly coöperation with this beneficent opening to women to an influence in the schools where their children are to have the training which will influence their whole lives.—*Lucy Stone, in Boston Advertiser.*

#### A TALK WITH RENAN.

M. Renan, the distinguished French scholar and author, has had a conversation with a correspondent of the London *Whitehall Review*. He lives on the second floor of a spacious old hotel at No. 16 Rue St. Guillaume, Paris. "As I entered his bright, airy study, the other morning," says the reporter, "the vast power which a strong, clear, enthusiastic intelligence can exercise over the world struck me most forcibly; for the benevolent and affable old gentleman who so kindly greeted me, and apologized for not being able, by reason of rheumatism, to rise, was one who had endeavored, and with some success, to destroy a faith which has been cherished by the majority of cultivated beings ever since the beginning of the world,—a belief in the divine and supernatural. Let no one imagine that the great opponent of Christianity has anything of the cynicism of a Voltaire about him. No man is more human and kindly than M. Renan; and his sympathy for men is as true and sincere as his distrust in divinity. Personally, there is nothing remarkable to notice in him, except, perhaps, his kind, genial smile, and the brilliant, sharp glance of his eyes, which has penetrated through mountains of manuscript and inscription to get at the secret of truth. Our chat, naturally, at the beginning turned on the events of the day, and he said, speaking of the late terrible tragedy in Africa, 'I cannot see how you are responsible for the calamity.' The prince's courageous death was but the natural result of imprudence and hot youth, and there is, to my mind, nobody to blame in the matter."

"In a few moments I announced frankly to him the object of my maternal visit, and told him that I had come to him, as the greatest authority on the subject, to ask his opinion on the present condition of religious thought among the lower classes in France,—one of the most vitally important questions of the day."

"I will give you my opinion with the greatest pleasure," answered the great savant. "It is a pleasure to converse with you, and I will as readily discuss that subject with you as any other." He leant back in his chair and reflected for a moment, and then began: "The lower classes in France are distinctly positivists and freethinkers. The working classes in towns are still more,—they are anti-clerical. In the country the peasants are simply sceptical; but in the towns there is a deep-rooted dislike to all that savors of the priesthood."

"Surely this is a production of modern times?" I suggested.

"No," said M. Renan. "This is not a growth of yesterday, although, of course, such a phase of thought naturally takes time to develop. The French workman will not believe in the supernatural. Speak to him of angels,—'Who has ever seen them?' he will ask, 'and what influence can we directly trace to them?' Speak to him of prayer, and he will ask, 'Prove to me that prayer has ever been of any avail.' No," continued M. Renan, with a smile, "the French workman is distinctly a positivist, and only trusts to his own common-sense. The way in which this scepticism has spread is, of course, simple enough,—by conversation; and this is the reason why it is not so fully developed in the country as in the town. In the country a laboring man lives more or less an isolated life, whereas in the great centres men are gregarious, and conversation and argument naturally promulgate theories and ideas."

"Is not the Parisian populace more sceptical than that of other towns?" I inquired.

"No; it is the same in all the towns of France. The working classes deny all that is miraculous and supernatural, and have a deep-rooted dislike to the clergy."

"Surely this must have a very bad moral tendency?"

"No, I don't think so," said the great philosopher. "We find constantly that what we thought absolutely indispensable we can really get on very well without; and there can be no doubt that the lower classes in

France to-day are infinitely more moral than they were formerly. Take, for instance, the department I know best,—that of Seine et Marne. Looking at the Assize Calendar, one is at first shocked at the great number of crimes and offences; but on inquiry one discovers that in former days there were infinitely more, only then they were not punished, and consequently not recorded and commented on."

"But the Celt is essentially romantic, superstitious, and sentimental. Without a God, where can he find a vent for these sentiments?"

"We have had much of our sentimentality worn out of us," replied M. Renan, with a sad smile, "and have become very practical."

"The French Revolution was doubtless the cause of this," I observed.

"In a great measure, no doubt; but then, see, some of the leading men were not atheists. Robespierre, for example, was a deist, believed in a primary and a divine cause, in future life,—in a word, in the supernatural. So did St. Just."

"But the lower classes, when they proclaim themselves positivists, can hardly understand the meaning of the word?"

"Of course they do not understand it in its full sense. Their theory is not the elaborate theory of Auguste Comte, who founded a school, or, more properly speaking, a church. They merely trust to their common-sense, and their common-sense revolts at the idea of miracles and the supernatural. In seaport towns, however, among sailors, who are constantly at the mercy of chance and unforeseen accident, there still lingers some superstition and some belief in the supernatural; but among the rest of the lower classes of France, there is absolutely no such belief remaining."

"Is there no hope or chance of a religious belief inspiring the French again?"

"I hardly think so," said M. Renan. "Father Hyacinthe might have some chance, but there is too much of the priest about him for the multitude to adopt his precepts. You see he still celebrates mass. His scheme will, I fancy, not enjoy a very long life, although, from what I hear, his church is well attended. An eloquent preacher, with just sufficient idealism, but not too much, and no superstition, might perhaps prevail; but I almost doubt it. A complete and entire disbelief in the supernatural is too deeply rooted in the minds of all the working classes of France to be easily eradicated. What is really the most to be regretted in the condition of these classes in towns is their dislike to marriage, and their marked tendency to endeavor to escape from such social duties and obligations." Here there was a pause, and then M. Renan resumed: "But as regards what you ask me,—my opinion as to the condition of religious belief among the lower classes of France to-day,—I can only say that their scepticism and their disbelief in the supernatural are profound. As I have said before, the workman trusts to his own common-sense, and will not merely believe a legend because it is told him, and if he cannot find in his own experience some proof that it is true."

"These remarks having closed the subject, I turned to other matters, and asked M. Renan if what I had heard was true, i.e., that some of the leaders of the late Commune were men of real ability. He laughed and shook his head. 'No; none of them. I knew La Cécilia personally. He was simply a madman. Raoul Rigault had capacity, but capacity for evil.'"

"And Flourens?" I inquired.

"Ah! Flourens was one of the most worthy of all," M. Renan remarked. "He, at least, was brave and enthusiastic. He is, perhaps, more to be pitied than blamed."

"Just at this juncture breakfast was announced, and I took my leave of the great savant, who warmly invited me to come again to see him in the autumn, and kindly offered to take me to the Academy some day, to be present at a séance of the immortal forty."

#### ADVANTAGES OF A MECHANICAL EDUCATION.

In this age of iron and steam, the young man who thoroughly understands the nature and manipulation of the former, and the scientific and practical management and application of the latter, need not long be without lucrative employment; provided, of course, he has the moral and physical qualifications for a position of responsibility and trust. While it is true that a large number of the prosperous manufacturers and contractors of this country have never had the advantages of a so-called technical education, such as is afforded by a mechanical college, yet the day is fast approaching, when, as now in Europe, our large industrial establishments, and our boards of public works, will demand a scientific and technical education of the men who direct these undertakings.

As our country grows older, men will pay more and more attention to an education which fits them for some definite pursuit in life, and their entire educational course will be framed with this particular object in view. A bent for mechanical pursuits usually manifests itself at a very early period in life; the inclination of the six-year-old boy to hammer and pound, to tear open toys and clocks to "see what makes 'em go," all so annoying to the careful parent, may be taken as indications of latent constructive genius, although now manifested in a very destructive form.

In the youth, the mechanical bias becomes still more apparent, manifesting itself in attempts to construct wagons, boats, gig-saws, small engines, etc. With such a boy, a mechanical education is no doubtful experiment; talk to him about it, and he wants to go to a mechanical college at once, where he may learn to be indeed and in truth a competent mechanical engineer.

Just at this point, well-meaning parents, in order to fulfil some preconceived plan, or to do what seems to them prospective of most good for the son, endeavor to force him into some other line or profession, and thus make a third-rate lawyer, doctor, or merchant out of a boy who would have certainly made a first-rate mechanic. Of course, there is a vast difference between a merely whimsical tinkerer and a youth with undoubted mechanical proclivities; and an observing parent or experienced teacher would have no difficulty in making the distinction. A few queries put by a judicious technical educator would soon reveal the young man's inherent prejudices, and enable him to judge whether the candidate possessed a promising foundation for a mechanical education.

Such a foundation consists mainly in an aptitude for mathematics, a good idea of form and construction, a ready insight into mechanical movements, a positive love for machine manipulation, and a tendency to improve every possible opportunity to witness machinery in motion, coupled with a desire to see into and learn its office and applications.

The above is from *Leffel's News*, to which the editor adds: "There are numerous excellent institutions in this country in which a youth of the character we have described can get the education requisite to develop his natural powers, and to fit him to fill a useful and profitable position in the field of practical mechanics; to enter the list as an inventor, or, in time, to superintend important public works."

Among these institutions might be named Columbia College, New York City; Stevens Institute of Technology, Hoboken, New Jersey; Cornell University, Ithaca, New York; Rensselaer Polytechnic Institute, Troy, New York; Ohio State University, Columbus, Ohio; and Illinois Industrial University, Champaign, Ill. All of these institutions publish catalogues giving schedule of studies, terms of tuition, cost of living, etc.

Of the students recently graduated from one of the above named institutions,—the Stevens Institute of Technology,—one is now engaged in a steam-heating and ventilating establishment; another has a position on the Michigan Southern Railway; another is employed as instructor in the Institute; another as a consulting engineer; another in the Midvale Steel Works; another as assistant editor of a technical publication; another in the Franklin Paper Mills; another in the engineer corps of the United States Navy; another in the car-shops of the Pennsylvania Railway; another in the manufactory of brick machinery; another as professor of engineering at Yeddo, Japan; another at ship-building works in St. Petersburg, Russia, and another on a survey and exploration of the Western Territories.

The course in the institution just named is somewhat exacting, as indeed it must be to turn out men capable of filling such positions as we have named; but the earnest student has the advantage of association with those who are as enthusiastic as himself, and, as he gets into the higher classes, the *dilettanti* drop out, and those who have in them the stuff out of which competent and successful mechanical engineers are made move forward to graduation, and go out to assume the duties of their vocation thoroughly prepared for their life work.—*Scientific American.*

#### FAMILIAR POEMS.

HOW LONGFELLOW WROTE SOME OF HIS POPULAR FAVORITES.

Longfellow's poems are as familiar to all instructors as the language of the school-room. Every school-boy reads and declaims them. We once passed an evening with Professor Longfellow, during which he gave us an account of the origin of his most popular poems. We will give the history of those which are most common to the "readers" and "speakers." The "Psalm of Life" is probably the best known of these numerous school poems. It was written on a summer morning in 1838. He was a young man then, full of aspiration and hope, and the poem was merely an expression of his own feelings. He regarded it as a personal matter, like an entry in one's journal, and for a long time refrained from publishing it. Mr. Longfellow related that, on returning from his visit to the queen, an English laborer stepped up to the carriage and asked to shake hands with the writer of the "Psalm of Life." "It was one of the best compliments I ever received," said the democratic poet.

Longfellow's study is a repository of the beautiful things of the past: souvenirs, busts of noble friends, mementos of departed poets,—Tom Moore's waste-paper basket, Coleridge's inkstand, a piece of Dante's coffin. In this study stood an old clock, with the colorings of age, rising from floor to ceiling. It numbered the hours in which his best poems were written. It was the old clock on the stairs. The "Wreck of the Hesperus" was written in 1839 at midnight. A violent storm had occurred the night before; the distress and disasters at sea had been great, especially along the coasts of the New England coast. The papers of the day were full of the disaster. The poet was sitting alone in his study late at night when the vision of the wrecked Hesperus came drifting on the disturbed tides of thought into his mind. He went to bed, but could not sleep. He arose and wrote the poem, which came into his mind by whole stanzas, finishing them just as the clock—the old clock on the stairs—was striking three.

Sir Walter Scott says that he was led to write "Kenilworth" because the first stanza of Mickie's famous ballad of "Cumnor Hall" haunted him:—

"The dew of summer-night did fall,  
The moon, sweet regent of the sky,  
Silvered the towers of Cumnor hall,  
And many an oak that grew thereby."

Longfellow says that he was, as he thinks, led to



write the "Wreck of the Hesperus" because the words "Norman Woe," which were associated with the disasters at sea, seemed to him so indescribably sad. "Excelsior" was written after receiving a letter from Charles Sumner full of lofty sentiments. "Hiawatha" owes much of its story and the embellishment of musical Indian names to the researches of Schoolcraft. Abraham LeFort, an Onondaga chief who was a supposed graduate of Geneva College, furnished Schoolcraft with the Indian tradition of Hiawatha. You may find it in Schoolcraft, part III., page 814, and in the same volume you may find the Indian vocabularies from which the poet enriched his verse. The poet has added much to the original tradition.—*National Journal of Education*.

## RUSSIA.

After a few weeks of ominous silence, the world is startled by the announcement that the Nihilists of Russia have fired the Kremlin at Moscow. We have frequently stated in these columns that the revolutionary movement in Russia was one of serious import, and not the simple demonstration of a scattered band of malcontents, as some would have us believe. This uprising means nothing more or less than the crushing out of the Romanoff dynasty. These tyrannous despots from Tartary found Russia far advanced in civilization, and much superior to the surrounding nations of Europe at that period. How will they leave her? After a lapse of several centuries, while other nations have been developing and growing great in all that constitutes a true and progressive civilization, she has not only stood still, but retrograded into a semi-barbarism perfectly appalling in this era of enlightenment. The Russian has been kept in the position he finds himself by reason of his ignorance, it being the policy of the government to refuse education to the masses. Another potent aid to the tyranny of the Czar lies in the all-absorbing belief in his religion, which the wily Tartars have been cunning enough to make the engine of government. Still another aid to the Russian's own degradation is the belief that has until recently been part of the Russian creed, that the Czar is divine in his nature and the direct vice-regent of God upon earth. But these old worn-out creeds have had their day. Striking off the shackles of his ignorance, and seeing, as in a glass darkly, that he is a man, and not the born foot-ball of princes, the victim of a despotism of centuries has lit the torch of insurrection, and announced to the world his determination to be free.

It is not long since the Russian government might have checked this revolutionary movement; but, with a fatality that always attends despots, the Czar deliberately threw away the only hope left him to maintain his dynasty on the throne. This was the adoption of three reformatory measures, the first being a representative constitution; the second, a revaluation of the land awarded the peasantry under the Emancipation Act of 1821; and, third, liberty of conscience to dissenters from the Established Church. It is only a few weeks ago that a constitution based on these reforms was drawn up by the ministry and submitted to the Czar. It was sternly rejected by him, and the governments of Europe were informed that it never had been his intention to grant any constitution whatever. The carrying out of the order concerning the revaluation of land alone might have stopped the course of revolution. It would have aroused something like an old-time enthusiasm for the Czar in the breasts of the people. Its moral influence would have been very great, and more potent in checking the Nihilist movement than all the hangmen, jailors, dungeons, knots, and armed battalions of the empire combined. It was only two weeks ago that the central government officially promulgated throughout Russia that no revaluation of land should be made, denouncing those who desired it to be done, and threatening punishment to all who again should demand it. Again, there are in Russia about twelve millions of dissenters, numbering the very flower and backbone of the peasantry. Had the government not refused to grant them equality of rights with members of the Established Church, they would have rallied around the Czar, because they still have some veneration for him. But not utterly regardless of all promises, and doubtless exasperated against his rebellious subjects because they have dared to begin to think for themselves, he evidently believes that the only way to secure his throne is by utterly crushing down the people with an iron heel, instead of removing the cause of their restlessness. For weary years they have waited in the hope that their "father" would remove their grievances and make lighter the burdens under which they have groaned; but since the Czar has officially announced his intention of not interfering in any manner with existing laws, the last vestige of hope has departed and nothing remains for them but red handed rebellion and the sword. That they have accepted the gauntlet now thrown down to them, is shown by the daring attempt to destroy the very citadel of Moscow. Every preparation had been made to destroy it, the furniture, walls, and upholstery being saturated with inflammatory material. That this could have been done without detection, shows the deep nature of the conspiracy, and the courage and resolution of the conspirators. It was probably the work of officers in the army, and, perhaps, members of the Czar's household were engaged in it. The true nature and extent of this Nihilist conspiracy will not be known until Russia is in flames from one extremity of her territory to the other, and the members of the present reigning house are driven from the land in exile.

In the meantime, everything is being done to goad the people to acts of desperation. That the hidden work of the Nihilists is going on with unabated zeal and energy, we are continually having evidence. The government knows not whom to trust. The revolu-

tionists are like the locusts of Egypt for multitude, and a common purpose seems to actuate the dwellers in hovels and palaces. The house of Romanoff is doomed. The student of history can read the handwriting on the wall. The day of judgment has arrived, when the members of that despotic line will be called to stern account for the millions of lives that have been sacrificed upon the altars of their ambition. The Romanoffs are foreign usurpers who centuries ago burst upon Russia from the plains of Tartary, making her a subjugated land. If she had been governed by her native princes, instead of by foreigners through whose veins runs Tartar blood, in this latter half of the nineteenth century she would have been a happy, powerful, and enlightened nation, instead of a race of groaning, ignorant slaves, whose civilization is not much in advance of that of the thirteenth century.—*Albany Times*.

## PROFESSOR F. W. NEWMAN ON THE RELIGIOUS MISCHIEFS OF CREDULITY.

Sunday, July 13, before a crowded congregation at Langham Hall, Prof. F. W. Newman, preaching for the Rev. C. Voysey, delivered one of the most remarkable and important discourses of modern times. He began by pointing out the tendency of even the purest religious beliefs to revert into superstition, if not scrupulously guarded or strengthened by persecution and exclusion. Drawing attention to the consciousness of an invisible world, as the distinguishing feature of humanity when contrasted with the lower animals, he argued that from our intellect and affection only could we learn anything about God; and although these, when cultured, furnish very exalted conceptions, the greatest care and scrutiny were needed, lest we should impute weakness and imperfection to the Deity. Our bias towards poetical imagination, love of fancy and gossip, easy belief of reports, dislike of patient thought, and preference for trusting in other people's opinion over the trouble of thinking for oneself. These were the sources of superstitious and religious errors which at one time would lead a Unitarian back to Anglican Orthodoxy; at another, an Anglican into Roman Catholic Sacerdotalism. Even theists will be in danger of such reversion, if they undervalue the pernicious force of delusion. The professor illustrated this delusion by describing the rise of Mariolatry, and passed on to show the amazing credulity by which Christianity was first established and received. He alluded to the fact that the Israelites had been as uncritical as the Christians; but no vital harm to religion was done, because they left untouched the absolute unity of God,—man was not intruded into ambiguous Deity. Christianity had, by its new interpretation of the Messianic ideas, plunged its followers into shameful idolatry. Here the professor commented with well-deserved censure on the conduct of Jesus, as reported by the Evangelists, in reference to the claim of Messiahship, and yet in dying without expounding the full facts, and leaving the question to be the source of evil controversy to the Church and of bloodshed to the world. The preacher then traced the doctrine of the Logos, which was the product as much of Greek as of Jewish thought. Beginning in the book of Proverbs, and reappearing in the Apocryphal book, the Wisdom of Solomon, and in the wild and silly prophecy called the book of Enoch, the impersonation of wisdom by oriental poetry grew into a form of dualism, which involved a recognition of at least two gods, Platonism combined with the oriental conception, and was accepted by Jews at Alexandria; Philo, and subsequently Paul, being prominent teachers of Neoplatonism. Within thirty years of the death of Jesus, and before the destruction of Jerusalem, the Christian creed was fast becoming idolatrous. The Logos was identified with the Messiah, and the Messiah with Jesus of Nazareth. He was raised and raised above men until he became equal with God, and last was made God. Denial or criticism was accounted blasphemy. Readiness to accept it was deemed meritorious faith, to be rewarded with salvation.

Prof. Newman then dwelt at some length on the case of Keshub Chunder Sen, who has lately been using expressions of mystical reverence and love for Jesus, and especially for those precepts which Paul could not endorse nor Protestants ever approve. He traced this lapse into idolatry to the indiscriminate use of the Gospels and reading them without due criticism, and he urged on parents and teachers the importance of not allowing them to be read by children as a religious book. He denounced the Gospels in the boldest terms, saying "he did not know a single moral lesson of the slightest importance for which we were obliged to have recourse to them. The narrative is everywhere untrustworthy, often slanderous and unjust; and anything good in the precepts is too dearly bought. A perpetually hostile commentary is all but necessary." The professor then spoke of the reluctance which is felt on hearing a word against the conduct of Jesus, and he justified his attack by saying that an argument for Christianity had been based on the alleged perfection of Jesus, at the same time alluding to and lamenting the unkind treatment which he had himself received for his candor. Just as Unitarians are forced to repudiate the Orthodox dogmas so ripe and rampant around them, so are theistic teachers compelled to warn their flocks against a relapse into credulity; and here the preacher passed an encomium upon the Rev. C. Voysey for his frank and instant disavowal of Keshub Chunder Sen's fond panegyric of Jesus.

As the professor's sermon will be published in the regular series of the "Langham Hall Pulpit," it is unnecessary to go further into detail. Suffice it that the sermon was brought to a close by one of the most powerful and formidable bills of indictment against Jesus as depicted in the Gospels, especially concern-

ing the claims he made to superhuman power and authority which would not be admitted in our day for a single moment. Every word of this accusation was sustained by the New Testament. If it be true, as Dr. Arnold of Rugby said, that we "need something nearer to us than God," that is a confession that the tendency to idolatry is a sin against which we should struggle, and not yield to thorough moral infirmity.

Christianity divides mankind and sows strife, discord, and bloodshed in the world. A religion which is to promote union and charity must above all exclude from itself historical and legendary elements, for these will inevitably generate diverse mythologies and eat into true religion as a canker. The discourse occupied nearly an hour, and was listened to with breathless attention, many a one among the congregation, like ourselves, observing there was only one other religious teacher in England besides Prof. Newman who had the courage to attack the prevailing idolatry in a similar manner, and that was the clergyman whose pulpit Prof. Newman had so ably filled.—*Jewish World*.

RELIGION AND MORALITY.—From time immemorial it has been common for persons under sentence of death to become very religious before the arrival of the day of execution. The exceptions to this rule—the number of persons who have died scoffers—have been comparatively few. Indeed, this has been an argument frequently made use of in favor of capital punishment. It has been defended as a most efficient means of effecting the conversion and final salvation of the most abandoned and the most hardened. It has happened, singularly enough, that of late the religious character of murderers has appeared at an earlier period in their history. Thus in the fatal letter of Covert Bennett to Mrs. Smith, written in jail,—the letter which convicted them both,—there are devout and reverent references to the divine protection on which she is assured they may depend. The mulatto Cox was noted as a religious person, and was actually attending church when arrested in Boston. He professes a great dislike of rough and profane company. The case of Hilaire Latrimouille, the French Canadian just convicted at Albany of the cruel murder of a maiden lady for the purpose of robbery, furnishes another illustration in point. At a house where Latrimouille spent a night, after the murder, he was observed at his evening and morning devotions. What do all these things prove? They go to show that there may be a good deal of emotional piety without any fixed and re-training principle.—*New York Sun*.

COX VOUCHES FOR AS A CHRISTIAN.—"I have visited Chastine Cox, the murderer of Mrs. Hall, two or three times a week ever since his incarceration," said the Rev. Dr. Dickerson, in the New York Bethel African Methodist Church. "He is not understood by the public, who have read nothing about him thus far except that he is lively, that he courts attention, and that, in face of the dread fact that he is doomed to an early death on the gallows, he loves to joke with his visitors. My friends, that man stands alone. The people who come to see him are those who come out of curiosity, and who care nothing for the soul that is so soon to be ushered into the presence of the Almighty. Cox has gone to the Father of all and pleaded for pardon through the Savior. He has received that pardon and is saved. He tells me that immediately after the burglary he began to pray, and from that time to this he has continued to pray. When he went to Boston he joined in the worship of God at Ebenzer Church, and it was while listening to a sermon that he was arrested. His seeming indifference to his impending fate is the God-given consciousness that when his earthly career is done he will be taken into the kingdom of the merciful Father, who never forgets the promises he has made to erring souls."

## Poetry.

(FOR THE INDEX.)

## HELL.

The legend o'er my portal groweth dim,  
My fire-red minarets no longer gleam  
Through ebon dark, and o'er my ninefold stream  
Old Charon's crazy wherry doth not swim.  
I was of poets three the lurid dream;  
The moody Florentine most lifelike wrought  
My penal halls, filling their lampless gloom  
With writhing agony and shrieks of woe;  
He to the wicked dead a righteous doom,  
With Rhadamanthine justice, gave below;  
His muse to mightiest sinners terror brought.  
They saw in dreams my furnaces aglow.  
The dread of me was salutary long:  
For this mild age I only flame in Dante's song.

B. W. BALL.

## CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING AUGUST 23.

W. E. Darwin, \$3.50; A. M. Adams, \$3.20; Jeremiah Whitson, \$3.20; L. S. Ives, \$3.20; L. S. Womack, \$3.20; T. B. Skinner, \$4.35; Dr. S. C. Johnson, \$2.00; C. N. Overbaugh, \$3.50; W. O. Little, \$3.20.

\*Vide Dante's Inferno, Canto Third.  
Per me si va nella città dolente;  
Per me si va nel eterno dolore;  
Per me si va tra la perduta gente, etc.



# The Index.

BOSTON, AUGUST 28, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLDO Office, No. 35 MONROE STREET: J. T. FRY, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHERRY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CARY STANTON, J. L. STODDARD, ELIZABETH WRIGHT, C. D. B. MILLS, W. D. L. SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELEY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases: i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 3, 1879.

## ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION.

The Report of the Proceedings of the late Annual Meeting of the Free Religious Association, printed in pamphlet form, is now ready. It contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. ABBOT, F. A. HINCKLEY, and C. D. B. MILLS; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, thirty cents; packages of five or more, twenty cents each. To be obtained at the office of the Free Religious Association, 231 Washington Street, Boston; also at A. Williams & Co.'s bookstore. WM. J. POTTER, Sec'y.

## RELIGION AND CRIME.

A few weeks since, there was an editorial in the New York *Evening Post* which bore the title "Materialism and Crime." It was the far-fetched and sophistical argument of a practised journalist to prove that the marked increase of crime which has been witnessed of late is to be attributed to the rapid development during this period of rationalistic or what were termed materialistic tendencies. A cooler exhibition of effrontery, in view of the obvious facts and evidences that go to controvert such a position, or a more strenuous attempt to twist them to the support of unwarranted conclusions, seldom appears even in a newspaper. It seemed to corroborate the assertion of Henry Ward Beecher, that there are on the editorial staff of the leading journals of New York, persons who are ready to furnish when wanted, in readable style and terse and vigorous diction, what pass for able and exhaustive articles, in direct contradiction to the writers' convictions. But we suspect it might not be well to assume too much in this respect in the instance referred to. The general public at least might not be prepared for such a view of the case. A devoted and intelligent friend of THE INDEX who does not entertain the opinion of the *Evening Post* writer, but quite the opposite, sent us a note with the article above mentioned enclosed, and expressed the desire to have it reviewed in these columns. As we had at the time all we could well compass in the way of what exacted immediate attention, we transferred the request to our more competent friend Mr. B. F. Underwood, whose long experience and well-known acquirements in relation to the points of controversy involved eminently qualify him for their discussion. As was to be expected, with his characteristic amiability and willingness ever to serve the cause of freethought, and never more than when assailed, he readily acquiesced in the proposal, and submits in the present number of THE INDEX his response. And now the subject is up for discussion in THE INDEX, as it has been in the newspapers in general of late, it occurs to us that we may without trenching on Mr. Underwood's ground put together some reflections upon the theme which shall serve as a not wholly unworthy appendage to the ampler consideration of it which he presents.

It is of course understood that in attempting to make materialism accountable for recent crime, it is implied that religion is to be regarded as the guarantee of virtue. Even granting that the first part of this corollary were valid, it does not follow that the other is true. If it were so, how does it happen that so many of the most startling crimes of the last few years have been associated with religion? It is clear that the connection is more than coincidence. We believe, on the other hand, that a close examination and logical insight into religion, not the religion of Pagans but of Christians, will show that it involves conceptions which may, under certain circumstances, offer incentives to crime. We are aware that this may seem a hard saying to many. But is it really such? It can readily be seen, we think, upon reflection, susceptible of demonstration.

Take the Pocasset case, for example. What can be plainer than that Freeman, in taking the life of his child, had no thought of perpetrating a crime? It was to his mind a most religious act. He was simply taking the traditions of his religion and teachers at their word; but conforming to the dictates of what he had been taught was the supreme authority as to conduct. It was but a surpassing exercise as he supposed, and rightly, of that faith which is continually inculcated and commended all through the Christian Scriptures as the very essence of religion, the cul-

mination of Christian virtue, without which it is impossible to please God.

The wife of Freeman, a devout Christian no less than himself, and if not the partner at least the approver of the crime, declares that her husband had no idea he should kill his little girl. He supposed that if he had perfect faith his hand would be stayed in the act, as Abraham's was of old, or that in some way she would be preserved. And with such religious influences as there were in operation upon his mind, he had all-sufficient reason for the assurance. It is impossible to read the Bible with the conceptions of it that Freeman evidently entertained and had been taught, without believing that there is associated with the highest exercise of faith a wonder-working power. Without referring to the Old Testament for proof of this, consider the impression which the teachings of Jesus are calculated to give. Is he not represented as saying to the blind and maimed and diseased, upon whom his miracles are wrought, "Thy faith hath saved thee"? Does he not give assurance to his disciples that through it they shall be able to remove mountains and to perform even greater things than he has done? Christian ministers are never weary of reading to their congregations that chapter of Paul's epistle, and of implying to their uncritical and unscientific intelligence that its statements are literally to be received, in which numerous examples from the sacred records are related of the miraculous achievements of faith, and as attestations of its indispensableness to the divine favor. Are we not, even in our day of advanced knowledge and intelligence, continually hearing of institutions that are built and supported, cures and manifold wonders wrought, by this supernatural agency? Nay, even among comparatively enlightened so-called liberal Christians, there are witnessed indications of the idea that there must necessarily be an incomprehensible charm or potency in religious faith, and that to surrender it must expose one to some dreadful unseen calamity. Is it strange, then, that one who literally accepted the Bible as the "Word of God" and the guide of his life, and who was little disposed to seek instruction from any other source, should have been betrayed into committing the terrible deed of which he was the author? Can we blame him as we would an ordinary criminal, or hold him to the same account? Is there not, in fact, in this very conception of supernaturalism—the detachment of acts and occurrences from their regular correlations of antecedents and consequents, this dissolution of the chain of the uniform operations of cause and effect, and the view that we may rightfully act and confidently expect results independent of such relations, when combined with the religion of a crude and narrow intelligence—a warrant for the perpetration of any atrocity to which the mind may be impelled? Is not the person, just to the extent that such ideas dominate his intelligence, rendered incompetent and irresponsible for rational action? Of course this state of mind will be modified always, in a certain degree, by the amount of moral and intellectual enlightenment in his environment. But when the situation is such that there is but little of this, it is not strange if religion becomes associated with various forms of extravagance and criminality. Such has invariably been the case, as the annals of the numerous persecutions and inhumanities of religion in the past abundantly testify. Without enlightenment and the knowledge of the nature and consequence of conduct which modern science tends to give, which in fact is essential rationalism, religion may mislead no less than guide, and be as prolific of evil as good,—as much of a bane as a blessing to mankind.

The case of the German Kammier who shot his three little girls affords a striking parallel to the Pocasset tragedy. Surely, if there is any clue to the motive of this crime, it is to be traced to the influence of religious conceptions. Kammier when interrogated by the reporter said, "Of course I believe in a God. I am a Christian; I am not a Catholic, but a Protestant Christian, and just as good a Christian as anybody. I know my children are in heaven and I shall see them again, for I expect to go there too." Certainly there is little evidence here of materialism. It is clear, on the contrary, that he was still another of the melancholy, deluded victims of religion. Eliminate from his mind the idea of heaven, nay obliterate his Christian conceptions and modes of thinking,—transform him, in a word, into a free-thinker or materialist if you will, if such a thought be possible,—and, whatever he might have been, one thing is sure: he would not have had the incentive which impelled him to his deed of cruel and unnatural horror.



Is there not reason to believe that in such an event he would have seen that whatever the disadvantages or adverse prospect of fortune for his children might be, if he truly loved them there was but one alternative to which there was recourse,—to endeavor through all possible means to prepare them to meet those experiences with brave hearts, unswerving rectitude and endurance?

Nay, would he not, if his mind were able to rise to so exalted a contemplation, see that to take the chances of such a struggle, and fall even, were far better than for him to deprive them of the opportunity thus afforded of heroism and self-development, or for them to shirk, if they desired, their share of the work and burden of human life?

Chastine Cox is another of the recent exemplifications of the compatibility of crime and religion. He was, in common with those already mentioned, in no sense a sceptic and a scoffer. He had been in the habit of going to church, and claimed to be a Christian; indeed, was coming out of church when arrested for murder. When interviewed in jail, he said, "I feel pretty good. But the Lord will take care of me; and his will be done. I ain't had much trust in anybody else." There are those among Christians who are accustomed to believe the Lord will get them through any scrape if they but put their trust in him. Alluding to the two colored men who showed him the way to the Baptist church in Boston where he spent the evening on which he was arrested, Cox remarked, "I told them I had been a member of the Baptist Church in New York a long time; and we talked on religion." It was no doubt a good deal of comfort to him just then. It may be that was the special inducement for him to go to church that evening, thinking the prospect of escape from the penalty of his crime would be commensurately augmented if he thus secured God's favor. Speaking to the reporter of his mother, he said, "She is, like me, a Christian;" and further added, in referring to his early days: "I hear that my old pastor, 'Pap' Spellman, preached a sermon about me. He hasn't been to see me since I came here. Poor old 'Pap'! I prayed for him last night, and I pray for him every night."

Of Joseph Buzzell, who was executed at Concord, N.H., last month, it was reported that "he died with faith in salvation." "The balance of the time up to twenty minutes of eleven was spent by him mainly in reading the Testament, commenting upon it, occasionally alluding to the efforts made to procure a confession, and frequently saying, 'This is not in accordance with Christ's teachings.' At twenty minutes before eleven," says the chaplain, "we knelt together in prayer, I leading and he following." As the officers were binding his hands he repeated, "This is not in accordance with the teachings of Christ." Of Robert Jones, hanged at Raleigh, N.C., on the 25th of July, it is stated that he dwelt long on his religious experience in his last hours, and partook of the communion. He expressed assurance that he was but to pass from earth to heaven. Latramonille, who was to pay the penalty of his life upon the gallows in Albany last week, is represented to have been in the habit of reciting his prayers every night, and abstaining from meat according to the prescription of the Church, after having committed a murder of the most shocking character. The list might be extended indefinitely. The marvellous feature in connection with all these cases is the utter absence betokened of the suspicion of any incongruity between a life of the utmost moral degradation, or the recent crimes with which their hands were stained, and sudden translation into the full approbation of God, the most blissful and perfect realizations of religion both in this world and beyond. Now, if the end of religion is not character, but assurance of escape from penalty hereafter, as the Church has long implied, and as is likely to be the feeling with respect to it in such cases as those we have noticed; if it is still further attended with certain hampering restrictions to which an untrained and lawless tendency of nature would prefer not to conform, and all its benefits may be obtained in the last moments of life in this world and even after a course of grossest infamy,—is there not, under the circumstances, very strong inducement to defer such an adjustment in relation to the future until the prison-cell or the gallows forces it upon the immediate attention?

But not only in these lower walks of life, but in higher ones as well, has there been accumulating evidence of late of the possible union of religion and crime. The various defalcations and embezzlements at Fall River and elsewhere show that a person may

be very sound in faith and devout in character, and yet deficient in a practical regard for rectitude and honesty.

Perhaps this is but what we should expect in view of the times in which we are living. The testimony of history is, that the decay of religious systems is always attended with a comparative decline of morals. On one hand, there is the tendency to double dealing,—to maintain an outward allegiance to doctrines and creeds for the advantages accruing, even when belief in them has departed. This is everywhere manifest at present, alike in the pulpit and pews. Even allowing that materialism is somewhat accountable for this, would not a larger measure of sincerity, a braver dealing with doubt and what is becoming so generally regarded as unreasonable, be favorable to an increase of uprightness and honesty? We do not question it. On the other hand, there are those who have outgrown the old faiths, but have not embraced any equivalent standard of moral action. We recognize both of these elements in the moral and intellectual life of to-day. But as freedom rather than slavery is the ultimate and most desirable condition for every human being, notwithstanding all the evils that may intervene in the passage to it, so we believe that rationalism rather than superstition or credulity is as inevitable and desirable. We have passed the stage of belief that a freethinker must necessarily have more honor and worth than a Christian. At the same time, we maintain the assumption can no longer be trusted that religion is the safeguard of virtue. We anticipate a higher development of morality for mankind in the future than the world as yet has seen. But we look for it, not through a return to the ecclesiasticism and creeds of the past, but the growth of rationalism, with all its hopes and promises of virtue and intelligence for the race, society, and the individual; and for this, in our humble way we propose to labor and wait.

#### WHO WILL RESPOND.

The following letter from a member of the Indian Brahmo Somaj will explain itself. In response to his request, the Free Religious Association can send its own publications, and perhaps some friend who sees this will place at its disposal also, to add to the package, a set of Theodore Parker's works and Conway's *Sacred Anthology*, which is probably the other book desired.

W. J. P.

TO THE SECRETARY OF THE FREE RELIGIOUS SOCIETY OF AMERICA, BOSTON, U.S.:

Sir,—At the outset I must beg to apologize for venturing to intrude myself before you. Before proceeding further, allow me to intimate to you that I belong to that great body of theists known as the Brahmo Somaj, whose name you may be fairly acquainted with. It has been my earnest desire for some years past to study the theological works by eminent authors of England and America; but as it was found impracticable to secure their books I was obliged to repress it. Later on, I accidentally met with a book entitled *Hopes of the Human Race*, by F. P. Cobbe. Its perusal added tenfold to the already existing eagerness in the mind. Soon after, I addressed a letter to the Rev. Charles Voysey, the minister of the theistic congregation of London, for any assistance he might render to me. In reply, the reverend gentleman promised me his publications. He has since that time been kind enough to favor me with his beautiful works styled *The King and the Stone*, the intervening volumes of which I am sorry to say are now out of print. He has been even kind enough to forward me his weekly sermons, every month regularly. I am much grateful to the reverend gentleman for the valuable presents he has made to me, inasmuch as the sermons have been found to respond to a great extent to the cravings of the heart, and been the source of soothing to the soul. A missionary of the Brahmo Somaj, while on a visit to our church, related a few incidents from the life of Theodore Parker, whose complete and comprehensive biography he said has been published in America, and recommended the book to us as worth while making it a subject of study. He also directed our attention to a compilation from the great religions of the world used as a text-book for pulpits by the Free Religious Society of America. I should be extremely indebted and thankful to you if you would kindly condescend to favor with a copy of the biography, the sermons and other books by Theodore Parker, the compilation text-book, as also any other philosophical and theological works and periodicals which in your opinion would be useful to an Indian. These presents shall be considered incalculable gifts by myself and future generations.

I beg here to say that if you consider me a fit subject for the books I apply for, I shall feel obliged by your kindly subscribing on the books, under your own signature, that they have been presented to me.

With best regards I beg to remain, dear sir,

Yours,  
PANOHANAN MADAK.  
BANKPORE, BENGAL, India, 7 July, 1879.

#### MATERIALISM AND CRIME.

It is now conceded by all intelligent critics and opponents of his philosophy, that Epikuros was personally one of the purest men of antiquity, that he was a model of temperance and simplicity, that he dwelt with his disciples in his famous garden in the purest fellowship, and died at an advanced age in the midst of his circle of followers and friends, honored and beloved for his wisdom and his serene and beautiful life. He taught that "virtue is the only permanent element of pleasure," that "man cannot be happy unless he is wise, noble, and just, and, conversely, that man cannot be wise, noble, and just without being really happy." It was the moral beauty and simplicity of his philosophy that attracted to it the Roman Lucretius, who, amidst the confusion and turbulence of civil war, "sought some stay for his inner life, and found it in the philosophy of Epikuros," in defence and exposition of which he gave to the world one of the grandest didactic poems of classical antiquity.

Yet Epikuros, even while living, was misunderstood, misrepresented, and maligned, and after his death fresh calumnies were added to old ones, and industriously circulated to blacken his memory and destroy his influence. The multitude were made to believe that he was a slave of his lusts, who, to make his theory consistent with his practice, actually advocated gluttony, intemperance, and sensuality as the highest virtues. Thus envy, ignorance, and religious bigotry combined to represent him as a monster of depravity, and his name became proverbialized for every species of indulgence and excess.

Epikureanism having become confounded with license and libertinism, there were not a few who professed to accept the philosophy, modifying it to make it conform to their superficial theories and loose morals, but still retaining the name to give to their notions the dignity and importance of a philosophic system which should justify the lives they lived.

"The Romans," says Lange, in his thorough and impartial *History of Materialism*, "had become practical materialists, often in the very worst sense of the term, before they had yet learned the theory. The theory of Epikuros was, however, in every way purer and nobler than the practice of these Romans; and so now two courses were open to them: they either allowed themselves to be purified and became modest and temperate, or they corrupted the theory, and so combined the conception of its friends and foes that they ended by having a theory of Epikureanism which corresponded to their habits." Vol. I., p. 128.

These facts pertaining to Epikuros, indicating the character of the opposition his teachings have had to encounter, have been brought to mind on reading in a recent number of the *New York Post* an editorial article, headed "Materialism and Crime," in which the writer, with an utter disregard of truth, makes an assault on a philosophic system of which apparently he knows nothing, indulging in the same kind of misrepresentation, and employing the same means to arouse prejudice and resentment against an unpopular system, that were used against Epikuros and his teachings more than two thousand years ago. The writer says, "We believe it to be susceptible of demonstration, that the late extraordinary and deplorable increase of crime" "is largely due to the growth of materialism, or what is termed infidelity." "The fruit of unbelief among the upper or wealthy classes is sensuality. Those classes get to worship, instead of their Maker, the pleasures of the moment. They bow down to rich food and fine clothes and enervating amusements. They make goddesses of women who possess mere physical beauty. Their hearts are set on yachts and race-courses and theatres and operas." "One after another the commandments are broken as they stand in the way of desire, and a shameful ruin is left at last in place of what might have been a perfect temple; a shattered and sated voluptuary in place of a nobly-perfected human being. Among the poorer and less educated ranks of society, the cant and poison of living only for the day is even more directly disastrous. The rich can gratify their passions without, as a rule and in the legal sense, coming in contact with the rights of others. But the needy, unrestrained by any fear of future account and thinking only to eat and drink since to-morrow



they die, drive straight on to crime. That this is no idle assertion, can be abundantly proved. A careful survey of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years shows that a heavy fraction of the perpetrators were atheists or free-thinkers. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that in their calculations they can jump the life to be exacted in a future one. "Has experience shown, and especially in those annals of crime we have taken occasion to discuss, that there is any better conservator of society than the simple piety of our grandfathers?"

Observe here that materialism as a system of thought which is confined to a comparatively small number of minds, which has no attraction for the masses and is the philosophy of but a small proportion of "infidels" even, which is a subject of no interest whatever to the worshippers of fashion, to mere pleasure-seekers, to political demagogues or those whose energies are wholly employed in the scramble for wealth, is confounded with that so-called "practical materialism" which is more commonly found in every country among the adherents of the popular faith than among those who reject that faith and attach themselves to a hated reform or adopt an unpopular theory. "Persons who worship nothing but worldly success, who care for nothing but wealth or fashionable display or personal celebrity or sensual gratification," says Fluke, "are loosely called materialists. The term can therefore easily be made to serve as a poisoned weapon, and there are theologians who do not scruple to employ it as such against the upholders of philosophic opinions which they do not like, but are unable to refute. A most flagrant instance was recently afforded by a lecturer on Positivism, who, after insinuating that pretty much the whole body of contemporary scientific philosophers are positivists, and that positivists are but very little better than materialists, proceeded to inform his audience that materialists are men who lead licentious lives." *Cosmic Philosophy*, Vol. II., p. 433.

Let the editor of the *Post*, by an appeal to history or by a reference to facts of the present day, show, if he can, that philosophical materialism leads to vice and crime, instead of joining the theologian in confounding it with sensualism, and ascribing to it evils which are found in the greatest magnitude and to the most alarming extent where materialism is the least known, and where it has exerted the least influence. He will find, as Lange says, "that the sober earnest which marks the great materialistic systems of antiquity is perhaps more suited than an enthusiastic idealism, which only too easily results in its own bewilderment, to keep the soul clear of all that is low and vulgar, and to lend it a lasting effort after worthy objects" (*History of Materialism*, p. 47), and that "in the centuries when the abominations of a Nero, a Caligula, or even of a Heliogabalus, polluted the globe, no philosophy was more neglected, none was more foreign to the spirit of the time, than that of all which demanded the coldest blood, the calmest contemplation, the most sober and purely prosaic inquiry, the philosophy of Demokritos and Epikuros." p. 167. If this editor will extend his observation and acquaintance to the lives and character of materialists of to-day, he will find them thoughtful, earnest men and women, possessing generally marked individuality, indifferent to the fashionable pleasures of society, and devoted to reformatory movements of the times. So long as editors of influential journals will unite with the clergy in giving the name materialism to anything and everything that are objectionable and odious, so long will be included in its ranks, nominally, thousands, including unworthy and immoral persons, who really know nothing about materialism, and whose characters are more the result of the religious faith in which they were brought up than of a philosophy of which they are totally ignorant.

If the increase of crime and vice is largely due to "materialism or what is termed infidelity," the pious editor of the *Post* should not be backward in making known to the world the evidence on which this statement is founded. The mere fact that among the wealthy classes sensuality prevails, and that there is a desire for rich food and fine clothes and enervating amusements, for yachts and race-courses and theatres and operas and beautiful women, will hardly be accepted as proof that these classes are under the influ-

ence of materialism or of infidelity. If the desire for these things were confined to materialists and infidels, and it were certain that they are all indications of depravity and wickedness, they might be referred to to sustain the position taken; but when it is undeniable that "the good things of this world," including those of questionable propriety, are enjoyed by Christians with quite as much zest as they are by unbelievers, it is hardly fair to mention them as proof that infidelity is corrupting society.

That those "among the poorer and less educated ranks of society," who "drive straight on to crime," are materialists or infidels, that a "heavy fraction" of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years have been perpetrated by "atheists or free-thinkers," that "a collection of the letters or other papers left by criminals when anticipating death shows a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of a God or in any reckoning for wrong done in this life to be exacted in a future one," are statements so absolutely false, that they suggest that the maxim *nulla fides cum hereticis* is a part of the moral code of the pious editor of the *Post*.

Whoever has read the daily papers the past ten years knows that nearly all the murderers that have been executed in this country during that time have avowed belief in the Christian religion, and died expecting pardon through the great bankrupt salvation-scheme called the atonement. The letters and papers left by them, as well as their dying words, show that they lived, not with the materialistic belief that cause and effect are invariably linked together, and that it is impossible to escape the consequences of our acts, but under the influence of the demoralizing doctrine that the effects of a life of immorality and crime can be washed away by the blood of a crucified Saviour, and that, while a Humboldt, an Emerson, a Parker, a George Eliot, a Harriet Martineau, are likely to be damned for their unbelief, the red-handed murderer, if he "make his peace with God" before dying, is sure to have a crown of glory and to be forever with the Lord. All the reports and statistics to which I have had access how that the great majority of criminals in our prisons and penitentiaries are from the Orthodox denominations. The number marked atheist, unbeliever, or free-thinker is exceedingly small. A large percentage of the seductions and adulteries recorded by the daily press are by Christian clergymen, with the accounts of whose amours the daily papers have teemed the past few years. When we hear of a defaulting bank-officer, we regard it as probable, taught by experience, that he is a Christian, a church-member, and probably a Sunday-school teacher. The drunkards, prostitutes, and thieves who constitute the majority of offenders that figure in the police courts of our large cities are not materialists or infidels, but almost invariably believers in the Bible and Christianity, and persons whose indignation would be excited by a denial of the authority of the Bible or the efficacy of Christ's blood to redeem men from sin.

If observation, experience, and history teach anything clearly and unmistakably, it is that the strongest and most intense faith in religious dogmas may coexist with the grossest immorality. We see it exemplified in the lives of men to-day. It has been so in the past. "A wager might be laid," says Mommsen in his *History of Rome*, "that the more lax any woman was, the more piously she worshipped Isis." Korinth of antiquity was as full of religion as of vice. The Byzantine Empire under Christianity existed nearly eleven centuries. Faith abounded and materialism was unknown. Yet of that empire, Lecky says, "The universal verdict of history is that it constitutes, without a single exception, the most thoroughly base and despicable form that civilization has yet assumed." "There has been no other enduring civilization so absolutely destitute of all the forms and elements of greatness, and none to which the epithet mean may be so emphatically applied. The Byzantine Empire was preeminently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous. Without patriotism, without the fruition or desire of liberty after the first paroxysm of religious agitation, without genius or intellectual activity, slaves and willing slaves in both their actions and their thoughts, immersed in sensuality and the most frivolous pleasures, the people only emerged from their listlessness when some theological subtlety, or some rivalry in the chariot races, stimulated them into frantic riots. . . . Constantinople sank be-

neath the Crescent, its inhabitants wrangling about theological differences to the very moment of their fall." (*History of Morals*, Vol. II., p. 15.)

The advancement of the world morally, as well as intellectually, has corresponded, not with the belief in theological dogmas, but with the increase of scepticism,—which is the precursor of reform and the handmaid of progress,—with the decay of theology and the diffusion of scientific knowledge. The most advanced nations of Christendom are the most "infidel" nations, such as England, Germany, France, and the United States. Where there is the least scepticism and the most unquestioning faith, there is the least enlightenment, culture, and true morality. "The simple piety of our grandfathers" is still much applauded by writers like the editor of the *Post*; but it was chiefly a mixture of ignorance, intolerance, selfishness, and religious zeal. It encouraged slavery and the slave trade, advertised the sale of negroes together with New England rum, cheated and defrauded the Indians, imprisoned and banished Quakers, whipped women, repressed independent thought, and made and enforced laws among the most despotic and damnable that ever cursed any country or people. It is not denied that the men who did these things had sterling qualities, but they were not the result of their "simple piety," nor were their distorted ideas of right and duty, or the wrongs and cruelties they perpetrated, "due to the growth of materialism, or what is termed infidelity."

In periods of rapid transition from one political system or religious belief to another, there is liable to be, temporarily, more or less disturbance of the general order of society, due not necessarily to the influence of the newly adopted principles, but more likely to the inability of the mind to adjust itself, at once, to changes involving the abolition of forms or the surrender of doctrines which had been long associated in the popular mind with conceptions of right and propriety. The cession of a portion of France to the Protestants was followed by irregularities and excesses, to which Catholics of that day referred as evidence of the mischievous tendency of the teachings of the Reformers, with quite as much justice as some Protestant writers of to-day attempt to explain the increase of crime by ascribing it to the influence of freedom of thought in religious matters.

Some of the real causes which have led to an increase of crime the past few years are not difficult to see; but the pious editor of the *Post*, in his eagerness to make a point against "materialism, or what is termed infidelity," passes them all by, and finds the chief reasons to be religious disbelief in general and atheism in particular! To his attention the following extract from Max Müller is respectfully commended: "As to atheistic religions, they might seem to be perfectly impossible; and yet the fact cannot be disputed away, that the religion of Buddha was from the beginning purely atheistic. The idea of the Godhead, after it had been degraded by endless mythological absurdities which struck and repelled the heart of Buddha, was, for a time at least, entirely expelled from the sanctuary of the human mind, and the highest morality that was ever taught before the rise of Christianity was taught by men with whom the gods had become mere phantoms, and who had no altars, not even an altar to the unknown God." (*Science of Religion*, p. 52.) B. F. U.

#### PERSONAL ITEMS.

THE WIFE of Prof. David Swing died a few days since.

THE STATUE to Josiah Quincy, by Thomas Ball, will be unveiled September 17.

MARK TWAIN (S. C. Clemens) and family will return from Europe in September.

GEORGE JACOB HOLYOAKE expected to sail for this country in the "Bothnia" last Saturday.

COUNT ANDRASSY has retired from the Ministry of Foreign Affairs of the Austro-Hungarian monarchy.

GARABALDI is now seventy-three. It is twenty-nine years since he was soap and candle making on Staten Island.

ANNA DICKINSON will make a second venture as an actress, in a play of her own writing, at San Francisco next winter.

MRS. ELIZABETH CHARLOTTE PEAT, the last surviving niece of Sir Walter Scott, has just died, at the age of sixty-eight.

MISS CAROLINE LAURA RICE won "the highest honor" in the graduating class at Wesleyan University this year, outstripping all her male competitors.

BELLOWS FALLS gets its name from Col. Bellows, the grandfather of the Rev. Dr. H. W. Bellows, of New York. It is there that Dr. Bellows spends his summers.



PROF. R. G. ECCLES will participate in a discussion upon the labor question at the annual meeting of the Social Science Association, to be held at Saratoga in a few days.

A. I. FISHBACK, a noted Spiritualist lecturer, repudiates free-lovism, and does not sympathize with those who purchase notoriety by circulating books the courts pronounce obscene.

COL. ROBERT G. INGERSOLL, it is reported, will be the orator at the reunion of the soldiers of the North-west at Aurora, Ill., August 20. Over one hundred regiments will be represented.

THE GRAVE of Abraham Lincoln's mother, at Lincoln City, Ind., is unmarked by tombstone or tablet of any kind, and lies almost entirely hidden beneath a wild growth of grass and weeds.

MISS STANTON, a daughter of Elizabeth Cady Stanton, who has had five years' training at Vassar College, and two at the Boston School of Oratory, contemplates entering the lecture field next season.

LUCRETIA MOTT has been elected President of the Pennsylvania Peace Society. She is eighty-six years old, and the most remarkable woman in the country. She began to speak in public when she was twenty-five years of age.

CASTELAR, in a recent debate in the Spanish Congress, urged that the public press be permitted to discuss freely all important questions, and charged the government of the restoration with being reactionary. He said he knew of no restoration which had prevailed against a revolution, for it was impossible to govern against the wishes of the people.

THOMAS B. POTTER, M.P. for Rochdale and a well-known English liberal, has arrived in this country and will have a cordial reception. A political pupil of Cobden, he has been his most loyal disciple, and founded the Cobden Club to spread his doctrines. Mr. Potter was one of the staunchest friends of this country during the war, and will see as much of it now as he can in a brief stay.

MISS RYE, a noble English woman, has just made her thirty-second voyage across the Atlantic with a cargo of "wastrels," or street-waifs,—girls collected from the highways of London. These girls are taken to Canada and placed in respectable families, and, in almost every instance, have obtained comfortable homes and led virtuous lives. The work has been carried on for about ten years.

THE DAYS of sneering at Carl Schurz as an impractical theorist are ended. He is the one department of government at Washington in which the circulation of the drummers for republican campaign-funds is prohibited. His department is also conspicuously managed on business principles in other respects. A veteran correspondent at the capital says Mr. Schurz is "the best head the Department of the Interior ever had."

## Communications.

### MR. UNDERWOOD'S CONCLUSIONS.

FRIEND EDITOR:—

I have read B. F. Underwood's lecture in THE INDEX of the 14th inst., and in respect to it have to say: Had it been written a few years ago it might have passed muster, but, since his masters have become agnostics, the idea which he expresses has become stale, and smells as the manna of last year. I am surprised at B. F. U., that he is not more abreast of the age, and that he does not know that the competent of his school have admitted, with Professor Tyndall, "that science is rendered dumb"; and further he says: "Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all." Now when the masters of B. F. U. admit that they stand in the presence of the "Incomprehensible,"—nay, of "two Incomprehensibles"—I use Tyndall's language, who also says, "I, however, reject neither," alluding to the instrument and the performer, shall he be wiser? And in connection with this subject Tyndall also says the matter of consciousness eludes all mental presentation. Now we all must believe in consciousness, and here at once B. F. U. will perceive that atheism has not a leg left to stand upon, and that he must also follow his masters who have become agnostics, which is but another name for a "know-nothing."

Now a great lesson is herein, and science is told to keep within her own province, and in it we all agree that she has worked wonders; but in leaving the material ground wherein she and her discoveries inhere of necessity, and attempting and assuming to instruct mankind in matters of philosophy and morals, her failure has been ludicrous, just as the wise man Socrates long ago foresaw when he attempted to put out his spiritual eyes by the material processes of physical science; and the absurdity of solving the problem of life by dwelling in and dealing with its phenomenal conditions, he warned his friends against with pointed sarcasm and keen reproach.

And what to-day is the condition of science, when, leaving her proper sphere, she proudly enters her claims to spiritual vision? When she attempts with a coup d'état to investigate the how and wherefore of things?

Why to day none so poor to do her reverence! Her great high priest, who a few years since was so boastful and so scornful in his rejection of an "outside builder" of the world, and of the old "groes" and "heathen" notion of a soul, and who could not believe in the Infinite One because for him there exists in the mind no "capacity for distinct mental presentation," might have held this position, but for the one fact of human consciousness; and herein he and his school are dumb and confounded, because the "thing eludes all mental presentation."

His great trouble is that matter will not in all cases act as matter should,—will not remain dumb and unconscious: all very well in the case of the frost upon the window-pane; but in the brain, "states of consciousness enter as links into the chain of antecedence and sequence which gives rise to bodily actions." Why, he asks "should the molecular motions of the brain be yoked to this mysterious companion consciousness?"

It is clear that God is not accessible to human scrutiny as in the days of Job. He was not and is not; but he is accessible to faith, and faith is correlated with morals, as Spencer confesses "that a religious system is a normal and essential factor in every evolving society." Thus it is only second rate men of science who speak the language of a few years ago. All is now being changed, and in some form or another all men of philosophic ken are acknowledging her of whom Plutarch writes who was expressed in the inscription on the temple of Neith at Sais: "I am that was, and is, and is to be; and my veil no mortal hath yet drawn aside." The name Neith means "I came from myself."

It will be seen from what I have written, that I do not agree with B. F. U., "that the coming man will not worship God"; but on the contrary that he will have a more intelligent conception of Deity. Now that he has realized as never before his impotence to destroy or create one atom or one molecule, or to conceive the how of anything which God has produced,—now that he knows that he is poised midway between—to use the language of Prof. Tyndall—"two Incomprehensibles,"—he will see, as Prof. Huxley has said, "Our volition counts for something," and he will use that volition upon the side of order! Thus he will become more and more competent in the sentiment of faith and morals, and will become more and more filled with the increase of wisdom.

The lecture which I have been criticising, of course contains many "unfounded assertions," to use the language of Agassiz in his last essay upon the subject of evolution. And to-day I would inquire whether the last words of this great man are not corroborated by the competent? The answer is clear that Darwinism is but a guess at best, says its most conspicuous advocates; and says Agassiz, "It has never been known that acquired qualities, even though retained through successive generations, have led to the production of new species, and, whatever be the means of preserving and transmitting properties, the primitive types have remained permanent and unchanged." And in respect to primitive types, this remains true just as it was when it was first written.

And in regard to man, supposing that his condition was as the relics found would seem to denote, it does not by any means follow that such was the condition of the Aryan race of whom we are the descendants.

DAVID NEWPORT.

ABINGTON, Pa., 8th mo., 16, 1879.

### CHRIST'S RESURRECTION.

TO THE INDEX:—

I have read in your columns the account of Orion Clemens' trial for heresy, and of his idea of the resurrection of Christ, etc. I am but an ignorant man and cannot understand history, ancient or modern, sufficiently well to be a critic. But it is strange to me that learned men have overlooked the fact that there was nothing preternatural in the life, acts, and rising of Jesus of Nazareth. I think it useless to deny his existence as some do, and yet nothing but the most persistent efforts of the priesthood could make anything strange of him in any way. His life was a foolish one, it seems to me, and he was persecuted as he would be to-day were he to spring up in the nineteenth instead of as represented in the first century (as called). He was nailed to the cross, and taken down in a fainting-fit. He was given to his friends, and recovered, appeared to his disciples, showed them the prints of the nails, and afterwards hid himself in the Isle of Patmos or somewhere else, and dictated Revelations when he was an old crazy man, in accordance with the prearranged plan that he and his disciples had formed.

The Bible does not claim that he stayed upon the cross long, or had his limbs broken as was customary; and it is a wonder to me that smart men in writing against his divinity neglect to take this common-sense view of the subject. Any physician knows that the whole account of his crucifixion does not necessarily imply that he died, and I cannot but think it foolish to suppose that he did. If the people of Boston should read such an account of a man in Georgia, would not every one say that he was in a trance or fainting-fit, rather than that he was dead and rose again? The idea of it being otherwise is simply preposterous.

MAXEYS.

### FOREIGN.

THE WELLINGTON (N.Z.) Chronicle says: "The existence of a State church, supported to a very great extent by millions of people who do not believe in that church, and who have, moreover, to support their own churches besides, must be considered as a monstrous and crying injustice, disgraceful to a nation occupying such a lofty position on the scroll of honor as England holds. A religion which cannot subsist without being bolstered up by State aid can have no inherent vitality, and a religion without life cannot too soon be allowed to sink into the limbo of oblivion."

THE CRIMINAL RETURNS of London for the year 1878 have just been published. It appears that 83,746 persons were taken into custody by the Metropolitan police. The total number of arrests for 1878 is far larger than any year since 1831, the number of persons arrested in 1877 being 77,892, and in the year

before 76,214. Of the 83,746 taken into custody last year, 58,122 were males, and 27,624 females. Of these, 7,722 males and 4,999 females could neither read nor write; 46,085 males and 22,417 females could read and write imperfectly, or could read only. By far the greatest number of offences come under the head of drink, for the return shows that 19,181 persons were taken into custody for being drunk and disorderly characters, while 18,227 were prosecuted for drunkenness.—National Reformer.

MR. W. LANT CARPENTER describes, in the Bristol Mercury, a visit he recently paid to Mr. Edison's laboratory at Menlo Park. The laboratory, workshops, etc., he states, as well as some isolated buildings for delicate electrical measurements, are spread over an acre of ground, railed in, admission to which is only given to privileged visitors. While waiting for Mr. Edison, Mr. Carpenter was conducted by a messenger through all the physical, chemical, and private experimenting laboratories, and then through the workshops, the machinery of which is driven by a beautiful, high-pressure, eighty-horse engine, also used to drive the electric-light machinery, most of which is in the same shop. About a dozen workmen were engaged, some in electrical test measurements, etc., but chiefly in manufacturing Mr. Edison's latest form of telephone, constructed for the electric and hygrometric conditions of our English atmosphere.

THE REV. GEORGE ANTHONY DENISON, vicar of East Brent, who is perhaps the only really contented churchman in the kingdom, writes to the Daily News to make an extraordinary proposition,—that the clergy and laity should assemble in London next November "to organize an association upon the basis following: The preserving the Prayer Book as it is, absolutely intact." Mr. Denison is determined to do his utmost towards retaining the threatened Athanasian Creed and the "ornaments rubric, without alteration, note, or new rubric subjoined." This energetic Old-World clergyman has "nailed his colors to the mast." He declares that "what remains to him of life he devotes to the promoting the organization here proposed." We respect the zeal of the Archdeacon, in an age when earnestness of purpose and fixity of conviction are not especial characteristics of the people; but his declining years might be better spent than in a vain attempt to arrest the progress of the tide.—Secular Review.

### JESTINGS.

SHE WAS AN ALBANY lady who informed a visitor who came to see her new house that she was having "nicks made in the walls in which to place statues, and in one of them a bust of her husband."—Ottawa Herald.

THE Independent relates that a girl who had been very observant of her parents' mode of exhibiting their charity, being asked what generosity was, answered: "It's giving to the poor all the old stuff you don't want yourself."

A CLERGYMAN, lecturing one afternoon to his female parishioners, said: "Be not proud that our Lord paid your sex the distinguished honor of appearing first to a female after the resurrection, for it was only done that the news might spread the sooner."

A FELLOW WROTE to a down-town store as follows: "Dere sur: if yew hev gut a book called Daniel Webster on a brige, please send me a copy by Pysser's express c. o. d.—I want to git it termorrer if I kin, c use my spelln teacher says I oughter hev it."

AN ODD STICK of a preacher preached from the text, "Where art thou?" and thus divided his discourse into heads: I. Everybody is somewhere. II. Many are where they ought not to be. III. If they don't look sharp they will be where they won't want to be.—Vteland Independent.

WORTHY MAGISTRATE: "What! a man can be cruel enough to maltreat his lawful wedded wife, and even hurl a plate at her head?" Prisoner: "But, your honor, do you know my wife?" Worthy Magistrate: "I have not that honor." Prisoner: "Then just go slow."—N.Y. Tribune.

A CLEVELAND lady who has lately passed a few weeks in Paris always refers to her kitchen girl as her "fille de cuisine." Her son will insist on referring to the worthy domestic as "our pot, rasher," much to his mother's horror; but he hasn't had the benefit of a fortnight in "Paris."—Cleveland Voice.

AMONG THE MANY things to make a fellow feel bad in this world, one is to have a flat-nosed, freckled little man come in and take your seat by the side of a nice girl in a horse car while you are making change and putting her fare in the box. Of course you can take him by the collar and roll him in the sawdust, but the comfortable feeling has got away from you and will not return during the trip.—Cambridge Tribune.

LADY CLARA ROBINSON (née Vere de Vere) is subject to fits of radicalism; after suddenly informing her daughter Gwendoline that kind hearts are more than coronets, and simple faith than Norman blood, she gives her permission to go and play with "those nice daughters of the people." Gwendoline Robinson: "You may play with me, little girls." Small daughter of the people: "If you please, mums, mother don't like us to play with strange children!"—Punch.

THE INTERMENT QUESTION.—Old Gentleman (disturbed over his Times after breakfast): "There's a powerful smell of cooking comes in from the window, Hannah." (Sniffing). "Can you—?" Hannah (nearly in tears): "I was agolt' to speak to you, sir. The poor old cat died last night, sir, and the young gentlemen" (his two little nephews on a visit) "said they'd bury it in the garden for me; 'stead o' which they're a—they're a"—(breaking down) "cree-matin' of it over there by the stables, sir."—Punch.



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4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### SIFTINGS.

THE COLORADO SCHOOLS are pronounced superior to any others in the country.

IT IS SAID that it costs \$1000 to convert a Jew in Europe. And yet there is a good deal of money in it.

JOHN BRIGHT has said, "I never undertook to do anything for my race but the drink demon rose up to prevent me."

THE FEAR of epidemic the last two years has caused a greatly increased attention to sanitary matters. As a consequence, the rates of sickness and death in our principal cities have been lower this year than for many years previous.

THE REV. MR. MOODY, of Moody and Sankey fame, has founded a high school for girls at Northfield, Mass. It is becoming that one who has labored so hard to lead the generation back into outworn superstitions should do something to save the next from a like retrogression.

IT IS SAID THAT Cetywayo implored Lord Chelmsford to spare two Kraals, on the road to Ulundi, where his ancestors were buried, but was refused. Lord Chelmsford was a Christian, if anything; certainly a representative of Christian civilization: Cetywayo, a savage. Which appeared of the nobler quality in this instance?

IT IS SAID there are now two vacant thrones on the west coast of Africa. It offers a prospect for some of those restless spirits in Europe who menace the peace of their betters and seem so uncomfortable because they have not a throne to sit on. Would it not be well for the French government to make a bid for one of them for Jerome Bonaparte?

TOOTHACHE AND PRAYER.—A physician gives us this little incident of his professional experience. A few years ago, Annie H., a bright child of about ten summers, came into my office to have a tooth pulled. She had just been one of the subjects of the Hammond revival mania, then in progress in the town of K. Her courage failing her before submitting to the ordeal of having the aching tooth removed, she said she would go home,—just across the street,—and come back if it "didn't get better." In half an hour she returned, saying that having prayed for strength to endure the extraction of the tooth, she now wished it taken out. "But," said I, "Annie, why didn't you pray for the aching to stop?" "Oh, I did!" said she; "but it wouldn't stop."

THE TENEMENT-HOUSE INSPECTORS, a force of forty strong, have entered upon their work in good earnest in New York. It is to be hoped that it may not end in inspection. The new law provides that the Board of Health may compel any tenement to reduce its tenants to an average of one to every six hundred cubic feet of air, to employ a janitor if more than ten families occupy one tenement, and to provide certain specified means of ventilation for every inhabited room. The *Christian Union* remarks: "The campaign thus entered upon will neither be short nor easy. It is the old battle of conscience against cupidity. Probably there is no property in the city which makes such enormous returns for the investment as the over-crowded tenement-house property."

THE PROPOSITION of Dean Stanley for a monument in Westminster Abbey to the Prince Imperial seems to be bringing him more cuffs than compliments. The responsibility of the suggestion it now appears he must bear alone. The idea did not come from the Queen, as had been supposed, but was his own. The *Nation* thinks that now the public has recovered from "its fit of maudlin flunkylism, it will probably be easy for him to slip out of the scheme altogether." It says: "That a Christian minister of his standing should look on the Bonaparte family with anything but horror, considering the amount of bloodshed and

misery it has brought on Europe within the present century through its ferocious selfishness and unscrupulousness, is a striking illustration of the small extent to which political morality has yet penetrated the pulpit."

PUT NOT YOUR faith in princes, seems advice that applies just now to Prince Bismarck no less than to other princes. A few years ago, he was regarded as the Hercules of statesmen, born out of due time to rid the civil affairs of Germany of the subtle, all-penetrating influence of the hydra of Jesuitism which had so powerfully and almost inextricably entrenched itself in the national system. But of late his energy has much abated in these directions, and now he shows a disposition to pet the monster which he seemed hitherto about to slay. He is no longer the hope or leader of German radicals. The Pope and he are correspondents. The Falk laws, after all the fuss, are likely to be rescinded, and he allies his fortunes and influence with the ultramontanes and conservatives. Such at least appears the status at present. There are many, in view of these events, who are prone to exclaim, "How is the mighty fallen!"

THE ESSAY which we print this week, by Mr. George Jacob Holyoake, will serve to some extent as an introduction to the writings, for those who are unfamiliar with them, of the venerable author who has just arrived in this country. Mr. Holyoake is not only a veteran leader in the cause of freethought in England, but also in socialistic reform, whose intelligence, ability, and unsullied character have won him more than ordinary respect even from those who have not directly sympathized with his labors. As an indication of this, we may mention that his departure to this country was signalized by a complimentary banquet and many tokens of honor and esteem. Mr. Holyoake will remain in New York for a week or two, and may attend the convention of freethinkers at Chatauqua Lake, N.Y., when he will visit New England, and speak at the Parker Memorial Hall, and before the Free Religious Society of Providence, and at Cosmian Hall, Florence. We do not doubt that the liberals of the country will give him a cordial greeting.

CONTRASTS.—Among the recent notes from Newport was the following: "One of the most notable of the late receptions at Newport was that given by Mrs. William Astor; over five hundred persons were present. It was found necessary to secure the services of a New York caterer, Mr. Pinard, to get up the 'spread.' The caterers and florists have been unusually busy this week. Mrs. John Jacob Astor gives two elaborate dinners next week." Now read this,—it is from a newspaper report of tenement-house inspection in New York: "Leaving the room, the officer crossed the hall and gave a knock at a dingy-looking door. It was opened slowly, and a fearful picture was viewed. In a little dark room, into which scarcely a beam of light could penetrate, were five persons. A dusky Bohemian sat at a board making cigars, and beside him was his wife. Crouching away in the corner, as if afraid of the light, were three pretty little Bohemian children. Their faces bore traces of what the absence of air and cleanliness are to the childish thousands who annually die in these hives. A little room not much larger than a good-sized packing-case was the sleeping-room of the children, and the parents slept in the larger room. 'Dis house is owned py Astor,' said the Bohemian proudly, as the filth was spoken of. 'More's the pity,' said the humane sanitary officer, as he left the underground rooms and turned to the foul yard, whose atmosphere seemed delicious in contrast." The Astors are devout Episcopalians, and of course always in a front pew in the "House of God" on Sunday.



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SYRACUSE, N.Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.	
Issued to the President and Secretary on behalf of the Onondaga County Liberal League.	
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Issued to the President and Secretary on behalf of the Chelsea Liberal League.	

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y.	MORRIS HAYN, Rochester, N.Y.
FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, land, N.Y.	
Z. T. WATKINS, Syracuse, N.Y.	W. D. HUNT, Scott, N.Y.
NETTIE C. TRUESDELL, Syracuse	FRANCIS E. ABBOT, Cambridge, Mass.
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JOHN A. ADAMSON, Passaic City, N.J.	
HARRIET A. MILLS, Syracuse, N.Y.	
W. H. HAMLEN, Boston, Mass.	SARAH E. OTIS, Boston, Mass.
T. O. GAGE, Fayetteville, N.Y.	DOUG WHITFIELD, Boston, Mass.
B. P. UNDERWOOD, Thorndike, Mass.	D. G. CRANDON, Chelsea, Mass.
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JAMES H. PIKE, Rochester, N.Y.	C. D. B. MILLS, Syracuse, N.Y.
DAVID H. CLARK, Florence, N.Y.	P. HALLOWELL, Boston, Mass.

## State Socialism.

BY GEORGE JACOB HOLYOAKE.

The European interest which has arisen in State Socialism is not, as yet, very intelligent. Feudality is not out of the bones of people in England, even now. Free workmen still expect from employers something of the gifts and care of vassalage, though they no longer render vassal service. Landlords still look for the allegiance of their tenants, notwithstanding that they charge them rent for their lands. In other countries, despotism, tempered by paternal government, trains the people to look for State redress and State management. Thus the mass of the people everywhere regard the State as the source of evil or of good. State Socialism is one of the diseases of despotism, whose policy it is to encourage dependence. Only free men, who intelligently understand freedom, are prepared to owe their prosperity to themselves, and elect to do it, regard State dependence as the malady of subjection or incompetence.

The workingman with no fortune save his capacity of industry lives under the despotism of trade, which, better than the despotism of government, leaves him the freedom of opportunity, though without any certainty of opportunity occurring. He remains subject to the precariousness of hire. No wonder, therefore, that labor imprisoned in the cage of wages, and seeing no mode of self-extrication, is ready to follow any one who offers to open the door, utterly regardless of the chance of living outside.

State Socialism, so far as any taste for it exists in England, is a growth of torism. Absolutism in politics has always fostered a liking for paternal government in the people. Before what we know as torism arose, ecclesiasticism did the same thing. Almsgiving on the part of the churches was partly kindness and partly policy, and is still kept up by the wealthier classes of laymen. The rich, as a class, are not averse to the dependence of the poor. Patronage is pleasing to them, and ministers to their influence. The extinction of pauperism, which they believe they desire, would fill them with dismay if it were likely to take place. They only object to charitable gifts when they become too expensive; but they have a permanent objection to enable the poor to obtain a position absolutely independent, and hesitate to afford them the means of becoming so, by obtaining for them fair legal facilities of supporting themselves, which they fear would give the people the airs and importance of equals, when their education would be no longer regulated and limited by their superiors, and their politics and religion would cease to be dictated by their "pastors and masters." Practically untrained, therefore, in the aspiration of independence, little wonder that many of them are lame in their pursuit of it. Thus it comes to pass that one day they are prone to be beguiled by the professions,

and next day liable to become the prey, of the "saviors of society."

The better sort of "saviors" have invented seductive phrases which have heretofore beguiled me into expressions of admiration, until more discernment taught me to distrust their tendency. One was that "Property has its duties as well as its rights." Property, honestly come by, is for security, pleasure, and power. It has no obligations save those dictated by its interests. All men have a right to an equitable chance of property for the ends of protection and enjoyment; and in a justly organized society there ought not to exist either the necessity or duty of parting with it, when rightly obtained. When something is required to be done for those who have no means of doing it for themselves, the richer people are now expected to assist in providing what is wanted. What is this but a humanitarian confiscation of the property of those from whom such help is exacted? What is this but industrial mendicancy on the part of those who receive it? Why should workmen need to stoop to this? Why should they not possess the means to provide themselves with what they need? A municipality of independence, desiring some improvement, does not beg; it assesses itself for the expenses. In the same manner, the working class anywhere needing an institution or an advantage should do the same,—pass a levy upon themselves, not pass round the hat to their richer neighbors. Property has no intrinsic duties of charity. It is the poor who have duties, not the rich; and it is the first duty of the industrious poor not to be poor. Because of their helplessness now, the poor may accept the politic largesses of the rich, but they have no claim thereto. The obligation lies upon them always and everywhere to find out *why riches accumulate in other hands and not in theirs*, and to take immediate and persistent steps to amend the irregularity. The rich—if we except the "out-door relief" to the aristocracy, which Mr. Bright considers is dispensed at the Horse Guards and Admiralty—do not ask for State Socialism; only men in mendicant condition or of mendicant spirit do that, or ever think of it.

The only persons in this country likely to be suspected of the State socialistic craze are the working-class coöperators, because they are the only class which has any capacity of understanding socialism. Civil-service storemen are mere shopkeepers, and are not to be counted. Their horizon being bounded by the till, they lack the dignity which being subjects of suspicion implies. True coöperators are no State socialists. English coöperators never borrow money, and never ask the State to lend them any. They save their own capital mainly by their stores. Mr. Owen, the modern founder of English socialism, indeed, professed that the State ought to lend the capital which should found a community on a great scale; after which he believed that private capitalists would readily furnish it, when they saw the success which he believed would be sure to attend the first experiment. But he had small hope of any liberal government lending this kind of assistance. The instinct of liberalism is that of self-help. Its principle is that the people should do everything for themselves; and that the province of government is to afford equal facilities to all classes to do this, and afford nothing more. In several things, liberal governments have afforded assistance where they thought the people could not help themselves, and where some assistance would clearly lead to their ultimately doing without it. The policy of liberalism is to encourage the people to owe everything to themselves. The policy of conservatism is exactly the reverse. It is to impress the people with the belief that they owe everything to their superiors. By giving back to the people some of the money of the State, these sort of rulers obtain the influence of donors, and conceal from the people that the money given them (and a great deal more) is first taken from them. If Mr. Owen did not perceive this policy he understood the fact, and to obtain money for his community scheme he danced attendance in the chambers of tory ministers, and was a suppliant in the courts of despotic monarchs. To do him justice, he was so devoted to his object that he would have accepted assistance, with equal impartiality, from angel or fiend who would promote his views.

But we have among us a school who, had they the capacity of converting the populace, would soon spread the infection of State Socialism among the working-class. The Comtists, who are influential in one way, and nominally few in numbers, have always been in favor of appeals to the public treasury. The Comtists are influential because they are on the side of despotic rulers. They are a secret force who work for absolutism in the name of humanity. They intend to rule well, but it is ruling which they intend; nor peradventure do they care much for the working-class except as persons to be ruled. The number of persons in all parties willing to rule others is much greater than is supposed. The air of the State is always full of political and social cuckoos, who lay the eggs of their self-importance in the nests of any party likely to hatch them. The few avowed Comtists are rendered influential beyond their apparent numbers by the sympathy of those who have their instinct without their method. In an early manifesto on the "labor question" made by Mr. Congreve in 1861, he gave documents authorized personally by Auguste Comte which set forth that "the State should always have at its disposal the necessary funds for giving employment to workmen whom private enterprise leaves without work. . . . The funds for doing this should be furnished by the public treasury." The late Emperor Napoleon subsidized cooperative workshops in Paris freely, in lieu of giving the workmen liberty; and that imperial friend of humanity had whatever advantage Auguste Comte's approval could give him.

\*The Labor Question, pp. 20, 21 (Manwaring, 1861).



The English conservatives are not averse to giving State aid for a similar purpose; their private difficulty is as to whether they could keep the management of the influence in their hands. The liberals are for the people managing their own affairs, as the nobler class of conservatives are. Sir Robert Peel, who gave us free trade, and Lord Derby, may be counted as instances of this way of thinking. But if the other class of conservatives, who believe that the welfare of the people depends entirely upon their being allowed to manage them, could get the upper hand, all the Jingoism would be found to be State Socialists. Trade union workshops would be subsidized, and the "conservative workingman" would be recruited by thousands from the ranks even of liberals,—for great numbers of workmen are of the politics of State aid, just as great numbers of manufacturers are always of the policy of "protection." State aid to industry, and protection to trade, are the two cries of masters and men—of that class who want something done for them.

The followers of Lassalle in Germany were of this class, and were ready to support that political party which supplied them with capital. But there were also intelligent, self-respecting workmen in Germany who declined to sell their birthright of independence for a mess of pottage from the State. So two parties arose. They are known now as Lassallites and Marxites; and at Gotha, in 1874, they agreed to joint demands, with a view to prepare the way for the solution of the social question, the formation of productive cooperative associations with State aid, under the democratic control of the laboring people. The productive cooperative associations to be started for industrial and agricultural operations on such a scale that the socialistic organization of labor in general may arise from them.\* As liberals are against State subsidies, and conservatives against "democratic control," this movement stands at present high and dry in the middle of the nation. Without the democratic condition, Bismarck has no more objection to State Socialism than he had in the days of Lassalle, with whom he connived to promote it.

State Socialism, being a disease of some of the rich as well as of many of the poor, is not to be regarded as though it were necessarily a crime in workmen. The socialists and nihilists among the workmen of Germany and Russia are not the dangerous class they are represented. A little outrage of speech or act on their part is made to go a long way by classes more dangerous than they, who, unwilling to accord redress, are glad of pretexts of repression. Alarmed power has many friends. A great cry goes up in the press against assassins, while none cry out against the oppression which creates the assassinations of despair. Irritated paternal government is far more ferocious than any socialism. The "Father of his People" in Russia will commit more murders in a day than all the nihilists in the empire in a generation. Despotism "order" has its Robespierres, as well as anarchy. The armed and conspiring Bonapartes, Bismarcks, and Czars are bloodier far than the impotent and aspiring poor. In time, despotism irritates other persons than workmen. The unreading Russian workmen cannot produce or support a press. They have no means of organization; they have no horses, carriages, bags of roubles, and costly weapons. They do not attack high functionaries in their offices, generals in their camps, or emperors in their courts. They do not know when they meet them; they are ignorant where they are to be found, and could not get access to them if they knew. The disease of State Socialism is bad, but let not the crimes of others be imputed to it. We may deplore what we hear, but Englishmen need not be foolish in what they believe. It is despotism, not order, which is in danger.

The silent revolution of industry, produced by the rise of cooperative devices, will save England from the plague of State Socialism. Intelligent artisans now understand that the two leading aims of the working-classes should be independence and equality. The State socialists propose that the government should take all property and apply it in organizing all labor, and make itself responsible for the well-being of everybody. Into this vast speculation English co-operators have never entered. Being observing persons, they perceive that a great number of the people—including a considerable portion of the working-classes—are satisfied with things as they are. They do very well, or sufficiently well, under them. Cooperative socialists concern themselves, therefore, only on behalf of such workmen as have reason to be dissatisfied, and are despairing of their prospects. This class of persons Mr. Mill has described in the following memorable passage: "No longer enslaved or made dependent by force of law, the great majority are so by force of poverty. They are still chained to a place, to an occupation, and to conformity to the will of an employer, and debarred from advantages which others inherit without exertion and independently of desert."

This class of persons, dependent on the mercy, caprice, or necessities of capital, have a very bad outlook. Capital uses them only so far as it suits its interests, and then abandons them, not concerning itself whether they have or have not means of living. Hopeless men are always disposed to listen to any proposal of arranging things on their behalf. To such persons, the idea of looking for help within their own order—which is indeed the order of destitution—does not occur to them. They see no avenue of

self-help open to them. If they did, they would not be despairing. All they see around them is the big, glittering, opulent thing called "society," which passes by them, unheeding them, except when it may turn to menace them on observing them restless. Any retaliatory suggestion, therefore, of taking contemptuous society by the throat and making a popular distribution of its spoils has attractions for them.

Instead of laying hands on the throat of society, co-operators seek amendment by putting ideas of self-help into the heads of the industrious classes. They work, not by revolution, but by evolution. Capital, the hitherto unmanageable mother of progress, co-operation proposes to acquire for itself, and control its uses by equity. It has a device for saving money without laying it by, and of accumulating it without earning it. The early process is slow, but increases rapidly with persistence. Its first step is the store; the second, self-employment in workshops; the third, self-supporting villages, self-governed, self-sustained communities. Trades unionists have already large sums of capital, and can enter on the path of self-employment when they see their way, and by withdrawing labor from the market raise wages without the cost of strikes. Workmen of spirit regard State Socialism as the small-pox of servility. Those unvaccinated with independence take it, and the abject have it very badly.

The State, not a thing independent of the people, but a system under the control of the people, should have charge only of those general interests which from time to time may be committed to it. As society progresses, things not yet assigned to the State may come to be best performed by it; and it will cease to do many things it now does, as the capacity of self-government increases in the people. If towns may acquire lands for free parks, provide free libraries, free education (for a time), toll-less roads, improved streets, acquire water-works, and gas-works, and taverns, the State may take upon itself other limited public duties and organize railway transit and even acquire the land, using the increment in the value for national expenditure as the public welfare or public policy may determine.

Free government is yet in its infancy, and the limits are not yet traced of State action and local life. Many consider that the State may represent the uniformity of law, protection, order, right, and national economy; while social life should keep free, industry, conscience, education, individuality, and progress. Of one thing we are sure, that the world has been too much governed by persons whose talent has lain chiefly in taking care of themselves. There have always been too many people ready to regulate society in their own interests, whereas the welfare of the world lies in the direction of self-government. Humanity has been too much sat upon by rulers, heaven-born and devil-born,—the latter class chiefly prevailing. What is wanted is increase in the general capacity of self-government. The far-seeing prayer of Robert Browning should be put up in all the churches:—

"Make no more giants, God,  
But elevate the race at once."

What we want in society is no leadership save that of thought—no authority save that of principles—no laws save those which increase honest freedom—no influence save that of service. Then State Socialism will disappear like the black death and other obsolete pestilences. The English working-class, if not brilliant, have a steady, dogged, unshakable instinct of self-sufficiency in them, and never despair of going forward alone. Being a self-acting race, they are alike impatient of military mastery or paternal meddling, and, in their crude but manly and ever improving way, they make it their business to take care of the State and never intend to allow the State to take care of them. State Socialism is the cry for organization in life, which nascent popular intelligence desires, but at present is too uneducated to accomplish. Its seed, sown in servile ground, will find its fruition in independence. The age of "giants" has disappeared in history and cannot be continued in politics. The rise of democracy forbids that. Education has at least awakened individualism, and the elevation of common life is the tendency of the age. The English revolution of labor will proceed on the lines of self-help upon which it has been founded.—*Nineteenth Century*.

(FOR THE INDEX.)

#### THE DANGER OF JESUITISM.

TRANSLATED FROM THE FRENCH OF CHARLES FAUVETT.

BY HELEN T. CLARK.

At the present time of writing (July 9), the victory in regard to the discussion of the Ferry laws seems assured in both houses. The ethics of the Jesuits have produced their usual result. They have sufficed to show what they write and teach, to rouse public conscience against them, and cause their most zealous champions to recoil.

Are these people really so wicked, and do they actually attempt to corrupt the young? If they do so, it is involuntary. Individually, they are, for the most part, people of merit, even of virtue. Their greatest crime consists in being logical, and pushing that logic to its extreme. But, since their premises are false, they reach absurd and detestable conclusions. This constitutes at once their weakness and strength. They rule the Church by the logic of their life and teaching; but this same logic that so rigorously draws after it certain consequences constrains the Church to those fatal consequences, such as proclaiming the doctrines of papal infallibility and of passive obedience. They thus precipitate its destruction and their own. Society revolts against such doctrines, when it sees them applied to morality and daily life. What shall we say, for instance, to this

rule given by Ignatius Loyola, which is, after all, only the consequence of the theocratic conception of the Catholic dogma, and of the organization of the Romish Church: "If authority affirms that white is black, affirm that it is black"?

The citations of M. Paul Bert have produced great effect in the House, and in public opinion. Those who belong, properly speaking, to the "Society of Jesus" are well known. Pascal and Nicole, towards the middle of the seventeenth century, denounced all that casuistry which has since been charged a hundred times against the Jesuits.

But, aside from the fact that it is taught to-day in all the seminaries under the protection of the bishops, one must confess that when one enters into the habit of wishing to dominate all cases of conscience, it is not easy to avoid the perils and puerilities of *probabilism*. Herein lies the inconvenience of a theocracy which assumes to concern itself constantly with the decisions of conscience, and which, denying the capacity of human reason, is unwilling that men should govern themselves according to the light of that reason.

All that must be changed. Irrefutable principles must be postulated, in the sense that, being in harmony with the eternal Reason, they shall be always demonstrable to every individual reason. Then leave to each one the right of applying this reason to his actions. In order that men shall be justly responsible for their convictions, they must regard them in the light of a duty, in all the sovereignty of conscience, and by virtue of principles clear, certain, and irrefragable.

Morality does not contradict itself,—it affirms itself. We destroy it when we subordinate it to opinions more or less probable, to the decisions of theologians, to temporal advantages, to speculations of sect or caste, or to calculations of personal interest. In truth, however, the obstacles to morality set up by the casuistry of the theologians, and the "probabilism" of the Jesuits, are of small moment compared to the evil done by the Jesuitical mode of teaching that which is the same in all Catholic communities and congregations, but which may be termed Jesuitical because the "Society of Jesus" practise it to the utmost degree. This, above all, must be opened to the comprehension of Parliament and the public. Herein lies the real danger to France. The danger lies wholly in that system of education which consists in taxing the memory without trying to train the judgment and develop the reason, which submits the child to a system of spiritual exercises, prayers, orisons, meditations, conversations with the four or five persons of the Trinity (the Virgin and St. Joseph being included), examinations of conscience (literally ruled beforehand like a piece of music-paper), a system calculated to give to the mind a false semblance of activity resembling that of a "whirligig" turning upon itself, and in reality transmitting no motion.

Such a gymnastic system has, perhaps, the effect of preventing hurtful thinking, but is sure, sooner or later, to dry up the source of thought itself. These young people have no spontaneity, no originality, no tendency to *initiate*. A method of instruction which tends to contract the life of the soul into a mechanism like that of the body prevents sin only by emasculating the character. This is the way to make good subjects, but not citizens.

Where there was the germ of a soul bearing in itself its own motive principle, and its share in the power of *creating*,—sure mark of its divine origin,—there have been set wheels as to a watch or clock, thus treating each individual soul as if the impulsion ought to come from *without*, and as if the desideratum was not to obtain men and women, but jumping-jacks and puppets, which must wait until the priest has pressed the spring, or pulled the wire, in order to say "papa" and "mamma."

#### THOREAU'S THOUGHTS.

AN EVENING IN CONCORD AMONG THE PEARLS OF HENRY THOREAU.—READING BY MR. H. G. O. BLAKE.—WISDOM FOR THE SOLITARY AND THE SOCIAL.

It was a happy thought to entertain the visitors at Mr. Alcott's summer School of Philosophy and the Concord people with readings from the journal of the town's famous and eccentric genius, Henry D. Thoreau. Last evening Mr. H. G. O. Blake, the editor of Thoreau's published writings, read, in the vestry of the Second Parish Church, to a select audience, among whom were Ralph Waldo Emerson and some of the philosopher-lecturers, many extracts from Thoreau's journal which were copied by him (Mr. Blake) when, many years ago, he first took a lively interest in the thoughts and keen observations of Thoreau. Most of his selections have never been in print; but it is possible that a few of the passages below may be familiar to the reader. Before the reading began, Mr. Alcott drew from his memory some striking characterizations of his friend of former times. No such man as Thoreau, he said, ever lived before. He knows of no one who lived in such intimate relations with Nature. He seemed to divine the very soul of things, and creatures chose him for their spokesman. He had so remarkable powers of observation,—eyes within eyes. He had more senses than most people; he could see not only the mysterious things of Nature, but in heaven as well. For him, Concord was the globe, and he came back from an excursion to its limits to laugh at the outside world. When he came visiting he always brought something to say, said it well, and knew when to go. If he opened his lips, nobody wished to say anything. He did not care to meet people with whom he had no sympathy, and thought mankind generally, though very good people, on the whole, bores. But he loved Nature,—the birds, the animals, the fish and flowers.

Mr. Blake read slowly, and with a suitable pause

\* J. F. Smith. *Theological Review*, January, 1879, p. 47.

† Not only are acts imputed to them they never meditated, but, like the Fenians whose policy was terror, the Fenians among them claim to be the authors of untraced crimes, by which they increase their influence without increasing their danger. In Russia where even succession to the crown is adjusted by murder, and in Germany where liberty is regulated by troops, any movement of the people may be expected to be imitative.



between the passages, many extracts from Thoreau's journal. Some of the prettiest are given below:—

When we cease to sympathize with, and to be personally related to, men, and begin to be universally related, then we are capable of inspiring others with the sentiment of love for us.

What is peculiar in the life of a man consists not in his obedience, but his opposition, to his instincts; in one direction or another, he strives to live a supernatural life.

Do you know on what bushes a little peace, faith, and contentment grow? Go a-berrying early and late after them.

When on the higher levels of life, we can remember the lower levels; but when on the lower, we cannot remember the higher.

Woe to him who wants a companion, for he is unfit to be the companion even of himself.

You must walk like a camel, which is said to be the only beast which ruminates when it walks.

What does education often do? It makes a straight-cut ditch of a free meandering brook.

I love my friends very much; but I find that it is of no use to go to see them. I hate them commonly when I am near them; they belittle themselves and deny me continually.

I find it to be the height of wisdom not to endeavor to oversee myself and live a life of prudence and common sense, but to see over and above myself and entertain sublime conjectures,—to make myself the thoroughfare of thrilling thoughts.

I have certain friends whom I visit occasionally, but I commonly part from them early, with a certain bitter-sweet sentiment. That which we love is so mixed and entangled with that we hate in one another that we are more grieved and disappointed—aye, and estranged from one another—by meeting than by absence. Some men may be my acquaintances merely; but one whom I have been accustomed to regard, to idealize, to have dreams about as a friend, and mix up intimately with myself, can never degenerate into an acquaintance. I must know him on the higher ground, or not know him at all.

Let ours be like the meeting of two planets, not hastening to confound their jarring spheres, but drawn together by the influence of a subtle attraction, soon to roll diverse in their respective orbits from this their perigee, or point of nearest approach.

Tongues were provided  
But to vex the ear with superficial thoughts.  
When deeper thoughts upwell, the jarring discord  
Of harsh speech is hushed, and senses seem  
As little as may be to share the ecstasy.

Cheap persons will stand upon ceremony, because there is no other ground; but to the great of the earth we need no introduction, nor do they need any to us.

That virtue we appreciate is as much ours as another's. We see so much only as we possess.

There is no remedy for love but to love more.

Make the most of your regrets; never smother your sorrow, but tend and cherish it till it come to have a separate and integral interest. To regret deeply is to live a fast. By so doing you will be astonished to find yourself restored once more to all your emoluments.

There is nowhere any apology for despondency. Always there is life while life lasts, which, rightly lived, implies a divine satisfaction.

Whatever your sex or position, life is a battle, in which you are to show your pluck, and woe be to the coward. Whether passed on a bed of sickness or in the tented field, it is ever the same fair flag, and admits of no distinction. Despair and postponement are cowardice and defeat. Men were born to succeed, not to fail.

Man cannot afford to be a naturalist, to look at Nature directly, but only with the side of his eye. He must look through and beyond her. To look at her is as fatal as to look at the head of Medusa. It turns the man of science to stone. I feel that I am dissipated by so many observations. I should be the magnet in all this dust and filings. I knock the back of my hand against a rock, and as I smooth back the skin I find myself prepared to study lichens there. I look upon man but as a fungus. I have almost a slight headache in the midst of all this observing. How to observe is how to behave. Oh, for a little *Leithe!*

We cannot well afford not to see the geese go over a single spring, and so commence our year regularly.

Nothing is more saddening than an ineffectual and proud intercourse with those of whom we expect sympathy and encouragement. I repeatedly find myself drawn toward certain persons but to be disappointed. No concessions which are not radical are the least satisfaction. By myself I can live and thrive; but in the society of incompatible friends I starve. To cultivate their society is to cherish a sore which can only be healed by abandoning them.

No fields are so barren to me as the men from whom I expect everything but get nothing. In their neighborhood I experience a painful yearning for society which cannot be satisfied, for the hate is greater than the love.

The blue sky is a distant reflection of the azure serenity that looks out from under a human brow.

Here is the barber sailing up the still, dark, cloud-reflecting river, in the long boat which he built so elaborately himself, with two large sails set. He is quite alone, thus far from town, and so quiet and so sensibly employed—bound to Fair Haven Bay, instead of meeting comrades in a shop on the Mill Dam, or sleeping away his Sabbath in a chamber—that I think of him as having experienced religion. I know so much good of him, at least,—that one dark, still Sunday he sailed alone from the village to Fair Haven Bay. What chance was there to serve the devil by

that excursion? If he had had a companion I should have had some doubts; but being alone, it seemed communion-day with him.

When I see, as now, climbing Fair Haven, the hills covered with huckleberry and blueberry bushes, bent to the ground with fruit, so innocent and palatable a fruit, I think of them as fruits fit to grow on Olympus, the ambrosia of the gods, and am reminded of "vaccinium vitis idææ." It does not occur to me at first that where such a thought is suggested is Mount Olympus, and that I who taste these berries am a god. Why, in his only royal moments, should man abdicate his throne?

Some very choice quotations from Mr. Thoreau's journal were descriptions of Nature, and his original and striking reflections upon what he saw. The language is always full of grace and charm, and breathes the intense love for Nature which filled his very soul. To enjoy the full beauty of the passages, they should be read at length, which is such as to preclude publishing in a daily newspaper. Should these fragments ever be issued in a volume, they will delight many readers.—*Boston Advertiser*, Aug. 6.

#### A GERMAN CONTROVERSY.

In Germany during the past few years, the teaching of evolution has been the subject of much discussion. Scientists, theologians, journalists, and laymen have engaged in the controversy. Some have displayed calmness; others have been violent. Each side of the question has been sustained by men eminent in every respect. But among those whose voices have been heard, none have spoken more clearly and decidedly than Ernst Haeckel and Rudolph Virchow. The former affirms most emphatically that evolution should be taught; and the latter, equally emphatically, that it should not. Both are eminent scientists and entitled to a respectful hearing.

On the 25th of September last, at the fiftieth meeting of German naturalists and physicians at Munich, Virchow delivered an address on "The Freedom of Science in the Modern State." In that address he made this demand: "In all schools, from the poor schools to the university, nothing shall be taught that is not absolutely certain. None but objective and absolutely ascertained knowledge is to be imparted by the teacher to the learner; nothing subjective, no knowledge open to correction; only facts, no hypotheses." Coming to the point at issue, he makes this statement: "We cannot teach the doctrine that man is descended from apes or from any other animal, for we cannot regard it as a real acquisition of science." With all his learning and eloquence, Virchow maintains these two propositions.

From both Haeckel dissents. In regard to Virchow's statement, that we should not forget that there is a boundary line between the speculative departments of natural science and those that are actually conquered and firmly established, he says that there is, in his opinion, no such boundary. An objective science which consists merely of facts without any subjective theories is inconceivable. Taking a rapid survey of the whole domain of human science, he tests the chief departments of it to see how far they contain, on the one hand, objective knowledge and facts, and, on the other, subjective knowledge and hypotheses. Beginning with Kant's assertion that in every science only so much true—that is, objective—knowledge is to be found as it contains mathematics, Haeckel says that unquestionably mathematics stands at the head of all the sciences in point of certainty. But how as to those deepest and simplest fundamental axioms which constitute the firm basis on which the proud edifice of mathematical teaching rests? Are they certain and proved? No. Being axioms, they are incapable of proof. But, granting that mathematics practically constitutes an absolutely certain and objective science, how is it with the rest of the sciences? Those sciences called "exact sciences," it is true, are capable of mathematical proof. They, however, form but a small part of all the sciences. Newton's theory of gravitation is regarded as the most important and certain theory of physics; and yet gravitation itself is a hypothesis. Electricity and magnetism rest upon the hypothesis of imponderable matter. The undulating theory of light postulates an ethereal medium, whose existence no one is in a position to prove objectively in any way. In chemistry, the atomic theory is taught, but that theory is unproved, and is as unprovable as any theory can be. No one ever saw an atom; yet we talk about atoms as though they were tangible realities. In geology, we meet, in regard to certainty, the same obstacles. The evolution of the globe rests on an unproved hypothesis. How can we be sure that fossils are the remains of extinct organisms? Experiment, "the highest means of proof," has not and cannot produce a fossil. Scarcely anything, if anything, in geology is capable of mathematical proof. The same may be said of history, philology, political science, and jurisprudence. Therefore, when we omit the problems, the theories, the hypotheses by which we seek to explain masses of facts, we have but little left, and that little of no value whatever.

Having thus disposed of the first of Virchow's propositions, Haeckel proceeds to cope with the other. A firm believer in the doctrine of evolution, there is to him no other alternative than to hold that the origin of species, including, of course, the genesis of man, can be explained upon no other hypothesis. His first great principle is that all natural phenomena, without exception, from the motions of the heavenly bodies to the consciousness of man, obey one and the same law of causation; that all may be ultimately referred to the mechanics of atoms. He next asserts that the doctrine of derivation or theory of descent, as a comprehensive theory

of the natural origin of all organisms, assumes that all compound organisms are derived from simple ones, all many-celled animals and plants from single-celled ones, and these last from quite simple primary organisms—from monads. Finally, he holds that the doctrine of elimination, or the selection theory, assumes that almost all organic species have originated by a process of selection, that the transformation of organic forms has taken place through the reciprocal action of the laws of inheritance and of adaptation. These principles, in Haeckel's opinion, are based upon indisputable facts, and their truth cannot be denied.

Being true, the existence of man can be explained only by assuming that he was developed from the lower forms of life, and the statement that "man is descended from the ape" means nothing more and nothing less than that the human species as a whole was long since developed from the order of apes,—indeed, actually from one long since extinct form of ape; that the immediate progenitors of man in the long series of his vertebrate ancestry were apes or ape-like animals. Virchow denying this, Haeckel asks him to explain how man did appear. If the evolution of man is not true, what is true? If there are no facts to prove that this is true, where are the facts to prove any other conceivable hypothesis? Haeckel quotes the statement of Huxley that "in every single visible character man differs less from the higher apes than these do from the lower members of the same order." He does not believe that Virchow knows what he is talking about when he dissents from the truths established by Darwin. It is possible he thinks that Virchow has run over the works of that great naturalist, but never studied them. To his mind, evolution is a fact, and the genesis of man, being shown by such a mass of evidence, he thinks that both have been reclaimed from the domain of speculation and should be freely taught. It being true, there can only follow therefrom the very best of results.—*Rochester Democrat*.

#### A NEW GOSPEL.

##### A HIGHLY IMPORTANT DISCOVERY.

It appears that we are to have a fifth gospel. "The Gospel according to the Hebrews," which, by some traditions in the early Church, was more ancient than Matthew, has been recovered, translated, annotated, and analyzed by Edward Byron Nicholson, M.A., late scholar of Trinity College, Oxford. It is to be published by subscription, and by a list of one hundred and sixty-three subscribers (at 8s. 6d.) before me I see that many eminent prelates and theologians are anxious to secure the work. When one hundred and thirty-seven more have been obtained it will be published by Kegan, Paul & Co., a firm whose senior partner was not long ago one of the most eloquent clergymen in the English Church, but became a heretic and retired. But his publications are not heretical,—certainly not this new-old gospel. It exists in thirty-three fragments. It was current among the Nazarene and Ebionite descendants of the early Jewish-Christian Church, and was written in Aramaic, the language of Palestine in the time of Jesus. Papias, who wrote about the middle of the second century, narrated a story found in the "Gospel according to the Hebrews." Toward the close of the same century, Hegesippus quoted it; somewhat later, Irenæus refers to it, apparently as Matthew's Gospel. Clement of Alexandria, Origen, Eusebius, Epiphanius, and Theodoret cite it as authentic "Scripture"; and Jerome not only quotes it thirteen times, but tells us that he had it translated into both Greek and Latin. No eminent ancient writer disparages it. In later times it has been referred to with respect. It was left out of the canon because it was supposed to be only an Aramaic edition of Matthew. Beda, in the eighth century, says, "It is not to be reckoned among apocryphal, but among ecclesiastical, histories." The modern German critics have shown that it is a work of great importance. Dr. Davidson speaks of it as a "recension of Matthew"; but the Higenfield and the author of *Supernatural Religion* have proved that it is an original memoir, and have given the critical world some reason to suspect that it is older than either of the four Gospels. The matter is, therefore, one of living interest among theologians and scholars.

This recovered gospel will present some remarkable phenomena. It is entirely different from the apocryphal gospels, having none of their Mariolatry or of the peurile and fanciful miracles. It runs parallel to Matthew to a certain extent, but presents peculiarities which can hardly fail to excite much discussion. The appearance of Jesus to James (his brother), alluded to by Paul in I. Cor. xv. (the only miracle he mentions), but lost out of the Gospels in the century which followed him, is here narrated in detail: "And when the Lord had given his linen cloth to the servant of the priest, he went to James and appeared to him. For James had sworn that he would not eat bread from the hour wherein he had drunk the cup of the Lord until he saw Him rising again from the dead (hiatus). . . . Bring a table, and bring (hiatus). . . . He took up the bread and blest and broke, and afterward gave to James the Just, and said to him, My brother, eat, for the Son of Man is risen from them that sleep." It appears that when this was written the efforts to make out that Mary had no other children, but was a virgin, had not been yet made. This recovered gospel also says that Jesus asked all his disciples to handle him and see that he was not an "incorporeal demon" (*dæmion*), and not Thomas alone. In the fourth Gospel, the moral of this incident seems pointed against a growing scepticism which would not believe unless it saw; but here it seems directed against that denial by Barnabas and Simon Magus of Christ's genuine flesh-and-blood humanity which Paul withstood. One of



these fragments gives a very peculiar and significant account of the baptism of Jesus. His mother and brethren having proposed that he and they should go together and be baptized by John, Jesus answered: "Wherein have I sinned, that I should go and be baptized by him; except, perchance, this very thing that I have said is ignorance?" After baptism, as he went out of the water, the heavens opened and he saw the Holy Spirit of God in the form of a dove descend and enter him. And a voice was heard from heaven, saying, "Thou art my beloved Son; in thee I am well pleased"; and again, "This day have I begotten thee," and immediately a great light shone in that place. Then the spirit, or dove, also spake, saying, "My son, in all the prophets did I await thee, that thou mightest come, and I might rest in thee. For thou art my rest, thou art my first-born son that reignest forever." The first people likely to find comfort will be the Anabaptists and the Anglican believers in baptismal regeneration, for it conveys the idea of the new creature, the "second man," begotten and created in the act of baptism. But behind these are likely to come the rationalists, with a theory that in this account are all the germs of the story of Mary's having conceived Jesus by the descending dove. In this account alone, the dove is plainly said to have entered into Jesus. Clement of Alexandria (second century), in his *Stromateis*, says that some people in his time were maintaining that Mary was a virgin and conceived Jesus in a non-natural way, which opinion he condemns, showing that the legend now found in the beginning of Matthew and Luke had not then been fully developed. Could it have been developed from the above narration? Could Christ's doubt about his own sinlessness have afterward appeared as Joseph's doubt about his wife's innocence?—the descending dove which begot the divine nature in him at baptism ("this day have I begotten thee") been carried back to Mary?—the "great light" which shone over his baptism been the same as "the glory of the Lord" which shone around about the watching shepherds, and was then shaped in a star? Here be the elements of a fresh controversy concerning the legend of Mary and the infancy which even some relatively orthodox theologians have turned into poetry, and which the comparative mythologists are not unlikely now to regard as a materialized development of the baptismal birth of Christ. I do not wish to express any opinion just now upon these novelties myself, and, indeed, must await with others the appearance of the new gospel before forming an opinion. But I have felt that it would be interesting to the general reader to receive what information I have been able to gather concerning a coming publication which has enlisted the attention of many eminent and serious scholars of all denominations.

I may add that Mr. Nicholson means to include among his notes twenty-three traditional sayings of Jesus, which there is some reason to suppose may be referred to the "Gospel to the Hebrews." It appears to be a work awaiting him or some other bibliographer, to collect also such utterances from other non-canonical fragments and memoirs. For example, the "Gospel of Nicodemus," which the learned Tischendorf ascribes to the second century, has in it this very suggestive addition to the narrative of John xviii.: "Pilate says to Him: What is truth? Jesus says: Truth is from heaven. Pilate says: Is not there truth upon earth? Jesus says to Pilate: See how one who speaks truth is judged by those who have power upon earth."—*M. D. Conway*.

#### A MILLION OF PEOPLE WHO HAVE NO CHURCH AND WANT NONE.

The working-classes of East London do not go to church or care about religion in any way. But no one explains, or even mentions, the most striking fact of all,—that no movement or cry or prayer comes from the other side; that these vast masses of English folk, male and female, no more ask for clergymen, or churches, or religious teaching of any kind, than fishes ask for fishermen. We should all hear it fast enough if they did; indeed, it is difficult to imagine, if all these myriads wanted the tuition they are so eagerly asked to want, what the volume of the consequent roar would be. Suppose they only resented the absence of religious teaching as they would the absence of work, or called for clergymen as they would call, if they were inadequately supplied, for publicans. The sound would never cease from the ears of West London until the demand was granted, and the government would be distracted by its own eagerness to comply with the request. The multitudes, however, remain quiescent. No crowds march through Pall Mall demanding ministers of religion, and carrying banners with the inscription, "Pity the Churchless"; no meetings are held in Victoria Park to denounce the "villainous monopolists of the means of grace"; nor are public meetings held to see if the want cannot be supplied by an infinite collection of pence. You never even meet men calling in the street, "We've got no clergy to teach us!"

Here are more than a million of people upon whom circumstances have laid what used to be called in Catholic countries an interdict, silencing all bells, withdrawing all priests, shutting all sacred buildings, and not one in a hundred cares, nor is one in ten so much as fully aware of the difference between the region he lives in and the rest of the world. It is this which strikes us, so wonderful and so little noticed. How does it happen that here in London, in the richest and most civilized of capitals, peopled by a race as good and certainly as respectable as any other, the want which sociologists say is the most instinctive of humanity is so little felt, or—for we must not forget that conceivable reply—appears to be so little felt. Here are a million of people, fairly fed, fairly intelligent, fairly orderly, who seem to care as

little about the great problem of the "whence and whither" as the animals do, or the fishes,—to have no feeling at all about it, no desire for any special form of worship or mode of expressing religious feeling, no fear that if they neglect it utterly anything will happen to them. No other people except the Chinese seem to be in that frame of mind. If East London were addicted to odd heresies or to strange forms of worship, or were sceptical or superstitious, or given to indoor religion or to the worship of goodness, which prevails in some parts of Germany, it would be intelligible; but the continual apathy of millions on the subject, lasting for generations, and never disturbed except by efforts from without, is surely very strange. There are sceptics in East London, and fierce sceptics, but the body of the people are not sceptics,—have none of the sort of irritable dislike of religion and the clerical order shown in Paris and Berlin. A very small proportion would declare themselves infidels, perhaps as small as the proportion among the private soldiers, among whom such an announcement is the rarest of events. They have to declare their faith on joining; and in the great garrison of Malta a chaplain who cared about the matter found that in four years only one man was asked to be recorded as an infidel. The officer presiding, greatly surprised, asked the man twice, and twice receiving the same reply, entered him as a member of the Church of England. "What else could I do?" he asked, in answer to subsequent remonstrance; "there is no congregation of them."

Five-sixths of all the people in the East End, if forced to listen to ordinary religious or moral teaching, raise no objection, feel no objection, and go away neither assenting nor dissenting, nor moved,—entirely without irritation, but wanting no more of it, and not disposed to give even pence for its purchase. They do not care. Nor do we hear of much superstition. There is often a good deal of downright superstition among the "pagans" of country places, a great deal of fear of the unknown, a great reliance on old practices in defence against evil powers; but in East London superstition seems as dead almost as religion. You would no more see a horse-shoe on a door than an oratory in a house.—*London Spectator*.

#### THE TROUBLE WITH MORMONISM.

We may assume that the power of Congress to prohibit polygamy in Utah is absolute; but the Mormon apostles would be little disconcerted by a law they could easily evade. If the feeling in the community is sufficiently strong to maintain spiritual unions without demanding for their sanction any appeal to the forms or force of municipal law, the unions could be maintained without becoming obnoxious to a law against polygamy, since none of them would claim the character of a Gentile marriage. The true difficulty, however, is that the bulk of the Mormons are monogamists, and a Mormon convert does not by the act of adhesion to the community enter into any undertaking to become a husband of many wives on the one hand, or one of many wives of a particular husband on the other. It is thus impossible to say that a Mormon offends against any law by becoming a Mormon, unless we are prepared to make the holding of speculative opinions a criminal offence. If the United States government had determined to prohibit the landing of any Mormon proselytes in New York, or their passage across the Canadian frontier at Detroit, it would be necessary to declare the profession of Mormonism to be an offence in itself, and to institute a kind of inquisition of the religious opinions of immigrants. It is scarcely conceivable that legislation should go this length, and yet it must proceed to this extremity if it is to be sufficient for the purpose in view. And, whatever may be done by the United States Congress, it is quite inconceivable that our Parliament should take any action to confer on the executive government a power of interfering with Mormon emigrants. These deluded people have offended against no law of ours, and no law could be suggested as likely to pass that could extend to them. As Mormonism is presented to the converts it has attracted in the midland counties and in Welsh valleys,—and it probably has the same appearance in Scandinavia and northern Germany,—it offers the promise of a simple, well-ordered community, where labor is, indeed, the lot of all, but where labor is lightened so that it is never sordid and never penurious, and some kind of image is reproduced of patriarchal sufficiency and contentment. Polygamy is kept in the background or perhaps wholly ignored, and the rewards of a land flowing with milk and honey, a land of bees and sheep, are insisted upon. Where poverty is unknown and drunkenness is unknown, and want drives neither man to crime nor woman to vice, a promised land is evidently revealed to the poor. The West has been the Eldorado of mankind ever since it was discovered, and these poor peasants of northern Europe can scarcely be harshly blamed if they are drawn by the pictures of an earthly paradise opened to them in Utah. But how can legislation deal with facts like these, or, rather, how can the legislatures of the nineteenth century undertake to overrule them? Three hundred years ago it might have been easy to suppress Mormonism, and our forefathers would certainly not have hesitated to try to do it; but the task is one from which the men of to-day must shrink almost instinctively.—*London Times*.

VERY SAD.—"Ah," says one gentleman to another at the club, "so you've had the misfortune to lose your poor nephew?" "Yes, poor fellow. He would gamble in spite of all the doctors told him about avoiding excitement when he was subject to heart disease, and the other night while he was playing *un petit jeu de t're* (a little game of draw) and there was about ninety

thousand francs on the table he suddenly dropped his cards and fell over on the table, dead." "Poor fellow! How sad!" "Aye, you may well say 'How sad!' He had four kings and an ace in his hand."—*Paris Charivari*.

### Poetry.

[For THE INDEX.]

#### AL HASSAN'S WISH.

BY C. APLIN.

"All men are bad at heart," Al Hassan said,  
One luckless day, when sore at having found  
His neighbor, whom he fully meant to cheat,  
Had shown the greater skill by cheating him;  
"How happy were the man who could behold  
In every human face the secret thoughts  
And purposes that move him; who could see  
Men as they are, with all their selfish aims  
And crafty ways; nor ever be misled  
By innocent looks and smooth, deceitful words.  
If heaven would grant me but a single wish,  
It would be this." Even as he breathed the thought,  
An angel stood beside him. In his hand  
He held a glass. "Thou hast thy wish, Al Hassan!  
Take this pure crystal: when thou dost desire  
To see revealed a naked human heart,  
Turn but this magic surface to thine eye,  
And look within. When a full year is spent,  
To look perchance upon thy happiness  
I will return." As Hassan took the gift  
The angel vanished. Day by day he tried  
His secret power; and never did he fail  
To find new witness to his old belief.  
Where'er he looked, the same cold, crafty face  
The glass disclosed; a face whose every line  
Betrayed the lurking, sneering fiend beneath.  
No more of faith in human goodness now  
Al Hassan held; with every hour increased  
His anger, hatred, loathing, and contempt  
For all mankind; and all men gave him back  
Loathing for loathing, hate for hate, until  
He had not left a friend. The world, he thought,  
Grew daily worse, and on the sin-cursed earth  
Was no such thing as justice, truth, or love.  
More and more devilish looked the face he saw  
Within the glass; till on the very day  
The year was done, his miserable life  
Rose vividly before him, and he saw  
A joyless past, a future of despair.  
Then with a bitter cry he cast himself  
Upon the ground. "O merciful Heaven!" he cried,  
"Grant me this boon: take back thy fatal gift,  
And let me feel once more the olden faith  
I had, although I knew it not, in man."  
Again beside him stood the messenger.  
"Thou dost!" he said; "I take the glass. Behold!  
'Tis but a faithful mirror, and the face,  
The devil's face, thou sawest was thine own!  
In me thou knowest what was once a man;  
If men had been the demons that thou thoughtest,  
I had not been an angel. Go! and learn  
That evermore it is the eternal law  
Like years to like; and Goodness, to discern  
A trace of its own image, searches deep  
The heart of sin, while Evil evil sees  
In the clear crystal of an angel's breast.  
Thou didst seek evil but to find it hell:  
Seek thou now heaven! Farewell! and God be with thee!"  
Soundless his flight, and Hassan stood alone.  
Another twelvemonth from the eyes of men  
Al Hassan hid, and strove within himself  
To nurse the germ of good, ere he could hope  
To find its reflex in another's heart;  
But God was with him, and the leprous soul,  
Touched by the pure, redeeming hand of love,  
Cast slowly off the scales of greed and hate.  
Then all the blessed faith in humankind  
That goodness trusts and sin can never find  
Came back into his heart; and as again  
He mingled in the busy stir of life,  
Friendship, and love, and gentle human ties  
Sweetened his toil, and strong hoped more and more  
His trust in all the noble hopes and aims  
That make earth beautiful and life a joy;  
And to his dying day Al Hassan held  
That love of goodness is the love of God.

PROVIDENCE, R.I.

#### BOOKS RECEIVED.

THE LIFE OF HIS ROYAL HIGHNESS, THE PRINCE CONSORT.  
By Theodore Martin. With portraits. Volume IV. D.  
Appleton & Co.  
CLASSICAL WRITERS. Edited by John Richard Greene.  
Milton. By Stopford A. Brooke. D. Appleton & Co.  
THE APOSTOLIC FATHERS AND THE APOLOGISTS OF THE  
SECOND CENTURY. By Rev. Geo. A. Jackson. Early  
Christian Literature Primers. Edited by Professor Geo.  
P. Fisher, D.D. D. Appleton & Co.  
A MAN'S A MAN FOR A THAT. Knickerbocker Novels.  
G. P. Putnam's Sons.  
A TRUE REPUBLIC. By Albert Stickney. Harper & Brothers.  
MY QUEEN. New Handy Volume Series. D. Appleton  
& Co.  
YOUNG MAUGARS. Collection of Foreign Authors. No.  
XVII. From the French of Andre Theuriet. D. Appleton  
& Co.  
PEG WOFFINGTON. By Chas. Reade. Handy Volume Series.  
D. Appleton & Co.  
NORTH AMERICAN REVIEW for September. D. Appleton  
& Co.  
POPULAR SCIENCE MONTHLY for September. D. Appleton  
& Co.  
CATHOLIC WORLD for September. Catholic Publication Society.



# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHERRY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CARY STANTON, J. L. STODDARD, ELIOT WRIGHT, C. D. B. MILLS, W. D. LE BUREN, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.  
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.  
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 3, 1879.

## ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION.

The Report of the Proceedings of the late Annual Meeting of the Free Religious Association, printed in pamphlet form, is now ready. It contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, thirty cents; packages of five or more, twenty cents each. To be obtained at the office of the Free Religious Association, 231 Washington Street, Boston; also at A. Williams & Co.'s bookstore. WM. J. POTTER, Sec'y.

### INTROSPECTION.

Mr. Neville, a well-known contributor to THE INDEX, has offered a needed word in another column. It is one nevertheless, we think, that will bear some revision and qualification. It is not strange that liberalism should have its extremists and inconsistencies, since they are found everywhere. The great danger is that, in our recoil from them, we may fall into as marked a tendency in the opposite direction. It is very difficult to maintain a thoroughly equitable mental posture. We are almost all likely to tip a little to the one side or the other. This is especially manifest in respect to systems of life and thought which we have outgrown or are outgrowing. The test to which the mind is put, under such circumstances, to preserve the true balance of judgment and action is most trying, since all such systems are complicated with truth and error, good and evil.

It is impossible to say of even the most imperfect that it is wholly false or worthless. Even though its fundamental principles may be erroneous, it is likely to embrace much which is directly opposite. The "better instincts and higher reason—for there is always that which answers to these terms—in relation to the more prevailing ideas and usages is sure to override them in some degree, and correspondingly shape and tone their character. It is thus that mankind has often largely outgrown, in the sense we have indicated, morally and intellectually, a religion before it has actually discarded the doctrines which constitute its groundwork. This is strikingly illustrated in the aspect of the Church to-day. There are thousands who are at variance, in the predominant action of their minds and the tendencies of their lives, with the creeds to which they adhere. The general influence of the drift of society and intelligence carries them forward to points far in advance of these conceptions, before they are aware. The simple fact is, all cannot move with equal step in the march of progress, nor can they move in the same way.

There is a great difference in the nature and action of people's minds. Some are much more logical than others; some are mainly constrained or impelled through their feelings and sympathies. They hold to old associations even when their reason has broken with them; and the reverse. There is still another class who are but little awayed by sentiment, who assume to be intensely rational, but whose rationalism is of a very narrow and meagre description. They have but little power of discrimination, and hence, in their judgment of Christianity or any system, can see only that which is most objectionable and unreasonable. This they point to as the criterion of the whole. And there is yet another class who are broad and strong alike in respect to both reason and sentiment.

Now all these elements should be taken into consideration, in passing our judgment upon any system or its adherents. They should be considered in reference to Christianity, not only in respect to its average adherents, the people, but those denominated the priests as well; since they, too, share in the common characteristics of human nature. Especially should these facts be borne in mind in our contemplation of those transitional periods when an older faith is fading out and a new and more rational one is arising, and the various types of minds which we have indicated are forced into increased activity and conflict.

It is to be remembered that however erroneous any system may be which has long existed, however pernicious its effects, we cannot expect mankind to abandon it all at once. The process of progress in the realm of ideas, as well as in all others, is a gradual evolution. The declaration that the kingdom of

heaven comes not by observation, in a more literal sense than those words conveyed when spoken, contains a hint of the process of all great changes in the social, moral, and intellectual life of the world. Indeed, it could not be otherwise, as we have seen, as the human mind is constituted. It would not be well if it could, unless the nature of mankind underwent also a change in the transition. An unduly considered, untimely, and precipitate transition is always attended with reaction and correspondent calamity.

Mr. Neville refers to a class of liberals that we have recognized in the preceding analysis. They are those who are incapable of perceiving in Christianity, in its history and teachings, anything save that which is false and irrational. And if it were to be judged wholly by its dogmas and the effects which may be deduced from them, such as those we took occasion to instance in the last number of THE INDEX, there would be little to abate in such a view of it. But it must be remembered even when we have preferred our blackest charges against the Church,—and they are black enough,—that there has always been in its worst estate some good associated with it; that its teachings have often been better than its practice, and its practice, to some extent at least, than its teaching. Nay, that nothing can permanently endure in this world which does not contain within it elements of good as well as evil, of truth as well as falsehood.

The freethinking class to which we have just alluded constitutes what may be pronounced the Voltairean type. But the circumstances which called forth the stinging invective and bitter denunciations of Voltaire and his school were very different from what they are at present. The prevailing morality and intelligence, or perhaps we might better say civilization, was much lower than now, as in the order of human progress it was but natural they should be; and the Church shared, as a consequence, in the general condition. Strong as the case may be against the Church to-day, it can hardly be spoken of in justice now as it could be then. It has changed with the progress of enlightenment. It has been lifted up with the upheaval of society. Christianity in its essential nature of creed and dogma has subsided, and rationalism has come in to take its place. But the Church is not sufficiently logical to perceive this, even if it would; and that portion of it which is aware of the substitution lacks the heroism and sincerity to acknowledge the fact as it exists. Self interest, party spirit, or fear of consequences leads such persons to avert their eyes from the real condition of things.

The view that religion was the invention of priests for the purpose of exercising authority over the vulgar and credulous, though the common one of the time of Voltaire, is pretty well abandoned by well-informed and intelligent rationalists of our time. It is being perceived that religion, like institutions, government, social forms and customs, art and literature, which are a growth, changes with the changing life of mankind, and is at any period as perfect as the condition of human life in which it exists and of which it is a part permits it to be. However benighted, superstitious, oppressive, cruel, religion may have been at any time, we may be assured that with all its enormities it was still sincerely believed by the majority even of its teachers. Fraud and deception no doubt have very largely blended with religion in every age; yet they have not been practised as such, but justified, as war and persecution and other evils have been, as indispensable to the promotion of the interests of religion and the glory of God, before which no suffering or temporary evil was worthy of the smallest consideration.

Buckle, in his *History of Civilization*, declares that those who inflicted the pains of the Inquisition were among the sincerest men of their time. We should agree with Mr. Neville in his view of the early Christians in this respect. Think of them as we may,—as ignorant, rude, fanatic,—there can be little doubt that they were sincere. They were not, at least in any just use of the word, impostors. The indiscriminate mode of thought and speech to which Mr. Neville refers is natural to the early stage of the rationalistic movement, and is likely for a time to be the prevailing type of its dissent.

It requires time for such a movement to develop into breadth, insight, philosophy. And those who represent such an aspiration, and strive toward its higher realization, are likely to be charged among their fellows with faintheartedness or going over to the enemy. But Wisdom, at last, is justified of her children. Let us remember that nothing is more difficult than justice, no pursuit than truth, and that fidelity to them is above all else. Let our ration-



alism be as uncompromising and extreme as reason can render it; but let it also be as catholic and just as the utmost exactions of truth require. In regard to the training of children, we think we should disagree with Mr. Neville, if we correctly apprehend him. Of course, if children are to be trained under the influence of liberal bigots, that would alter the case. But we do not believe this need to follow. Indeed, we believe one of the most effectual means of eradicating such a vice would be to form rationalistic Sunday-schools. We have seen it tried, and have faith in it.

"NATURAL RELIGION: A Book of General Exercises for Sunday-schools."—We hail with hearty satisfaction a little work bearing the above title, by Mr. Frederic A. Hinckley, resident minister of the Free Religious Society of Providence, R.I., which came to our hands, fresh from the printer, a few days since. It is an exceedingly judicious and tasteful compilation of gems of thought and sentiment, in prose and verse, from the great thinkers and teachers of the ages. It opens with a brief introductory note of explanation and hints in respect to its use. This is followed by a "suggestive order of exercises for the conduct of Sunday-schools." Then comes appropriate classifications of passages under the headings of aspirations, readings, conscience, freedom, justice, wisdom, love, duty, and numerous virtues and graces of character. A portion of the book is allotted to the seasons, and another to what are called "memorials," which consist of brief chapters of choice sentences, arranged under the respective titles of Zoroaster, Buddha, Confucius, Jesus, and other great sages of antiquity. To these are added similar arrangements from such modern sources as the Pilgrims, Benjamin Franklin, Emerson, Parker, Sumner, Lucretia Mott, etc., closing with one entitled "The Good Life." There has long been felt in connection with liberal Sunday-schools, where they have been established, the need of what this little venture will go far to supply. In looking over its pages one cannot but be impressed with the richness and beauty of the gleanings presented from what are regarded uninspired sources, and the eminent adaptation of their instructive and quickening suggestiveness for the purpose they are intended to serve. They show that there is sufficient in such unhackneyed utterances and precepts as these, if illustrated in even a limited degree in conduct and character, to make one wise unto salvation, without resort to the schemes and doctrines designed to this end. We welcome this little manual of Mr. Hinckley as a good beginning upon which to build toward even more complete accomplishment than he has as yet attained in this particular, and a happy augury in the line of constructive rationalism.

AN INTERESTING and comprehensive article upon Brazil, in the *Nation* of July 26, shows that the educational institutions of that country have their experiences of insubordination and discord no less than our own. The director of the Polytechnic School of Rio being in Europe last spring, Dr. Galvã, the oldest member of the faculty, according to a provision of its charter for such cases was elevated to the position. The Minister of Instruction then called upon him to put into effect some of the reforms that had recently been promulgated. Among these was the abolition of the oath of fidelity to the Roman Catholic religion hitherto imposed upon students of the institutions of "superior education" as a prerequisite to their diplomas. Dr. Galvã and others of the professors of the Polytechnic School did not sympathize with this advanced step. The Minister of Instruction thereupon appointed a director from another institution. But the faculty of the Polytechnic School did not like this any better, and refused to acknowledge the appointment. The Minister of Instruction was now arraigned in the Senate, and the students, though inclined to the liberal reforms, joined the professors and went in a body to the Senate Chamber, where they lustily cheered the attack. The exciting complication of affairs was at length brought to a close by the dismissal of the minister and the suspension of the whole school for thirty days. Added to all this, it is said that Brazil is in a wretched condition. "The recent travels of Dom Pedro, and its respectable show in the Philadelphia Exhibition, have produced a wrong impression of the country. Its currency is depreciated about thirty per cent., and the deficit of twenty-two millions of dollars is announced for the current fiscal year. Public education is very backward. For the ten millions of inhabitants, there are hardly five thousand schools. Parliamentary government is almost a mockery. Re-

form after reform is decreed, but the mass of the people never understand the changes, which of course are never put to a practical test. The statesmen are impractical when patriotic; but they are seldom patriotic, being more engaged in procuring places for themselves, their brothers, uncles, and nephews, than with the public good. If to all that we add the very low condition, both moral and mental, of the Catholic clergy, mostly made up of ignorant and debased Portuguese and Italian priests, we shall have given a true sketch of the present state of Brazil."

THE FREEVILLE Liberal Lyceum Association, of Freeville, N.Y., dedicated, Sunday Aug. 10, a commodious and attractive hall for its purposes. The hall was built, we understand, by stockholders at \$5 a share, and is nearly paid for. The exercises referred to drew an audience of about five hundred persons. Addresses were delivered by Prof. J. R. Buchanan of New York, Professors Anthony and J. E. Oliver of Cornell University, and others. This spirit of organization is the great need of liberalism at present. We rejoice in all such signs of kindling enthusiasm. But there is one thing of which we would remind our friends, in all modesty, as the result of considerable experience in such efforts,—but at the same time without the least desire to dampen the ardor of our friends in this instance: that it requires, for various reasons, much more wisdom to conduct successfully a liberal society than a church. In the one case, there is a certain surrender of individualities to a general aim. In the liberal organization, it is just the reverse. Nevertheless, we do not believe the plan impracticable as some suppose; for there is evidence sufficient to prove it otherwise. But the liberal societies which have thrived the best have had shrewd, sagacious, practical men at the head of them, and their course has been correspondingly wise from the beginning. Much depends upon the initiation of such movements,—the start-off they get,—and much upon whether they are conducted in accordance with a broad or narrow policy. We do not offer these hints because we have any reason to believe that the Freeville society is in particular need of them from us or any one, but simply for general application.

#### PRACTICAL INDIVIDUALISM vs. SENTIMENTAL SOCIALISM.

One might as well attempt to suspend the law of gravitation as to try to escape from his "environment," since the latter is but the sum of all the possibilities affecting his life. Even were we to admit the socialistic or communistic theory of human organization to be a manifest improvement upon that which the experience of all the ages has forced upon humanity, and which may be designated as the result of natural selection under the law of the survival of the fittest, yet the present or future adoption of socialism or communism would in no wise change the environment of mankind: it would simply show that men had better adapted themselves to that environment!

William Penn, than whom it may be doubted if any wiser or more practical leader has been discovered in recent times, declares in the preface to the form of government he prepared for his pet "Province of Pennsylvania," that "Governments, like clocks, go from the motion that men give them; and as governments are made and moved by men, so by them are they ruined too. Wherefore governments rather depend upon men than men upon governments. Let men be good, and the government cannot be bad; if it be ill, they will cure it. But if men be bad, let the government be never so good, they will endeavor to warp and spoil it to their turn."

As we are taught that "If one takes care of the pennies, the pounds will take care of themselves," so one might say, "Educate individuals to do their whole duty, and society will take care of itself"; and if every father of a family would but exert himself to set a proper example for his children, and thus make good citizens of them, public matters would not require the preparation of subtle systems of political philosophy, nor receive the exaggerated attention now bestowed upon them by the bread-winners, whose time might easily be better employed! For it is one of the widely prevalent fallacies peculiar to this nineteenth century, that no matter how poor a producer, how ignorant an individual, how bigoted, prejudiced, blinded, and narrow-minded a man may be, he is yet well enough qualified to assist in regulating "national" affairs on terms of perfect equality with his betters; that is to say, although it is well understood that he cannot possibly be trusted to take

the best care of himself, that he is nevertheless competent to dictate his neighbor's form of life! What else does the theory of universal suffrage imply?

On the other hand (and just here is the supreme folly and weakness of all the artificial schemes advanced by socialists or communists), no howsoever carefully elaborated plan for the coördination of human units can ever succeed if those units do not possess in themselves the integrity, morality, patience, and industrious habits essential to the perpetuation of any possible form of civilized society; but having these qualities, the result is assured beforehand, no matter what may be the form of government selected. Communism could not save Sparta from decay, nor secure to the early Christians that "peace on earth, good-will to men," their founder labored for. Gibbon thinks the world was more profoundly prosperous and peaceful under the autocratic rule of the Antonines than at any period before or since. The end of nihilism in Russia is expressly declared to be the overturning of everything that is. The Church, the State, and the family must all succumb that it may succeed. American "liberty" has resulted in the "coercion" of six out of thirteen of the "sovereign States" originally forming the compact of voluntary "union"! Human nature remains very much the same, whether hedged in by a military despotism or left to run riot in so-called "republican" latitudinarianism. No one expects to uprear a huge and magnificent dome, and fresco its interior, before having, at vast expense of time and labor, prepared a good, substantial substructure, based upon the enduring necessity of a solid foundation. Yet it is precisely this immediate and impossible achievement that sincere socialists are striving for; in other words, the visionary Utopias of Fourier and his school are merely another form of insisting upon "putting the cart before the horse," expecting to pluck figs from thorn-trees, or to make silk purses out of pigs' ears.

The good tree will bear good fruit; and a government can be, at its best, nothing more than an expression of the sort of material from which it is composed! The republic of Plato, no more than the socialistic scheme of Fourier, can exist, so long as men continue what they are and have been. The utmost it is possible to accomplish is to afford to the moral, law-abiding, and industrious members of society an opportunity to combine for the purpose of mutual assistance and protection against the immoral, idle, and law-contemning classes. It is only when the more intelligent and worthy inhabitants of a country become indifferent to the conduct of government, and, absorbed in their own selfish concerns, permit "politics" to become the most ignoble and degraded of all the "professions," that the lower strata of society succeeds in elevating to the surface men like Boss Tweed. The contemptuous neglect manifested so frequently by respectable and wealthy individuals throughout the United States, regarding public affairs, results in leaving these matters in the hands of mere ambitious and unscrupulous adventurers, whose controlling motive, being their own aggrandizement rather than the common weal, continually produces results which succeeding generations have to deplore. All human creations contain the germ of their own dissolution within themselves, nor are "constitutions" and "forms of government" outside of this universal law. Everything that has a beginning must have an end; and the one constant rule is change, either for the better or the worse. Birth, growth, maturity, decay, and dissolution are as true of institutions as of individuals; and these respective phases succeed one another as regularly and inevitably as the night the day. But, just as a wise and prudent man, by the adoption of a certain mode of life, regimen of diet, and course of habits, may hope to lengthen out his days, so may that combination of human beings denominated a nation, by joint and mutual efforts, sacrifices, and loyalty, succeed in developing from vigorous youth into majestic maturity, and prolonging its duration of existence into a healthy old age. To do this, however, requires, first of all, the will and determination; and next, effective organization and devoted patriotism. "A house divided against itself cannot stand." If there be no sincere coöperation within, there can be no hearty resistance offered to foes from without. If the North will not consent to live on terms of perfect equality with the South, but insists upon asserting a superiority not contemplated in the original "Articles of Confederation," and, in lieu of picking the motes out of its own eyes, continually inveighs against the beams that impede the vision of its sla-



ter States, the time will one day come when a new declaration of independence will be framed and a successful "secession" inaugurated! It is so much easier to stand at the street-corner and thank God that we are not as our erring Southern brethren, democrats and sinners, than it is to reform ourselves! Instill into the minds of the youth of America the sophistical socialistic poison that they themselves are not responsible for their fate in life, but the form of government under which they live, and the seeds of desolating anarchy and revolution will bear bitter fruit; but educate the children throughout all the United States to become good men and honorable, patriotic citizens, and there is no danger, whatever may be the form of the institutions of our country. In the womb of time there are doubtless new and beautiful births in store for this world of ours, but not to be brought forth except in due season, and after severe travail. The generations of the mysterious Future can safely be left to decide between, or harmonize if possible, the aristocratic leadership of the intellectual few and the democratic striving of the impulsive multitude; between scientific organization and strictly specialized vocations, or the immense energy developed by intensest competition among all classes. But for the present peace and welfare of living men, it ought to be more generally seen and appreciated, that, so long as three hundred millions of patient and industrious Chinamen are willing to work sixteen hours a day for the lowest market rate of wages, and to adapt their living expenses to their infinitesimal incomes, the efforts of white laborers to increase wages or shorten hours of labor are inevitably doomed to failure; and all the energy expended in this direction is so much dead loss to the capital fund of the working-classes; just as the "humanitarians" of the Northern States ought to realize that every attempt to transplant the negro to Kansas, the West Indies, or Liberia can only tend to his injury, by confirming him in the already nearly fatal delusion that he is exempt, by virtue of past sufferings, from that universal labor which is the price mankind pays for its progress in civilization and refinement.

ALBERT WARREN KELSEY.

#### PERSONAL ITEMS.

REV. W. J. POTTER is on a brief visit to far-down East, reaching as far as, if not farther than, St. John, N.B.

F. A. HINCKLEY, of Providence, and Lucy Stone address a woman-suffrage meeting at South Boston this week.

MR. EDWARD KING, the Paris correspondent of the Boston Journal, has been decorated by the French government.

SIR ROWLAND HILL, the noted English reformer, and author of the penny postal-system, died in London yesterday.

IT IS PROPOSED to appoint Prof. S. B. Brittain "editor-at-large," to argue the case of Spiritualism in the secular press, and answer attacks upon it.

JEAN INGELOW'S new novel, *Miss Sarah De Benger*, now in process of publication in the *Living Age*, will be published in book form toward the end of the year.

PROFESSOR TYNDALL, who has a house near Zermatt, says that this has been the most dreary summer he ever experienced in Switzerland. It has snowed hard at intervals all summer.

A NEW PROPHETESS, with twelve apostles, has arisen in Russia. She preaches austerity of life, the avoidance of wine, meat, and marriage, and nothing but tea for liquid refreshment.

MRS. MARY HOWITT, the authoress, and widow of the late Wm. Howitt, of England, in consideration of her literary services is to receive an annual pension of £100 from the English government.

REV. HENRY WARD BEECHER lately declared in a lecture that he considers billiards "the game of games," under proper restrictions. He has two tables: one at his house in Peekskill, and one at his home in Brooklyn.

DR. OLIVER WENDELL HOLMES was seventy last Friday. The event was celebrated privately at his summer residence, by his family and immediate friends. Its more formal observance may take place later in the season.

B. F. UNDERWOOD contemplates a public oral debate on the Origin and Authority of the Bible, at Little Rock, Ark., with Prof. Leo Baier, of St. John's College of that city. It will occur early in the fall, and will last six evenings.

THOMAS CARLYLE has been seriously ill,—so seriously that his physician was, even at last accounts, visiting him daily, although, as the weather was improving, there were expectations of his recovery. Carlyle is now eighty-four years old.

MR. E. C. STEDMAN, now in London, has been dining at Greenwich, visiting at Holland House, consorting with Mr. Browning, and occupying his leisure moments with literary work. He is much improved in health. He is getting ready a new edition of his works, to be brought out in London this fall.

MR. M. J. G. BLOCH, the well-known Jewish banker of Warsaw, has bought the little town of Leutahny for \$450,000; but we have not heard that he refuses to admit Christians to it any more than Mr. Judah Touro refused to admit Christians to Newport, R.I., when he owned the greater part of that town.

MRS. HENRY M. BURR, the enterprising editor of *Among the Clouds*, published on the summit of Mount Washington, is the son-in-law of Seth Hunt, a leading member of the Free Congregational Society of Florence, a personal friend of Garrison when he was living, and a quiet and steadfast worker in every worthy reform of the last forty years which his pure character and fine sympathies could adorn or serve.

WHEN LONGFELLOW visited Queen Victoria at Windsor Castle, the servants crowded on the stairways and in the lobbies to get a view of him. On the Queen asking them, next day, why this compliment was paid to the poet, she was told that they used to listen to Prince Albert reading "Evangeline" to his children, and, knowing the lines nearly by heart, they longed to see the man who wrote them. The Queen is fond of telling this story.

BISHOP COLENSO, who is now sixty-five years old, is described as a handsome, stately old man. He has a massive head, crowned with abundant silvery locks; a mobile mouth, with strongly-marked lines of incessant study and much care about it; deep-set eyes, pathetic almost in their kindly and earnest expression; a stature far beyond the average; and a presence at once dignified and simple. His home at Pietermaritzburg, Natal, South Africa, is a long, low, cosy house, planted amid the most beautiful scenery.

IMMANUEL HERMANN FICHTE, son of the more celebrated Johann Gottlieb Fichte, has just died at eighty-two years of age. The first of the name was the immediate successor of Kant, and the completer of the critical system. Kant attempted a complete science of knowledge; Fichte completed it. Fichte the younger published many philosophical works, following mainly the theories of his father. He filled professorships at various times at Saarbrück, Düsseldorf, and Bonn, and since 1842 was professor of philosophy at the University of Tübingen. He is claimed as a Spiritualist.

## Communications.

### LIBERAL BIGOTRY.

Do not many liberals have as narrow conceptions of Christianity as the most bigoted Christians have of liberalism? A considerable portion of liberals never tire of representing Christianity as "a system of lies gotten up by designing priests." (All Christian ministers are "priests" in the vocabulary of this advanced school of reformers.) This seems to me to be a very illiberal view of Christianity. However much error and superstition there may be in the Christian system, it was certainly not "gotten up" and "designed" by a few cunning hypocrites "to enslave mankind." The first teachers of Christianity were evidently honest zealots. They believed that they were the ministers of God in the work of regenerating the world; and with all their extravagances of faith, their zeal and moral heroism in proclaiming the gospel of Christ constitute one of the grandest chapters in the history of man. He who sees only fraud and priestcraft in the new Testament is blinded by the most hopeless bigotry that ever benighted the human mind. The New Testament writers may have been the dupes of the grossest superstition, but they were not *willful liars* and *artful priests*. The simple, earnest, self-sacrificing spirit that animates the early Christian literature is not akin to that *priestly cunning* about which some advanced thinkers have so much to say. We ought to do justice to Christianity as it is and as we find it in its history, and not suffer our destructive zeal to blind our eyes to every merit the subject may possess. One's opposition to the claims of Christianity may, if not tempered by sound judgment and a strong sense of fairness, lead him into the most obstinate bigotry. This assumption that the Christian religion had its origin in the scheming brains of a few *villainous priests*, and that it is still propagated in the sole interests of the clergy, is altogether unworthy the intelligence and liberality of this generation.

Those are not the true champions of liberal thought who assail without discrimination the religious faith of the past. That faith, though abounding in grotesque errors both historic and philosophic perhaps, has in it much that is good, much that the world cannot afford to throw away. To blind the young to the beauties and excellencies that have come down to us through the Christian religion, is one of the worst things that those who speak or write in the name of liberalism can do. Persons taught in the susceptible years of youth, before they are capable of making any critical discriminations, that Christianity is a contemptible system of lies framed by selfish hypocritical priests, and that but for the Christian Church the world to-day would have been a utopia of perfection, are apt to grow up into bigots as obdurate and narrow as ever were nurtured in the school of Orthodoxy. I think it fortunate, in this stage of liberalism, that the children of freethinkers cannot be educated entirely outside of Christian influences. Many of them, if so brought up in the "nurture and admonition" of radical liberalism, would, I fear, suffer in mind and heart from that narrow, canting antipathy to *priests* and *churches* which now boasts of being the *advance* of freethought. In daily contact with Christian people, the children of the bitterest church-haters cannot fail to see that persons may believe the Bible and yet have some sense as well as goodness.

I am decidedly opposed to exclusive liberal education for children. I should very much dislike a liberal colony as a home, if I had children to raise. I should much prefer risking the *poison of the priests* and *their dupes* by letting my children go to Christian Sunday-schools and churches occasionally, rather than confine them to a rigid liberal dietary. I should rather have children of mine read all the stories of the Old Testament, and even memorize the Orthodox catechism, than have them believe that the Bible was written by "*designing priests*," or that the account of the conception of Jesus is an "obscene fable." I believe it was Paine who called the story of the "miraculous conception" "obscene." If he still lives, and there is any such thing as progress in the life beyond this, I feel sure that he has changed his definition of obscenity so that he would not now apply the word to the New Testament history of the birth of Christ. To teach a child that there is anything impure in this story, is to poison the innocent young mind with a vicious idea that will not have to search the Bible for obscenity. I am not defending the unreasonable side of this Christian tradition. I do not say that this story, philosophically considered, is not extremely absurd. But I do say that it is not obscene in word or spirit. It is as pure, as free from anything like human sensuality, as the most refined fancy of earth can be. It is not to be compared with the amorous stories in which the gods of Egyptian, Roman, and Grecian mythology figure. If I had a child, I should prefer that it hear an Orthodox sermon every Sunday and visit the children of a Methodist class-leader once a month, rather than have it ashamed to read aloud in company any account of the birth of Christ given in the New Testament. If there is one objection to the Christian creed that is baseless, morbid, and contemptible, and beneath the dignity of every high-minded liberal in this age, it is this stale insinuation that the story of Christ's birth is "obscene."

I have much more to say on the subject of liberal bigotry, but must not speak my whole mind at once, or my own liberalism might be questioned.

H. CLAY NEVILLE.

### HISTORICALISM.

#### III.

The proper mode of investigating history as a whole, then, is to begin with things that are known, and to strive to ascertain those that are not known. Of course, this refers chiefly to history as a whole, or to ancient history. About periods of which there is a good stock of evidence throughout, it cannot make so much difference where we begin. And the method is for investigating, not for narrating; although it might give a curious and instructive interest to a narrative to throw it into the ascending order, and trace effects to causes. This would be a practical philosophy of history.

Having laid down this rule to begin with, it naturally comes next to see what are the materials for investigating history, and what are the rules for using those materials. Instead of quoting details, it will be shortest to say that the following set of rules is based on Rawlinson, Seeley, and Lewis, all already referred to; and it is believed to be more or less of an improvement upon their rules. And it is not offered as a perfect code, but as one that will probably be found a convenient standard as far as it goes, and until a better one is offered.

#### Rules for Investigating History.

1. The general direction for investigating history is from later times toward earlier; from what is known towards what is unknown. Up to some point in this research, we commonly find ourselves possessed of historical narratives of the subject.
2. Narrators must have seen what they report, in order to be of the first order of credibility. Hearsay testimony is no better in the court of history than in a court of justice.—It might perhaps be said, then in any other court of justice. But whatever subsequent channel it passes through, "a narrative," says Sir G. C. Lewis, "in order to be historical, must proceed ultimately from actual witnesses; from persons who had personal cognizance of the facts."
3. An inferior or second grade of historical evidence is that whose narrator, instead of being himself a witness of what he tells, receives the account from such witnesses.
4. Still less valuable is evidence which comes to the narrator in the form of unwritten oral tradition. Such tradition cannot usually be much depended on for more than about a hundred years, nor can it be at all depended upon implicitly. It must always be considered and tested as severely as possible. Only in exceptional cases can it be shown that such tradition has preserved historical facts as long as one hundred and eighty years with any accuracy of detail. Commemorative festivals, observances, or institutions add but little to the weight of the tradition they accompany, as they are often plainly based on fables. The consent of tradition in separate branches of one race, which Mr. Rawlinson thinks weighty, more especially in the case of hostile branches, does not add to authenticity as he says it does, but only proves common origin.
5. Beyond the point to which historical narrators carry us, we must depend upon the method of comparative investigation, using sources which, however, are hardly less useful during the period of histories, as a means of judging, correcting, and supplementing them. The principal subject-matters for this comparison are:—
  - a. The later history itself, from which instructive reasonings can often be carried back to prehistoric probabilities.
  - b. The history of other nations, with their synchronisms.
  - c. Archaeology, including the introduction of writ-



ing, the relation of the national alphabet to those around, inscriptions and monuments of all kinds, engraved gems, sculptures, and other antiquities, buildings, and tombs; in short, all the domestic, mechanical, and fine arts.

- d. Comparative history of languages.
- e. Comparative history of law, including all customs and usages.
- f. Comparative history of religions.
- g. Comparative anthropology.
- h. The physical geography and topography, and the geology of the region of the earth which is concerned.

This is not a very long enumeration, but to adequately apply its stipulations in full to any ancient nation of importance would require more knowledge than any one man has that I know anything of. Fortunately, a good deal less than this will allow of the profitable use of these rules.

The matter might be summed up on a different principle, thus:—

Historical evidence is either conscious or unconscious. The former is the testimony of eye-witnesses, and no other, more or less directly transmitted. The latter arises from a comparison of various sorts of indirect and unintentional records. It accompanies the conscious kind of evidence, and serves as a standard for it, and then goes on beyond it into un-narrated antiquity.

Good samples of the application of most of these rules to the history of Rome are the two books quoted of Lewis and Seelye. F. B. P.

#### PERSECUTION OF THE JEWS.

The following account, clipped from the New York Times, of the conviction of a Jew for selling goods on Sunday, proves that the despicable spirit of persecution still lingers in Christian communities:—

"Justice C. W. Cochrane, before whom Adolph D. Pollack, the White Plains Jew, was prosecuted for having sold on Sunday contrary to law, rendered his decision yesterday morning. He found Pollack guilty, but, it being his first offence, sentence was suspended, and he was warned not to open his store again on Sunday."

The act under which Mr. Pollack's conviction was secured dates back nearly forty years, and has long been a dead letter upon our statute-book, as far as our large cities are concerned. But, as liberals well know, the intensity of religious hatred and bigotry increases as the size of communities decreases, so that it would be quite safe to assert that, in a community of one hundred Christians and fifty Jews, the latter would be constrained to eat pork or die.

This statute, entitled "Of the observance of Sunday," is quite a curiosity in its way. It provides "that there shall be no shooting, hunting, fishing, sporting, playing, horse-racing, gaming, frequenting of tipping-houses, or any unlawful exercises or pastimes on the first day of the week called Sunday." But it doesn't reach the "wicked boy" who so delights to break the Sabbath, for it provides that the offender must be "fourteen years of age."

It further provides that "meats, milk, and fish may be sold at any time before 9 A.M."; but "fruits and herbs," by a strange process of reasoning in the mind of the legislator, may not "be exposed to sale"; in other words, you must eat your meat without "garden sage." It may be, however, that the legislator excluded "fruits and herbs" on account of their earthy origin, the ground having been specially cursed for Adam's sake.

It is a small matter, this Pollack persecution; but what an infinite disgust it occasions in the minds of thinking men!

INGERSOLL LOCKWOOD.

#### NOT YET SATISFIED.

TIPPECANOE CITY, July 20, 1879.

I am after truth. I don't profess to be a materialist or immaterialist. In a former article I stated I was conscious of impressions that had been made on me before I was three years of age, and that all of the me or I then existing as matter had since been many times removed, yet I am conscious of the me on which the impression was then made still remains, and is present now. Is the remaining me, that on which the impression was made matter? If not, then the me on which the impression was made was not matter. Mr. Hill says, "Scars made on human flesh remain a long time." This is true; "and he can see no reason why impressions made on the mind may not be retained by the mind in a somewhat similar way." Neither can I; and now, Mr. Hill, as the mind has survived many separations from the body—during the last seventy-four years, can you see any reason why it should not survive a last total and final separation? Don't you still leave the question open, "Is mind matter?" or rather you appear to decide that mind is not matter. When I talk of matter, I mean something that is ductile, malleable, or that has weight, color, or form, or some property ascribed to matter that I can recognize by my senses. When I talk of immateriality, I do not mean nothing,—nothing, is beyond my comprehension, and, as a "raw material to make something of, a decided failure"; but I mean something of which it cannot be affirmed it has any of the properties of matter except it has existence, and of course properties peculiar to itself, but such as matter has not got. More light! E. L. CRANE.

PROFESSOR OF JURISPRUDENCE: "Why did I not see you yesterday at your studies, Mr. Strohl?" Student: "I was not well, Professor." Professor: "That is not well, because I saw you at the theatre in the evening. Do not lie, Mr. Strohl. You will have time enough for that when you become a practicing advocate."—Turner Zeitung.

#### MILWAUKEE LIBERAL LEAGUE.

MEMORIAL CONCERNING RELIGIOUS EXERCISES IN STATE NORMAL SCHOOLS, ETC.

TO THE HONORABLE THE BOARD OF REGENTS OF THE STATE NORMAL SCHOOLS OF WISCONSIN:

Gentlemen,—The undersigned begs leave most respectfully to represent to your honorable body that he is informed, upon what he deems good authority, that in the schools under your control practices prevail that are a grave violation of our State and National Constitutions. It is therefore my duty, as a citizen, to call your attention to the subject, in order that if such unlawful practices exist in said schools, they may be stopped. The following complaints and charges are specified, viz.:—

1. That in the State Normal Schools and Teachers' Institutes religious exercises are held and conducted publicly by presidents and professors who are appointed and paid by the State, and that attendance upon such exercises by students and teachers is expected, and more or less obligatory.

2. That books for religious devotion are bought and paid for by the State, which students in said schools are requested and expected to use in social religious worship.

3. That complaints and remonstrances of students, parents, and others whose rights of conscience, sense of justice and propriety are violated by these practices are not duly regarded.

4. That students submit to these violations of their rights and feelings without open complaint or opposition because they fear that, were they to object or refuse compliance, their standing and prospects would be injured.

5. That Bibles, Testaments, and other religious books, gratuitously furnished by Bible societies and kindred organizations, are distributed in these institutions by the Faculty, for use of students in connection with the religious exercises held therein.

6. It has been reported that a competent, efficient, and popular professor was removed from the White-water Normal School on account of the freedom of his religious opinions and practice. Also, that improper treatment of a valuable and highly-esteemed professor in the Oshkosh Normal School, on account of his religious opinions, influenced his resignation.

7. That religious partiality, persecution, and ostracism, more or less mild and subtle, prevail in these institutions, or some of them, both as to students and teachers whose religious opinions and practices are not in accord with those generally maintained, thus creating false and un-American social distinctions, and preventing that harmony and sympathy of feeling, purpose, and effort that should be fostered, especially in State educational institutions.

Such things, whether in State Normal Schools, Teachers' Institutes, Public Schools, State University, or other State Institutions, are clearly in violation of Sections 18 and 19 of Article I. of the Constitution of Wisconsin, containing the Declaration of Rights, as follows, viz.:—

SECTION 18.—The right of every man to worship Almighty God according to the dictates of his own conscience shall never be infringed, nor shall any man be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent. Nor shall any control of, or interference with, the rights of conscience be permitted, or any preference be given by law to any religious establishment or mode of worship. Nor shall any money be drawn from the treasury for the benefit of religious societies or religious or theological seminaries.

SECTION 19.—No religious tests shall ever be required as a qualification for any office of public trust under the State, and no person shall be rendered incompetent to give evidence in any court of law or equity in consequence of the subject of religion.

The first amendment to the National Constitution provides that: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and petition the government for redress of grievances."

The things set forth in the foregoing complaints are so clearly in violation of our State and National Constitutions that argument on the subject seems unnecessary.

Both the letter and spirit of these instruments on this subject are unmistakable in their meaning and intent. They make religion under our government a strictly private and personal matter, with which the State can in no manner meddle, not even to read any Bible or religious book, offer a prayer, sing any religious song, or perform any act of religious worship, in the presence of the humblest, most simple and defenceless child in our public schools.

The province of our government with regard to religion is restricted solely and simply to the duty of protecting every citizen in the free enjoyment of the right to whatever opinions he may entertain on such subjects. The American State is based upon no religious idea or principle, but founded upon faith in humanity,—the capacity of human beings for self-government, and upon the natural rights of man. It is purely secular in its objects and institutions. It has no right either to support or teach religion; but may support and teach all other useful knowledge.

Our State Normal Schools, dedicated as they are to the education of teachers who are to instruct and train citizens for the State, are under the strongest and most sacred obligations to practice and inculcate high and patriotic regard for the authority of law as the best security for the rights and liberties of the people.

The more strictly and conscientiously we adhere to the fundamental principle of our National and State governments as to the total separation of Church and

State, the better will it be for the interests of religion itself, and the higher will rise our standards of private and public morality.

Whatever grounds there have been or now exist for complaints of the unlawful practices above specified are doubtless traceable to excess of religious zeal, to inherited notions and customs transmitted to us from the past, when Church and State were united, as was the case in the New England colonies under Puritan rule.

I beg leave herewith to submit to your honorable body for examination a pamphlet containing an address entitled "What is the Relation of the State to Religion?" by Rev. G. E. Gordon, pastor of the Church of the Redeemer, Milwaukee, Wisconsin, delivered in the Assembly Chamber at Madison, February 1, 1878.

If consistent with your views, I will ask your permission to supply the Normal Schools and Teachers' Institutes with copies of the same, without expense, as a means of giving a clearer understanding of the position of our government on this important question.

I take the liberty, also, to hand you a synopsis of Mr. Gordon's address on "State Education," with which I would, with your sanction, be pleased to supply the State Normal Schools and Institutes gratuitously.

Respectfully requesting that your honorable body will give to the matters and things herein contained due consideration, I beg leave to subscribe myself

Your very obedient

ROBERT C. SPENCER,  
Pres. Milwaukee Liberal League.  
MILWAUKEE, June 23, 1879.

#### FOREIGN.

ANOTHER CREMATION was performed at Gotha on the 14th ult. The body cremated was that of a Jewish gentleman of the name of Lillienfeld.

ISMAIL PASHA, the late Khedive of Egypt, is stated to intend leaving Naples at the commencement of next week, and proceeding to Rhodes, where he will reside.

THE TENTH ANNUAL MEETING of the German Anthropological Society began its sittings at Strasburg Sunday, Aug. 10. Dr. Schlieemann was expected to take part in the proceedings.

A GIGANTIC TELESCOPE, said to be the largest in the world, has just been constructed for Sir Henry Bessemer by Messrs. Galloway, engineers and iron-founders, Knots Mill Ironworks, Manchester. The telescope is estimated to cost £40,000.

SINCE THE NOVNI-NOVGOROD conflagration, Petropaulovsk, in West Siberia, has been entirely burned. What there remained of Uralsk has likewise been destroyed. Veliti Yasiki has also suffered terribly, though in this case arson is attributed by some to a girl avenging the perfidy of her lover.

THE SLAVE TRADE in Turkey continues from time to time to attract the attention of Parliament. It is stated that some seventy thousand human beings annually pass into involuntary servitude with the connivance of the Turkish Government. It might have been expected, after the various reforms that have been achieved, that this iniquity would have been got rid of. But evil dies hard. Jeddah is the great port at which the Turkish slave-trade continues to be carried on, and Jeddah is, beyond all others, a port where Turkey will tolerate no interference. The attitude of our government on this subject, as on many other questions, has been hesitating, vacillating, and reactionary. There are few less creditable chapters in recent political history than the slave circulars of the present administration. As a matter of fact, there was more energy put forth by England against slavery and the slave trade while yet Castlereagh was in power. The explanations given about slavery in Cyprus were not very assuring, and those familiar with Lord Salisbury's equivocation would like to have his definition of "involuntary servitude."—Newcastle Weekly.

ON SUNDAY last the Grosvenor Gallery was opened to the public under the auspices of the Sunday Society, when no fewer than three thousand visitors took advantage of the opportunity thus afforded them of inspecting the art collection which has been on view at the gallery during the present season. The society was represented on Sunday by several of the officers, who rendered service as honorary stewards, and many of the pictures on the walls are the work of artists who, recognizing the necessity, both socially and politically, for opening on Sunday the museums and art galleries belonging to the nation, have not hesitated to identify themselves with the movement as members and office-bearers of the Sunday Society. Among others who have taken this position we may mention Sir Frederick Leighton, President of the Royal Academy; and Mr. Alma Tadema, Mr. J. E. Millais, and Mr. G. F. Watts, all Royal Academicians. The success which attended the Sunday art exhibitions initiated by the Sunday Society last year has encouraged the Committee to continue this practical work, and a temporary loan-exhibition is now being arranged for at the East End of London.—London Examiner.

WELSH GENEALOGIES.—Sir Watkins William Wynne, talking to a friend about the antiquity of his family, which he carried up to Noah, was told that he was a mere mushroom. "Aye!" said he. "How so, pray?" "Why," replied the other, "when I was in Wales, a pedigree of a particular family was shown to me. It filled above five large skins of parchment, and about the middle of it was a note in the margin: 'About this time the world was created.'"



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FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### SIFTINGS.

A NATIONAL LIBERAL CONVENTION meets this week in Cincinnati.

MR. MURRAY seems to have forgotten that passage about putting one's hand to the plough and looking back.

IT IS SAID that Talmage "sees everything pictorially or dramatically." That is, we suppose, a good deal as he is seen.

THE EXPERIMENT that has been made at Yankton, Dakota Agency, to educate Indian boys in handicraft proves encouraging.

THE COUNCIL OF PARIS has taken up the subject of cremation. It will erect at Pere La Chaise suitable receptacles for the purpose.

SOME OF THE English ritualistic societies oblige their members to pledge that they will never enter a Non-conformist place of worship.

THE REV. DR. WEBB says that he once heard a clergyman address converts as "My dear Christian friends." The doctor thinks that was going too far in the line of Christian fellowship. It was putting the prison on a level with the Church. And yet events have shown of late that there are not many steps between them.

A WORK ON PUNCTUATION contains this illustration of the importance of its correct observance. The following request is said to have been made at church: "A sailor going to sea, his wife desires the prayers of the congregation for his safety." But, by an unhappy transposition of the comma, the note was thus read: "A sailor going to see his wife, desires the prayers of the congregation for his safety."

AN HEBREW CONVENTION, composed of members from all parts of the world, meets in Paris this week. There will be a number of delegates present from the United States. Among the subjects for discussion are the amelioration of the condition of Hebrews in Palestine, the promotion of emigration to that country, the promotion of Hebrew literature and education, and the persecution of the Hebrews in Roumania and elsewhere.

THE RECENT ACTION of the Onelda Community as to complex marriages, was a very sagacious one, and a good deal of a surprise to people in general. It appears, however, that there has been for some time a growing disposition among the younger and more progressive members of the community in favor of the step. It totally disarms the enemies of the system, and enables it to present to the world a test of the practical working of communistic life, freed from what has hitherto been in this case regarded the special objection to it.

THE CUTLERS from Sheffield, England, who arrived recently in this country to work at their trade in Connecticut, in common with other noted foreigners have had to undergo the initiation of an interview. Among other particulars, their views were sought in respect to beer-drinking. They asserted that few of them drank beer to excess, and many did not drink it at all. "A'll never loike what ye call lager 'ere," explained one. "A must ha' two or three swigs from my glass. A do ant want to tak' it all down at a gulp. A loike a glass o' summut 'at 'as a tang to it, though a do ant voind anny good yale 'ere."

WE ARE IN receipt of a letter from Mr. Abbot, the first during his absence. It is dated Aug. 14, and came via Lisbon and London. He writes in excellent spirits. Mrs. Abbot had not been benefited as much as was hoped by the voyage, but was no worse. Neither had been sea-sick. He had returned the day before from a two days' trip to the top of Mount Pico on the neighboring island of that name. "It is 7613 feet high, and the toughest climbing I ever attempted; but I smoked a cigarette on the tip-top pinnacle of

the cone that rises out of the water at the summit, half expecting that our friends at Fayal would think that the volcano had broken out again." Mr. Abbot did not expect to arrive home before the latter part of September.

A CORRESPONDENT of the London *Echo*, referring some time since to the changes in Italy since the overthrow of the Papal supremacy, remarked: "A pleasant token of progress is the open sale of the Scriptures, not only in shops where publications exclusively religious are sold, but in the streets of such cities as Naples, Rome, and Florence. This could not have existed before the year 1870. What the common people lack is the ability to read, for they received little education during the Papal reign. When the census of 1861 was taken, out of a population of twenty-six millions, seventeen could neither read nor write. This state of things is now changed: schools have multiplied in the land, and the proportion of such as cannot read or write is becoming less."

AMONG THE MANY excellent boarding or select schools for boys and girls now opening there is none in New England which enjoys a better reputation than the English and Classical one of the Allen Brothers at West Newton. It has been for no less than twenty-seven years in successful operation, and has the cordial commendation of distinguished educators and patrons all over the country. The principals are experienced and thoroughly conscientious and pains-taking in their methods. The school aims to embrace, with the best of instruction in the solid branches of the sciences, the languages, English studies, and the accomplishments of music, drawing, etc., close attention to physical exercise and moral development. Its graduates are noted for proficiency in the colleges which they enter, and not a few have risen to eminence in various pursuits.

THE REV. DR. BELLOW is acknowledged an impressive and fascinating orator. There is no one among the eminent divines of the Unitarian denomination who sways a wider or more commanding influence. And yet under the excitement of strong feelings and fervor of imagination he is often betrayed to say things, which, upon reflection, must appear as absurd to him as they do to others. A passage from one of his speeches at the last May meetings in Boston, which has been circulating pretty freely through the newspapers without comment, not because of any weight of credibility or consideration to which it is entitled, but simply because he said it, is an example in point. It is the declaration that he "never (perhaps he intended to say "hardly ever") knew one man or woman who steadily evaded the house of prayer and public worship on the Lord's day—who habitually neglected it, and had a theory on which it was neglected—that did not come to grief and bring other people to grief." Of course it is easy to understand how perfectly natural it would be for one whose chief business in life is to draw people to church on Sunday to want to believe what is implied above, and to persuade others into an acceptance of the notion. But it does not require more than a small fraction of the acquaintance with life which the doctor possesses to enable any one to perceive the extravagance of such a statement,—that there are a great many very excellent people who will compare with the best attendants of churches, who never enter such a place from one year's end to the other. If we mistake not, Abraham Lincoln was of this class,—before he was president at least, whatever may have been his custom afterwards. And there are many other scarcely less notable illustrations, by the way, that might also be cited. At the same time, it would not be difficult to name a very long list of those who have been constant attendants of "the house of prayer and public worship on the Lord's day" who have "come to grief" and brought "other people to grief."



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## LOCAL AUXILIARY LIBERAL LEAGUES

Chartered by the National Liberal League of America.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown.  
 Issued to the President and Secretary on behalf of the Florence Liberal League.  
 SYRACUSE, N. Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.  
 ALBANY, N. Y.—President, Thomas J. Hennessey; Secretary, Thomas Dugan.  
 Issued to the President and Secretary on behalf of the Albany Liberal Association.  
 BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.  
 Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.  
 PASSAIC CITY, N. J.—President, J. H. Adamson; Secretary, F. W. Orvis.  
 Issued to the President and Secretary on behalf of the Passaic City Liberal League.  
 JACKSONVILLE, ILL.—President, David Prince; Secretary, Miss J. M. Meek.  
 Issued to the President and Secretary on behalf of the Jacksonville Liberal League.  
 ROCHESTER, N. Y.—President, Anson C. Allen; Secretary, Hume H. Cale.  
 Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.  
 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.  
 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N. B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y. MOSES HAYS, Rochester, N. Y.  
 FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, Mass.  
 Z. T. WATKINS, Syracuse, N. Y. W. D. HUNT, Scott, N. Y.  
 NETTIE C. TRUESDELL, Syracuse, N. Y. FRANK E. ABBOT, Cambridge, Mass.  
 GUSTAVUS E. GORDON, Mil-MOORE W. DODGE, Albany, N. Y.  
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 W. H. HAMLEN, Boston, Mass. SARAH B. OTIS, Boston, Mass.  
 T. O. GAGE, Fayetteville, N. Y. D. G. CRANDON, Chelsea, Mass.  
 B. F. UNDERWOOD, Thorndike, CHARLES ELLIS, Boston, Mass.  
 C. THERESA C. HURLBUT, Albany, N. Y. JOHN W. TRUESDELL, Syracuse, N. Y.  
 EBN TURK, Chelsea, Mass. H. P. STARK, Rochester, N. Y.  
 JOHN NILL, Watertown, N. Y. JOSEPH McDONOUGH, Albany, N. Y.  
 E. A. SAWTELLE, Boston, Mass. W. SCHLESINGER, Albany, N. Y.  
 THOR, DEAN, Albany, N. Y. JOHN PREST, Albany, N. Y.  
 JAMES B. PIER, Rochester, N. Y. O. D. E. MILLS, Syracuse, N. Y.  
 DAVID H. OLAR, Florence, R. P. HALLOWELL, Boston, Mass.

## The Decline in Commercial Morality.

BY G. ILES.

It can hardly be questioned that within the past twenty years there has been a marked decline in commercial morality both in England and America. The disgrace which used formerly to attach to bankruptcy now scarcely exists, and embezzlements and breaches of trust on a vast scale have increased in frequency so much of late years that they have ceased to excite comment unless they happen to be particularly iniquitous. All this, too, while it is generally maintained that morals in other respects have not grown worse but rather better. Crimes with violence and gross intemperance have abated, as well as such minor offences against property as come under the head of larceny; but dishonesty among traders small and great, among men trusted with the control of extensive properties and large interests, has increased to a degree which makes the question important. How has all this come about? First and simply: The volume of trade since, say, 1850 has expanded wonderfully; invention and discovery have stimulated production, facilitated commerce, and by multiplying wealth have increased the sum upon which fraud and speculation are chargeable. As a result of its great accumulation within the past twenty or thirty years, wealth is now more decidedly than ever the chief social influence; it buys respect and admiration commonly and quickly, while success in the professions and arts, unless in cases of preëminent talent, counts for comparatively little. In the United States as here, trade now attracts minds of an order such as might formerly have sought scope in statesmanship, science, or letters, and now more than ever is the pursuit of wealth the main incentive to ambition.

In England, too, there is said to be a noticeable transfer of deference from rank to riches; and as an example of the elevation of trade as related to aristocratic prestige, we see that the Campbell family, on one side allied to royalty, is on another interested in the importation of tea. All this preponderance in modern times of wealth and the love of wealth makes scruples which arise in its pursuit more and more feeble; and this has a direct bearing on the standard of commercial morality, for the public, in their applause of accumulation, are not very discriminating, and care little about the character of the means adopted in gathering possessions together. The increase of wealth due to the development of commerce and manufacturing industry has had a marked effect in extending the luxuries enjoyable by all classes, and the appetite for expensive living has become very general. The intermingling in society, in America particularly, of people comparatively poor with those comparatively rich implants in those of restricted incomes a desire to live in a sumptuous manner, which would less frequently be the case were class lines distinct instead of hardly having any

existence whatever. Many a middle-class citizen who, thirty or forty years ago, would have lived over his shop in a frugal manner, now annually spends in maintaining his household a sum which in many cases bears a dangerously large ratio to his entire resources. The extravagance of modern living is one of the principal causes of dishonesty among business men whose talents and opportunities are exceeded in degree by their expensive tastes and habits.

One of the consequences of the growth of wealth which has had much to do with bringing about the unfaithfulness of trusted men has been the constant increase, within recent years, in the proportion of capital used by others than the owners. The scale of modern enterprises requires hundreds or thousands of contributions to be made by men of capital for a single purpose. Hence managers and agents of banks, railways, and insurance companies now control, at one, two, or three removes from head-quarters, millions of dollars belonging largely to people who know nothing about the business carried on. No system of periodical checking by directors or auditors can be perfect, or proof against the iniquity of an officer having good personal credit, so that the temptation to breaches of trust has become materially greater than at any former period. Modern methods of joint-stock enterprise have also introduced new kinds of danger and agents of moral declension,—the professional promoter and the genus of broker who may, for want of a better term, be called a fluctuator. The promoter is a man of tact and knowledge of human nature, who knows how to work upon vanity, cupidity, and ignorance, so as to float an enterprise of doubtful value with the money of people who have it either by inheritance or chance, or by the exercise of some special talent which they can be made to believe is general ability. The promoter has been busy of late years in this country as in others, and millions have been caused to be wasted in useless and ill-advised schemes, that he might reap his commission; therein being worse than the common thief, who causes no loss to the community in his comparatively innocent transfers of property. The fluctuator is a man scarcely less wicked than the promoter: his livelihood consists in working upon the hopes and fears of people who hold stocks concerning whose real value they have little or no knowledge. He understands the invention and circulation of rumors, for slander brings him his daily bread. When we see the shares of the Bank of Montreal declining seven per cent. in one week and rising nearly as much the next, we see his work, which is usually accessory to the gambling speculations of the stock exchange. The very exaggerated accounts put forth a few months ago of Mr. Edison's achievements were due no doubt in part to fluctuators interested in depressing and buying gas stock.

The widening of the field of commerce within a generation has done commercial morality harm, in that directness of transaction is less common than it used to be. The sense of responsibility, felt at its maximum when buyer and seller meet face to face, is much reduced when they do business as the usual custom now is, through a commercial traveller, particularly when competition has rendered credit too easy, and rendered the knowledge a creditor has of his debtors indirect and untrustworthy.

In olden times it was the rule that when a tradesman asked credit he did so from the merchant in person, and he had to give a satisfactory account of his position, abilities, and prospects before credit was granted; it is somewhat so still when money is to be borrowed, and an absurd difference has arisen between the difficulty in being trusted for money and being trusted for money's worth,—a difference absurd indeed, when competition has reduced the profits of capital employed in trade to a point about as low as the present rate of interest paid for loans. Happily the bitter experience of the past few years is producing a reform in the laxity of credit, which in the inflated period of from 1867 to 1874 did so much to overcrowd the ranks of business. The decrease of directness in transaction which comes of our present wideness of field in trade has developed, with the commercial traveller, the mercantile-agency system.

Mercantile agencies profess to give their subscribers estimates of the capital and standing of every member of the business community, with detailed information when required. They plainly attempt too much, and their reports are very apt to be overvalued; for not only are their agents liable to deception and bribery, but from the nature of the business they are indisposed, at critical times, to disclose all they know. To cite from facts within the writer's knowledge: A mercantile agency in Montreal, on the usual plan, combined the collection of debts with its information business. Country lawyers who sent in reports were in part paid by getting accounts for suit from the city. The city office coupled its two branches of business in this way. The manager went to a large house in straitened circumstances, and said, "Pay this account sent me for collection, or your weakness is demonstrated, and in justice to our other subscribers must be made known." The house, though so forcibly appealed to, temporized, and the agency, afraid of losing its percentage for collection, never told inquirers what it knew, and bankruptcy came with the debt unpaid, and two new creditors mourning their confidence in untrue information.

Such are the liabilities imposed by the plan of trusting to irresponsible agents for information which had better be asked and given between principals with full responsibility. Mr. Robert Wilkes, of Montreal, recently obtained the commitment to prison of one Beaudry, a jeweller, for two years, for misrepresenting his position when asking credit. Let debtors be made more frequently to give directly definite statements as to their standing, and



let creditors punish as Mr. Wilkes has done any falsification, and a step will be taken toward making bankruptcy less common than it is.

The magnitude of trade in volume nowadays, and the complexity of its relations, tend to make it more difficult to conduct than ever, and to introduce the element of chance in an increasing degree, with prejudicial effect. Before steam was applied to manufacturing, a weaver made cloth or a shoemaker made boots for customers within a short distance from his loom or stall; he could, therefore, pretty accurately adjust supply to demand, and his shelves were rarely too heavily laden with wares. Now the fluctuations of supply and demand as compared with those of the days before steam-manufacturing are as the ripples of a mill pond in comparison with the waves of the Atlantic Ocean. At present the scale of production is so vast, and the quantities of goods held by wholesale and retail merchants so great, that a manufacturer in providing for a market may miscalculate most seriously; he can only guess at what others in the same line are doing; a caprice of fashion, the invention of a new machine or process, or competition from a foreign country may dash all his hopes and bring him loss instead of gain. Over-production is alleged to be one of the causes of the present world-wide depression, so much severer than any that has preceded it; and over-production is partly due to the way in which men wrongly expect that the mere aggregation of the small districts in which business was done in the past increases the actual area of a market, as if taking down fences affected the acreage of contiguous farms. The most noticeable case that can be instanced of this is the Canadian boot and shoe trade. The Dominion is divisible into districts, in each of which one of our boot and shoe factories might be worked; in that case the over-supply of their products would be plain, for a comparison of capacities of manufacture and the wants of small known populations would be easy. Yet, when the factories are crowded into the three principal cities, and each house distributes its wares throughout the whole land, over-production seems to reach an extreme, and each house hopes for an advantage over all others, by superior energy or mere fortune, which cannot possibly be obtained.

The extension of territory over which trade is now carried on has some noteworthy effects in the practice of adulteration. Articles of food are sent to the ends of the earth containing ingredients of a poisonous nature, and greed has not hesitated to dilute and falsify the drugs intended to assuage suffering and heal the sick and wounded. One of the most potent moral incentives in the human breast is sympathy with pain; but if pain or loss be remote, uncertain as to time and place, and unpublished, conscience is apt to slumber and sleep. Voltaire was so sure that we avoid doing wrong chiefly because of the shock it would occasion our sympathies, that he said, "Under certain circumstances nearly every man would commit murder." "Suppose," said he, "that an old, rich, and wicked mandarin lay ill in the interior of China, and that, by simply crooking your finger, you could secretly cause his death at a profit to yourself of 100,000 francs, would you not crook your finger?" Conversely, we find the wealthy and wicked mandarins of China who export tea care very little about the deleterious effects of their chemicals upon human frames scattered throughout these distant provinces. This matter of adulteration is one very difficult to remedy: the standard of an article once lowered by the cupidity of a single firm can scarcely ever be raised again, for combination among hundreds of manufacturers is impossible, and consumers are usually poor judges of what they buy, and resent the advance of price necessary in restoring the purity of a product. No one gains anything but those who successively introduce adulterations, and the community in more ways than one is a great loser.

In the article of paint, for example, a merchant in the business tells us that grades of what is called white lead are sold adulterated with sulphate of baryta down to one-tenth the covering power of the pure pigment. Work done in such mixtures is wretched, and the oil used is of course largely wasted, for the sulphate has no efficacy as a paint, whatever, and yet costs a fourth as much as pure lead. Adulteration in general, while it tends to increase from year to year, for the most part has to be practised by houses who do so unwillingly, and therefore in this respect we find that a class of business men are really innocent of what certainly seem to be most evil practices, and are by pressure of necessity obliged to do violence to their consciences.

Among the influences which have within recent years relaxed business morals must be named the methods whereby responsibility for loss is taken from the shoulder of an individual, and saddled upon the community in the form of a tax. We are all familiar with the terrible facts brought to light by Mr. Plimsoil, which showed how marine insurance could be abused for gain at a most fiendish sacrifice of human life. So also upon land, insurance companies aver that a large proportion of their losses are due to incendiarism, beginning imperceptibly with the carelessness about fire and combustibles which unconsciously invades the mind of a man to whom cash for goods and chattels would be not unwelcome. Insurance, by its toleration of combustible methods of building is undoubtedly responsible, in a large measure, for the disasters which have befallen Chicago, Boston, and St. John. While the avoidance of individual ruin by fire is an unquestionable benefit, were there no insurance the national losses under this head would certainly be less vast. The recent application of the principle of insurance to surety is, we think, worth a moment's attention. Among the checks to temptation in the mind of a trusted officer will not the thought of bringing loss or ruin upon a friend yield a stronger motive than

the risk of mulcting a guarantee company whose operations are based upon a mathematical computation that a certain number of trusted employees will defalcate annually, a computation of which he is reminded periodically by a considerable assessment? To pass from insurance to a very different topic, we can notice that Canada and the United States are subject to a source of baneful speculation from which European nations are free. The rapid settling of the country has prodigiously enhanced, by unearned increment, the value of land, and its owners have thereby gained millions. The discovery of oil wells, coal, gold, and silver mines, has bestowed fabulous sums upon men who have rendered no equivalent in service to the community, and often demoralize it by an example of profuse and vulgar ostentation. The spectacle of fortunes won without effort has given rise to absurd land speculations throughout the length and breadth of America. Every city and town can show men who have lost all their means in ventures whereby it was hoped that farms, swamps, and rocky wastes were to be transformed into populous towns and suburbs. Hon. Proctor Knott, in a famous speech, called Duluth in Minnesota "the Venice of the unsealed seas"; and although he and many others believed that it would eclipse Chicago it continues to lack that important element of success in a town-settler. So also every paying mine in Pennsylvania or California has served to lure credulous investors into sinking large sums in illusive undertakings—Emma mines and the like. The desire to get something for nothing—the root of dishonesty—is fed chiefly by the examples of men who have reaped where they did not sow, be it in land, mines, or wares accidentally increased in value. Demoralizing as the spectacle always is of fortune bestowed where there has been no equivalent exertion, not less demoralizing is it when legitimate effort misses its reward, or when new methods of doing business, economical to the community, render special interests, honestly earned, of impaired value. Such methods and tendencies have of late years been very evident in American trade. Once New York was the great distributor to the whole United States: now the great cities of the West do their own importing very largely, with disastrous effect to many houses in the seaboard city. A like inroad upon the wholesale trade of Canada has been made since, say, 1865, many of the best retailers throughout Ontario and Quebec importing for themselves. Again, manufacturers are now dispensing with intermediate jobbers, and are selling their goods directly to traders. The shifting, too, of wholesale trade in a large measure from Montreal to Toronto has caused no little loss and difficulty among individual firms in the process of readjustment to the changed, albeit generally improved, conditions. These strains and stresses are similar in effect to the tendency, everywhere so evident, whereby large firms and corporations are constantly absorbing the business of younger and weaker rivals, and the trade of the world becomes concentrated into fewer and fewer hands.

While the evil effects of unearned fortune afford much ground for remark, not less decided are the injuries to the sense of justice, to the feeling that work should yield reward, when, from any such causes as those named, a man of business toils with inadequate result or in vain. Secretly his conscience becomes dulled and his desires become eager, in some way—wrong if need be—to square himself with the community. The coloring of statements by merchants in embarrassed circumstances and the progress of adulteration and gambling often arise here. While the proportion of those engaged in distribution constantly tends to become smaller, an influence grounded upon a fallacy about education works toward overcrowding the paths of commerce. Reference is made to what would at first view seem a source of unalloyed benefit,—the universal education of the people within the past twenty years. By an unfortunate prolongation of a feeling proper enough in their early lives, parents who have fought the battle of life with no education but the simplest suppose that their children, through being book-learned, should be exempt from the manual toil to which their fathers and mothers were subjected. The book-learning, if exceptional as it used formerly to be, might have the effect expected; but, being general, it has not, and hundreds of young men every year are set up in business (as scores enter professions) without the natural qualifications or the opportunities for success. They fail miserably, and go to swell the army of misfits in the keen modern struggle for existence.

Taking a general survey of the subject, it would appear that the weakening of the moral forces in business within recent years is due to no deterioration in human nature, but rather to the changes which have taken place in the extent and methods of trade,—changes which have weakened and divided responsibility, while they have increased the temptations to wrong-doing. While we cannot but regret the difficulties, dangers, and losses of modern business, we should remember that they accompany methods which, after all deductions, are in the main more advantageous than the old ways. The occasional defalcations of a mill manager do not equal the gain to the community by the manufacture of cloth by steam; and we certainly would not, if we could, divide a railway into a hundred sections to obtain the benefit of individual ownership and control. When we become more thoroughly adapted to the conduct of business on plans now comparatively new, we may hope to provide more fully than we have as yet for their inevitable liabilities. Perhaps chief among such provisions shall be increased attention to the education of the conscience. The simple command, "Thou shalt not steal," now requires to be applied in circumstances so involved that the desire to do right, to be effective needs to be supplemented by

considerable power of analysis and discrimination. No off-hand answer can, we think, be given to questions which would never have arisen in earlier and simpler times; such, for example, as: What are undue profits in trade? Is it right to sell property about which one has private information to the effect that the property shall soon fall in price? Is it right to buy in a reverse case? How far is it allowable that a debtor in straitened circumstances should take new credits or conceal his position in the hope of successfully overcoming his difficulties? What should a manufacturer take towards adulterations, practise them fully, or endeavor to work towards truth with a risk of failure, and a risk of thereby involving others in loss? Is it right for a large wealthy house to crush out all competition, by temporarily dropping prices below cost?

Moral teaching will receive great reinforcement if society will exercise its censure more freely and properly than it does now. From want of backbone on the part of respectable people, men can fall into the grossest rascality, become corruptors of governments, fraudulent bankrupts, or embezzlers, and scarcely any difference occurs in the treatment they receive at the hands of society. They are invited to entertainments, and invite in return; they are sent to Parliament; hats continue to be loaned to them; the pulpit leaves them unrebuked; and their offences are condoned in the quarter from whence proper censure would be most telling. For the main spring, after all, in the pursuit of wealth, is the desire of gaining social applause.—*Weekly Free Press, Ottawa, Can.*

#### THE WORCESTER SUFFRAGE MEETING.

It is to be presumed most of the readers of THE INDEX are aware it was decided by the last legislature of Massachusetts that the women of the State should have the right to vote for school committees, and also to be members of them. The election next month will determine what estimate is put upon the privilege which is thus proffered. As a consequence, a new impulse has been given to the whole discussion of Woman's Suffrage, in which the lesser specific ones now before the people is involved. Its friends were never more active and zealous than under the influence of the existing stimulus. The ablest representatives of the cause are in the field, and the best arguments which can be adduced in its behalf are presented. As the subject sustains a relation to other localities as well as this, and cannot fail to be of interest under the circumstances to liberal-minded persons in general, we shall need to offer no apology, we trust, for the extended report we give below, from the *Woman's Journal*, of the Worcester Meeting of Aug. 26, which on account of the reputation of some of the speakers was one of the most notable of the campaign.

On Tuesday of this week there was a large meeting at Worcester, in which speeches were made by Hon. George Hoar, Miss Eastman, and T. W. Higginson. It was fully attended, and the speaking was to the point. Mr. T. K. Earle called the meeting to order and introduced the chairman of the evening.

#### Hon. George Hoar's Speech.

Senator Hoar, in taking the chair, alluded to the fact that it had several times fallen to his lot to express his opinion on the question of allowing the vote of women to be counted in determining the policy of the government. Those opinions, he said, grew stronger each advancing year; and to count the vote of woman, to take the sense of woman on questions of government, he considered as not likely to degrade her, but likely to elevate and purify what should be the most dignified questions,—those which affect the public welfare. But the present meeting, he said, was to deal with a narrower subject. The legislature has determined that in determining who shall conduct our school-system, the voices of the mothers be heard. Ninety-five per cent. of the teachers at present are women, and more than ninety-five per cent. of the instruction which the young receive at home and in school comes from women. "We educate, at great expense, the flower of our young ladies to become teachers; and yet they are denied a voice, excused and relieved of the duty of helping to determine what policy shall prevail in the common school of State. There are those who think that women are unfit to sit in judgment seats and in the halls of legislation, and pretend to believe that if they had the power to vote on the question of war, not being directly interested, they would be constantly bringing their brothers into the dangers of battle. But who is there who will attempt to maintain the proposition, that they are fit for teachers and mothers, and unfit to have a voice in the selection of teachers and houses, the selection of studies, the grading and regulating and hours of attendance to meet the different capacities of the children for whom the schools are provided. If anybody doubts if any teacher placed in school is competent, the judgment of the parents ought to be final. Who would hesitate to give evidence on the opinion of mothers who have placed children in their care? The opinion of the mother is not to look through a drunken husband or father, and the opinion of the widow with a family of children to be educated is to have due weight in future. If there is any argument to be stated against the propriety of the step, it is yet to be put into language. Sneers and jests against it have been heard, but he had yet to hear an argument fit to be addressed against this proposition. If in the education of the child the opinion of the mother shall count, the duty follows when opportunity is given. No mother or



sister, no honorable woman, can refuse to exercise this important duty, and no woman should refuse to perform this duty. The condition is simple, being the payment of a poll tax of one dollar where the assessors are requested to assess such a tax, of course having the other necessary qualifications to secure the privilege. Women possessed of property can have the privilege without the payment of the poll tax. He did not propose to discuss the question at present, and introduced Miss Eastman.

#### Miss Eastman's Address.

Miss Eastman expressed the pleasure it gave her to meet so many of the friends of the cause in which all were so much interested. The State naturally looks to the mothers to solve the great problem which is now before it, and the only wonder is that it has not sought the mother's aid before. She then passed to consider in full the part which woman had in school instruction, and her interest in and knowledge of the subject. The actual instruction is largely given by women. While seven-eighths of the accumulated judgment in regard to the education of children is with woman, she has no voice in the government of the schools. By apt argument, she proceeded to show how this had been worked to the disadvantage of our schools. After a forcible presentation of this, she added, We want all the intelligence utilized that the country holds. The women teachers have some of it, but under present methods they cannot use it, as they are simply working to hold their positions, being dependent upon them, with no hope of future independence. The temperance crusade she considered as an amplification of the great force which the women possess, and, considering this, could not understand how women should believe that the right to the ballot would unsex them, when it is the simplest way in which they can express the loftiest sentiments, and the most direct way in which the womanly element can find expression. The women who are interested in home affairs, she claims, are interested in the polls, for there all questions which affect the homes are settled. Our schools are controlled there, and no man is considered so rough as not to be fit to help settle questions affecting them. Isn't it our duty to go there and carry that influence which has been praised from time immemorial? Our system of public education needs rebuilding, and under it she thinks that a woman's heart is needed.

#### Col. Higginson's Address.

Col. T. W. Higginson endorsed what had been said, believing it should be pitched on the key of duty, not of claims. He spoke of the earlier work in this city in aid of woman's rights, and the counsel given by John Milton Earle in the *Spy*, that meetings should be held to discuss woman's duties, saying the wish had been granted. This question has been brought forward as one of duty. The women are invited to come forward and share in the responsibility to a certain extent, and should now see that they discharge their duty. The matter has been discussed as a matter of education and as a step necessary in behalf of education, by those great educators who spoke at the meeting to consider the question. Woman suffrage was not presented in connection with it, it being simply regarded as an educational measure. The relations of women to the schools in this State were next considered, reference being made to the reports of Horace Mann, in which constant reference is made to the great value of woman's influence in schools. Brief reference was made to the system of Germany as a system of tremendous, crushing overwork, which crushes out the life, spirit, and vitality of the young minds. This system is overruled by men, not one female teacher being found. No feminine influence is found in England; but in America it is what gives that refined influence which characterizes our public schools. The need of feminine intermediate influence between committee and teachers he referred to as most pressing, that questions of vital importance might be grappled with at the outset. In matters affecting the morals of the schools, and in matters of physiology, the need of some woman to whom the teachers can refer questions which they are delicate in consulting men about, was urged. Illustrations of the bad effects of man's advice to women in schools were given, as were also instances of the value of the advice of women in the school-rooms in maintaining the physical condition of those in the schools. The contest which resulted in placing women on the school committee of Boston, and its valuable result, were briefly alluded to as fair illustrations; and he asked, Why is it that one after another these women have been dropped? No one ever knew exactly why; but they were dropped, and all admitted that none surpassed Miss May in special qualifications for the position. But finally, after being repeatedly on all tickets, her name disappeared because there had been trouble between Republicans and Democrats; some Republican must be sacrificed, and she was selected because she was a woman and had no voting force behind her. That alone deprived the city of Boston of the services of the women on the committee, and lastly the most valuable of them all; and that is what led to the present movement. Thus it was that, as educational matter, it became logical to put women on to vote to defend the educational system of Massachusetts from the dicking of political influence. If it leads to something else it will take care of itself; but that is a question for the future. The one thing before us is that the women have been called in by the men to help the educational system of the State, and he did not consider it possible that there should be a necessity of rousing people to their duty. It will take some time, of course, and this year a small vote is expected. There is a feeling that the measure is incomplete; but what of it? All measures and machinery are imperfect at the beginning. Successive steps are necessary to bring any measure or machinery to perfection. This

may seem a little awkward, but the feeling of awkwardness will disappear with the attempt, and the women, to whom the questions of education are of so vast importance, should be the first to make the attempt. Women, urged by this principle, are, he believed, to be the pioneers of school-suffrage, he not believing that the honorable, the conscientious women, will be the ones to stay at home, for by so doing they forfeit the claim to being conscientious. He believed that women are susceptible to blunders, the same as men, but believed them equally capable of learning by their blunders. Clear-headed and cleantongued women he considered as necessary as saintly women, and, for the purpose of showing the interest the women take in the schools, spoke of their attendance upon examinations. The women have, many of them, the practical knowledge which the men possess only theoretically; and he did not believe the women who had been so faithful in the past would prove recreant to their duties now.

#### SECULARISM: PAST AND PRESENT.

BY CHARLES WATTS.

Secularists, deeming "the wise use of the present to be the just profit of the past and the most reasonable preparation for the future," would do well to consider from time to time the progress of their principles and the different requirements of their movement at the various stages of its development. The mode of advocacy necessary at one period is frequently not desirable at another. As time rolls on, the natural law of change manifests itself in all phases of thought and in every field of action. The intellectual scope of fifty years ago is evidently too limited for to-day when active thought is awakening new ideas and imparting to the human mind additional vigor.

Secularism in the past manifested itself principally in its militant aspect, having to contend with strong opposing forces. To obtain a position in the public mind, it had to fight its way against misrepresentation and theological prejudice; and to maintain that position, many severe battles have been fought, calling forth heroism, sacrifice, and devotion from brave freethinkers whose dauntless labors have made positive secularism possible at the present time. Although the victories gained are unmistakable and most encouraging, it must not be inferred that our final triumph has yet been reached. Misconceptions of our views still exist; and obstacles to the consolidation of our principles abound on every hand. These drawbacks are, no doubt, to some extent the result of the difficulties encountered in conducting past conflicts. Having to meet an overwhelming opposition, backed by power, wealth, and theological fanaticism; being often compelled to fight under the weight of a bitter persecution and the deprivation of liberty of speech and the freedom of the press, it is no marvel that errors of advocacy were committed and that apparent confusion of principles obtained. We have now, however, gained important vantage-ground: our present duty, therefore, should be to correct past errors by stating plainly our principles and future policy.

The public cannot be too frequently reminded that atheism and freethought are not always allied with secularism. Of course, freethought is essential to secular philosophy; but it is only a part of it, and, unfortunately, the former very frequently is to be found without the latter. The same with atheism; many of its adherents do not subscribe to any constructive secular programme whatever. Our opponents have confounded these three principles, and thereby have been prevented from comprehending accurately the real nature of secularism, which they have erroneously supposed to be but the negation of prevailing theistic notions and the discarding of theological dogmas. So far as methodically regulating daily conduct upon an ethical basis is concerned, a mere negationist may simply be a nothingarian, who in no way represents secularism, which is something more than rejection of Orthodox Christianity, being the embodiment of positive principles sufficiently potent for the right regulation of human conduct. As its founder, Mr. G. J. Holyoake, has stated, secularism comprises three things: "First, that it is good to promote the good of this life, and that this ought to be the main duty of men. Second, that the most certain and available method of doing this is by the use of material means. Third, that morality may be inculcated by basing conduct upon an intelligent sense of utility, measured by its conduciveness to the good of others, apart from any teaching of theology." The foundation of secularism is moral conduct, not theological belief; its guidance, reason and experience, not so-called revelation; its incentive to action, the happiness of mankind in this life, irrespective of considerations as to any existence "beyond the grave." Secularism alleges that the approval of a good God should be won by honorable conduct and useful actions in the promotion of the well-being of man, and that any reward that may be forthcoming in heaven ought to be the result of honesty of profession and fidelity to conviction on earth.

The time has now arrived when secularists should do something beyond the old work of destroying theological dogmas. The ground is sufficiently clear to admit of the erection of an edifice of thought untrammelled by Orthodox restrictions. The secular teacher will, if he is observant, find paths of usefulness open to him, free from the bigotry of the past. A characteristic of the present time is that the public are inclined to hear an exposition of secularism if it be put before them in a proper manner. Sobriety of speech is as desirable as sobriety of appetite. There is no necessity of indulging in the folly of urging that the Bible and Christianity are both destitute of goodness and utility; better far to urge the truth that the valuable in each is at the command of the secularist, who accepts the useful wherever it can be

found. Furthermore, it is important to point out that any material advantage offered by religion we can secure by a faithful adherence to the positive principles of secularism. Recognizing this, the British Secular Union has been established upon constructive principles,—principles which indicate what should be done towards individual and general improvement, and how to do it.

Since the establishment of the Union in 1877, more secular work has been done by it and the N. S. S. than had been accomplished for ten years previously. Secular propaganda has now become an active vital force in our midst; hence the greater necessity for judicious care being observed by our advocates. Whenever Orthodox absurdity and theological error impede our secular work, the course to pursue is clear: destroy them if possible; but we should be prepared to supply their places with sound principles of daily life, possessing as recommendations reason and utility. Having, during the last twelve months, delivered hundreds of lectures and travelled thousands of miles in England and Scotland, an opportunity has been afforded me of judging the position of secularism in public estimation; and I am convinced that its positive principles are becoming more and more acceptable to the thoughtful portion of society. What is required now more than ever is the thorough carrying out of these principles in our conduct: union of action and an efficient organization. The British Secular Union has for its object the attainment of these aims, and every reader of this article is earnestly invited to at once become a member, and thus assist in making secularism to-day a dignified reflex of the freethought of the past allied with the positive philosophy of the present.—*Secular Review*.

#### BOOKS OF CLAY.

Old mother Asia has kept carefully concealed in her bosom, up to a recent date, records of her oldest civilization, which have been at length exhumed and interpreted in modern speech. The Mesopotamian region is undoubtedly the cradle of human civilization, or of the first crude attempts at civilization. Its great rivers, the Mississippi and Missouri of middle Asia, the richness of its soil, and the amenity of its climate made this region naturally the point where man first emerged into historic importance,—gorgeous kings and priesthoods; these began to mould the race to their purposes of ambition, pride, and avarice. The abundance of food and the mildness of the climate combined to make labor cheap and the supply of it inexhaustible. Accordingly, such cities as Babylon and Nineveh were built by the primeval Asiatic kings, who were not bothered by labor strikes. The alluvial soil furnished unlimited material for bricks. The figures of these Assyrian or Mesopotamian monarchs loom, as it were, in the sunrise of history. They did everything on a grand scale, having millions of cheaply-fed, naked serfs to execute their monstrous whims by building Babylonian walls, towers of Babel, and Titanic palaces, such as the genius of the painter Mastin delighted to reproduce on his canvas, in which Nimrod, Semiramis, Sardanapalus, Belshazzar, and Nebuchadnezzar revelled and sinned and were worshipped as gods, and smitten, according to the Hebrew notion, by the Divine vengeance for their impiety. Greek and Hebrew literature were for ages the only sources of information in regard to these Assyrian potentates of morning-land.

But it seems that they left a curious sort of literature of their own inscribed on baked or sun-dried slabs, tablets, and cylinders of clay,—the same river clay, by the way, out of which Adam was moulded. Within the last few years, these curious records of the world's youth have been brought to light and successfully interpreted in terms of modern speech by a multitude of Assyriologists, such as the late lamented Englishman, George Smith, Rawlinson and others, Frenchmen and Germans as well as Englishmen. So that now we have the Hebrew Bible and the Greek historian, Herodotus, supplemented by the original records of the oldest civilization of the world, or of that portion of the world lying west of the river Indus.

All this is important, and gives us a clear insight into the strange mental, moral, and social condition of those primitive races whose legends and imaginations, as embodied in the Pentateuch and other Hebrew documents, have continued to this day to mould and modify the beliefs, even of enlightened modern communities which live on the light of scientific knowledge. We are told that the Mosaic accounts of the creation of the world, of the formation of the so-called Adam and Eve, the primitive human pair, of the fall, the serpent, the Garden of Eden, the flood, the confusion of tongues, are simply Jewish versions of old local Chaldean legends and traditions of the Mesopotamian region. We are told that these myths and legends were diffused throughout middle Asia for ages before Moses lived, and the exhumed tablets of Nineveh, with their cuneiform or wedge-shaped inscriptions, substantiate this statement. In these Assyrian records of clay we are furnished with the original documents, as it were, on which the Hebrew Genesis is based, and from which it was substantially copied.

Thus we are getting an ever clearer insight into the past, and a better understanding of the primitive historic man. The theologians are peremptorily called upon to revise their creeds and cosmogonies by these singular developments and revelations, and to make them savor less of an immensely remote, superstitious past, and more and more conformable to modern science and intelligence. We now understand the source of these Bible myths and can explain their origin by the local environment and mental condition of the races among which they originated. It is not too much to say that from the



stand-point of modern exact science these oriental myths concerning the origin of men and things are about as fantastic as the creation myths of our North American aborigines, the Messers. Lo, as preserved by Catlin and other Phil-Indian enthusiasts.

Naturally enough, imagination got the start of reason in the historic development of the human race. The universe of which our speck of a planet is so infinitesimal a part is infinite in extent and duration. The cosmogonic legends of the old Asiatic nations are of course now mere matters of curiosity, mere data for the conclusions of the Tylors, Spencers, and other expounders of primitive human nature. They sprang, as the beautiful Grecian myths did, from the imagination of the primitive man, under the stimulus of the wonder excited in him by the world in which he found himself, with its sun, moon, and stars, and rivers, and seas, and alternations of day and night, with its death and life, labor, privation, and pain, and unresting phenomena of all sorts. Pity it is that these wild primitive imaginations got crystallized and formulated into religious creeds, articles of faith and orthodoxies, because they have been serious obstructions to the advancement of genuine knowledge and enlightenment. But we have got the key to them, and can explain them satisfactorily, so that they will soon be universally understood and estimated at their proper value, as are dreams of the world's youth.—*Boston Sunday Herald*.

#### ASSOCIATION OF ETHICAL SOCIETIES.

BY T. W. CURTIS.

##### Preamble.

While we regard as beneficial the numberless antagonisms of thought that have tended to break the bands of custom and tradition, voices of influence call us to a constructive work, which, while correcting the misplaced emphasis of certain types of doctrine, shall guide human thought and energy into channels of the greatest usefulness.

The object of this society is to secure freedom and fellowship in the attainment of truth, and union in all earnest efforts for the uplifting of mankind.

We adopt the following principles as the basis of this movement, assured that they formulate the convictions of a large and increasing class of people who believe that faith in reason and righteousness will be the test of the religion of the future.

##### Principles.

###### MAN.

I. We affirm man's right to free inquiry, his natural love of truth, and his capacity for the discovery and practice of it.

###### REALITY.

II. Truth, justice, and love are the abiding reality.

###### PERFECTION.

III. Thought, aspiration, and endeavor tend to perfection, freedom, and happiness, which are one.

###### RELIGION.

IV. Trust in the highest revealed in man's better nature and loftier moods, coupled with the effort to render that ideal actual, is religion.

###### VOICES.

V. We believe in the glory and divinity of all records that tell of a forward aim and a virtuous deed; in the sacredness of all utterances that voice the needs and aspirations of humanity.

###### AUTHORITY.

VI. Our highest authority is the awakened conscience, inspired by the convergence of all lines of thought in the living present, which some call the voice of reason, and others the voice of God.

###### RIGHT.

VII. On devotion to the right hinge the destinies of mankind.

###### RESPONSIBILITY.

VIII. Society is an organism; to purify its life-currents is the duty of every man and woman. The enthusiasm of humanity is the mother of reform.

###### PROGRESS.

IX. Lights and helps increase as time moves on; and after-ages will work in a deeper mine, and ascend a higher mount of vision.

###### IMMORTALITY.

X. A noble life is more suggestive than aught else of man's kinship with the Infinite.

###### COBOLLARY.

Separation of Church and State.

—*Advance, Meadville, Pa.*

#### CHANGE OF SOCIAL PLATFORM

PROPOSED BY JOHN H. NOYES.—ACCEPTED BY THE ONEIDA COMMUNITY.

Message to the O. C. by J. H. N., Aug. 20, 1879.

I hardly need remind the Community that we have always claimed freedom of conscience to change our social practices, and have repeatedly offered to abandon the offensive part of our system of Communism if so required by public opinion. We have lately pledged ourselves in our publications to loyally obey any new legislation which may be instituted against us. Many of you will remember that I have frequently said within the last year that I did not consider our present social arrangements essential parts of our profession as Christian Communists, and that we shall probably have to recede from them sooner or later. I think the time has come for us to act on these principles of freedom, and I offer for your consideration the following modifications of our practical platform:—

I propose—

1. That we give up the practice of Complex Mar-

riage, not as renouncing belief in the principles and prospective finality of that institution, but in deference to the public sentiment which is evidently rising against it;

2. That we place ourselves, not on the platform of the Shakers on the one hand, nor of the world on the other, but on Paul's platform, which allows marriage but prefers celibacy.

To carry out this change it will be necessary, first of all, that we should go into a new and earnest study of the 7th chapter of I. Corinthians, in which Paul fully defines his position, and also that of the Lord Jesus Christ, in regard to the sexual relations proper for the Church in the presence of worldly institutions.

If you accept these modifications, the Community will consist of two distinct classes,—the married and the celibates,—both legitimate, but the last preferred.

What will remain of our Communism after these modifications may be defined thus:—

1. We shall hold our property and businesses in common, as now;

2. We shall live together in a common household and eat at a common table, as now;

3. We shall have a common children's department, as now;

4. We shall have our daily evening meetings, and all of our present means of moral and spiritual improvement.

Surely, here is Communism enough to hold us together and inspire us with heroism for a new career. With the breeze of general good-will in our favor, which even Prof. Mears has promised us on the condition of our giving up the "immoral features" of our system, what new wonders of success may we not hope for in the years to come!

For my part, I think we have great reason to be thankful for the toleration which has so long been accorded to our audacious experiment. Especially are we indebted to the authorities and people of our immediate neighborhood for kindness and protection. It will be a good and graceful thing for us to relieve them at last of the burden of our unpopularity, and show the world that Christian Communism has self-control and flexibility enough to live and flourish without Complex Marriage.

J. H. NOYES.

#### Acceptance by the O. C.

The above message was considered by the Oneida Community in full assembly Aug. 26, and its propositions accepted; and it is to be understood that from the present date the Community will consist of two classes of members; namely, *celibates*, or those who prefer a life of sexual abstinence, and the *married*, who practice only the sexual freedom which strict monogamy allows. The Community will now look for the sympathy and encouragement which have been so liberally promised in case this change should ever be made.—*American Scientist*.

#### MISS ALCOTT BEFORE THE REGISTRAR.

An eye witness reports the appearance of Louisa M. Alcott before the selectmen of Concord to secure registration for herself. It was several weeks ago. Miss Alcott meant to register early. She said to the authority, "I want to have my name put on the register that I may vote for school committee." "Very well," said the selectman, "have you brought your receipt for your last year's tax?" "No," said Miss Alcott, "I did not know it was necessary." "You will have to bring it." "Won't this year's tax-receipt do just as well?" "Oh, yes; but you have not paid it." Miss Alcott rane over with mirth. A little comical look came on her face, as she said, "I never did hanker to pay my taxes, but now I am in a hurry to pay them." The selectman, as much amused as Miss Alcott, got the tax bill made out by the assessor, and then and there Miss Alcott paid it. When they put her name on the register, it was found that Miss Alcott had been the first woman to register in the old town of Concord. Since that time several meetings have been held, and other names added. But it seemed right that that of Miss Alcott should lead all the rest.—*Woman's Journal*.

#### THE KINDERGARTEN SOCIETY.

##### MEETING OF THE AMERICAN FROEBEL UNION.

A meeting of the Union was held on Tuesday, Aug. 26, at the rooms of the Woman's Club, No. 4 Park Street, Boston, Miss E. P. Peabody presiding, who, in her opening address, announced that the meeting had been called for general discussion. The object of the kindergarten movement, she said, was to instill moral and intellectual principles into the minds of children while engaged in their pastimes. In a country where the integrity of the government depends upon the individual voter, it is necessary that children should be trained to develop patriotism and an upright character. A number of letters were read, all agreeing that wherever the kindergarten method had been introduced it had become popular, and its patrons approved of its extension. Mrs. Higginson, a sister of Professor Agassiz, has now twenty-five kindergartens under her supervision. Professor Graus made a short and spirited address, insisting that the system should receive more active support in Boston. A general discussion was held in regard to the technical points of the organization and development of the system.

The second day's session of the Union was held at the same place on Wednesday. After opening remarks by Miss Peabody, Miss M. S. Devereaux, Principal of the Newbury Street School, read a paper in favor of the system, and giving her experience as a

teacher. Dr. Henry Barnard and others spoke on the importance of the system for the neglected children of our cities.—*Commonwealth*.

**SOCIETY TO ENCOURAGE STUDIES AT HOME.**—A Boston correspondent writes of the Society to Encourage Studies at Home, whose head-quarters are in this city, and which has been doing a large work in a very quiet way: "The purpose of the society is to induce young ladies to form the habit of devoting some part of every day to study of a systematic and thorough kind. Courses of reading and plans of work are arranged by the central management here in Boston, from which ladies may select one or more according to their taste or leisure, and aid is given them from time to time through directions or advice. The whole is conducted through correspondence. During the past year seven thousand one hundred and fifty-eight letters have been written to students, residing in thirty-five States and in Canada. The term of correspondence is from October 1 to June 1." A reception was given by the teachers and correspondents to the young ladies a short time ago at the old Ticknor mansion at the corner of Park and Beacon Streets. Addresses were made by President C. W. Eliot, Dr. Samuel Eliot, Chairman of the Committee, and Dr. Oliver Wendell Holmes. The reports showed that one-half of the pupils selected English literature, and a like number history. One out of five selected science, and about the same number art. One out of fifteen took German, and one out of twenty took French.—*Boston Advertiser*, June 27.

I HAVE A SORT of valet and factotum, an excellent, respectable servant, whose spelling is so unvitalized by non-phonetic superficialities that he writes night as nit. One day, looking over his accounts, I said to him jocosely, "You are in the latest fashion with your spelling, Pummel; most people spell 'night' with a gh between the i and the t, but the greatest scholars now spell it as you do." "So I suppose, sir," says Pummel; "I've see it with a gh, but I've noways give in to that myself."—*Theophrastus Such*.

#### Poetry.

[FOR THE INDEX.]

#### THEY CALL THIS GOD.

(DEDICATED TO ORTHODOXY.)

##### I.

O man! can it be less than strange  
That this be so: some loftiest power,  
Mounted on heaven's far throne to range  
O'er worlds and lands in every hour,  
With eye flashed fierce and will to turn  
(And wish) a noble love to woo  
'Midst men whose wisdom doth half burn,  
That at the last they may but know  
What is and ever has been right  
With it through their unholy fight?

Strange, is it not, truth thus withheld  
By some lax freak of will o'er us?  
Strange, is it not, a god has spelled  
In characters of blood for us:

"Fight, murder, and slay,  
Enact your crime;  
Win truth as ye may,  
For it is sublime!  
I give ye the red  
Of murder—and why?  
That virtue be led  
Through vice to my sky!  
I give ye disdain  
For prayer, and corn;  
I load ye with pain,  
That joy may be born:  
Bad leadeth to good,—  
What matter who dieth  
In search, or who sigheth  
In grief unbearable?  
I, incomparable,  
Do what I should!"

##### II.

I hear the whisper o'er doubt's sea,  
And anxiously it pleads with me:  
"No! no! this is not God. Look yet,  
Look keener 'mid thy sea's wild fret!  
Look thou with earnestness, and feel  
Thy whole soul yearn with love more real,  
And mayhap years will bring to thee  
Light from the true God o'er doubt's sea.  
Not this! O heart, go not amiss!  
Bend to god Love, but take not this!"

HORACE L. TRAUBEL.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE TWO WEEKS ENDING SEPT. 5.

Mrs. Chas. Whitford, \$3.20; Mrs. G. R. Russell, \$3.20; G. F. Lapham, \$1.50; R. A. Harper, \$1.00; Capt. B. F. Ratcliff, \$5.00; Joel Sharp, \$4.00; Dr. Erich, \$3.20; A. A. Roberts, \$6.40; Mrs. Lu A. Carter, \$1.50; C. H. Dunbrack, \$5.00; Dr. C. J. Erickson, \$1.50; Willey Britton, \$1.00; P. B. Binley, \$1.25; Chester A. Greenleaf, \$1.60; M. H. L. Cabot, \$3.20; J. D. Van Slyck, \$6.40; Fred H. Wood, 30 cents; Seib N. Allen, \$4.60; O. B. Vose, \$4.00; J. H. Goddard, \$3.00; R. D. Israel, \$6.40; Capt. J. A. Judson, \$1.00; Jos. York, \$3.20; Isaac S. Russell, \$3.00; Chas. W. Livermore, \$3.20; Mrs. C. R. Sherman, \$1.00.



# The Index.

BOSTON, SEPT. 11, 1879.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
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## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

## EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 3, 1879.

## THE WOMAN MOVEMENT.

There was, some thirty years ago, a form of radicalism peculiar to the time. It abounded more in New England than elsewhere, but its representatives were to be found in various parts of the country. They were popularly known as "come-outers," and quite generally distinguished for eccentricity of dress and person. They were invariably strongly pronounced abolitionists, and the designation applied to them, just mentioned, described their attitude in relation to the Church on account of its sympathies with slavery. But they had other opinions too, no less ultra and decided. Their ideas and ways differed from those of the multitude. They sometimes adopted the vegetarian diet, were anti-tobaccoists, teetotalers, non-resistants. They were disposed to handle the Bible roughly, had little reverence for the ordinary usages of Sunday, and entertained various theories in respect to the institutions and relations of life, then regarded as wild and visionary, and that time in fact, in some instances at least, has proved such.

There were associated with these fanatics—for thus they were usually considered and called—a certain number of women who shared to a less or greater extent in their ideas and peculiarities. They spoke in public meetings and on the platform of reform conventions,—a much more novel thing then than now,—and were noted not only for their earnestness and eloquence, but also, not unfrequently, like those already referred to, for a singular costume and external appearance.

The special cause to which they devoted their zeal and energy was termed "woman's rights," and the derisive name given to them of the "strong-minded" conveyed a recognition of the obvious force of their convictions. They were the pioneers of what to-day is called the woman's movement,—a cause that has since been slowly but steadily deepening and widening the range of its influence, and growing in dignity and practical significance, until it is no longer chiefly confined to a few strange people of questionable sanity, *outré* garb and appearance, but embraces those of high degree and eminent renown in public and professional life, the leaders of cultivated society and thought, of education and literature, in this country and others.

But in the course of these long years of brave and unflinching devotion to this service, it has undergone, in common with the time, some very important modifications. Its whole tone and temper has changed. At first its principal aim pertained to political enfranchisement,—citizenship for woman. It was to remove unjust discriminations in respect to her under the law, and in the marital relation; to guarantee to her the absolute natural rights in all relations and spheres of life of a human being. And although none of these demands have been relinquished, though the conviction is still as strong and clear as ever that they are just and desirable, the ultimate ones to be sought and essential to woman's fullest elevation, the emphasis would seem to rest less upon them than formerly.

The movement has lost somewhat of the mere aggressive and antagonistic spirit of its earlier days. It has less acerbity of speech and manner, more of sweetness and light. We hear less of woman's rights and wrongs and oppressions, though of these there still remains enough to be said, doubtless, without exaggeration, and is likely to be before she shall have gained that true height for the full unfolding of her capacities and noblest development to which advancing civilization is destined to lift her at last. The advocates of the woman's cause to-day are not remarkable for the shortness of their hair or the sharpness of their tongues, even if it were ever just to represent this as its special distinction. They are not supposed to be man-haters. There are signs of a better understanding between the sexes, of the growth of a finer sense of justice and mutual consideration in their relation to each other.

A spirit of intelligent self-helpfulness has become infused into women's aims for the improvement of their condition. They are becoming partners in each other's interests, are steadily advancing in self-reliance, learning the art of coöperation, and the benefit of mutual assistance. The facilities for her education have rapidly increased, and its standard in a corresponding ratio advanced. One by one the colleges and professional schools of the land have opened their doors to her; and so overwhelmingly are these innovations approved by the more influential element of society in respect to these particulars, that it is clear those institutions which still stand out against the change are destined ere long to yield to the pres-

sure that is setting so strongly in this direction, thus giving to the sexes, so far as this has not been already achieved, equal privileges of education.

But not only may the woman's movement point to such fruits as these, not only is she becoming a co-laborer with man in the higher attainments of intellect, a companion and successful competitor with him in scholarship, literature, and professional life, but her material condition has also been vastly improved. She can do more things than ever before, and better. The sphere of her occupations has greatly enlarged. She is not a teacher, or seamstress, or the writer of verses for the corner of a country newspaper only. These she may be still; but she may be much more than these, and in various ways, and find aid and encouragement in keeping with her added opportunities. New avenues of diverse skill and industry in multiplied adaptation to her versatile and nimble faculties are opening to her continually, affording the means of a livelihood and a stimulus to ambition.

If the woman's movement has not accomplished all its friends expected when it set out, or just what they expected, this much is evident: In view of its results, it can in no sense be considered a failure. On the other hand, there is abundant reason for congratulation and encouragement to those who labor in the cause, to take heart and be thankful.

That the time is near at hand when women are to possess the unrestricted use of the ballot, may perhaps be questioned. There is no doubt a good deal of inherited prejudice to be overcome, of downright opposition, indifference, and lethargy in respect to the proposition, as there always is in respect to any wide departure from long-established customs. And yet it seems to us there is no good reason why all should not eventually be conceded to woman that the best representatives of the cause demand. In other words, we are unable to see why woman should not have in this republican country equal right with man to the full exercise of the elective franchise. Is she not subject to the law? Has she not the same interests at stake of property and person, and all that depends upon a wise and just administration of the laws and government? To deny her a voice in regard to these on account of sex, is manifestly as unjust, as it would be to do so to one who should be qualified in all other respects for the discharge of the privilege, simply because of his nationality or the color of his skin.

There is but one way out of the inconsistency in which democracy is thus involved. It is, we believe, to give to woman the ballot, to invest her with the full rights of a citizen. It is simply and solely, in fact, a question of subjugation or freedom. That women do not all take this view of the case, or that it is one to which they give little consideration, does not alter its absolute character. Usage nurtures content, but it does not prove that this state of mind is always the highest or best.

The subjugation of the individual, moreover, is always attended with serious evils. It interposes, necessarily, impediments to the free development of one's nature. The fear sometimes expressed that voting would tend to unsex woman, to despoil her of her distinctively feminine delicacy and refinement of character, is of no more force than in respect to innumerable things with which she is already identified or engages in. And in regard to the coarse associations of the polls, which are so often urged as an objection to woman's voting, we may be assured that the interest which the fathers, husbands, and sons would have in the event would be sufficient to insure a due observance of order and propriety. Indeed, all the presumptions favor the supposition that, instead of there being less of such, there would be more. This, at least, is the testimony so far as the experiment has been tried.

There are those who fear that if women were voters there would be likely to be thus a disastrous addition to the forces of religious intolerance and superstition, and there may be some grounds for their apprehension; and yet it is not well in this case to take counsel of our fears. We believe that superstition and intolerance would have something also to apprehend, as well as to hope for, from suffrage to woman,—that its predominant influence would prove a gain for liberalism. But, as we have already intimated, there is little probability that they are to acquire that privilege at once. In the meantime, they are undergoing, as we have seen, the needed preparation for its safe and intelligent exercise. And one of the most natural and fitting steps to it, and one too, we may add, where the objections generally



urged must have least weight, is that which is now offered to the women of Massachusetts, in the right to cast votes for school committees at its approaching election.

#### IS IT RETREAT OR ADVANCE?

In the August number of the *Unitarian Review* there is an editorial note on Mr. Abbot's phrase, "The Consensus of the Competent." The writer begins thus: "This is the fortunate phrasing that covers what appears to be a quite general retreat from what have been reckoned among the most advanced, and have certainly proved to be the perilously exposed, positions of religious radicalism."

Under this phrase, then, the editor of the *Review* thinks he detects a disposition on Mr. Abbot's part to retreat from positions he has heretofore taken. "The Consensus of the Competent," the editor says, "is the most conservative of watchwords"; and that Mr. Abbot has been led to the phrase because he "has been led by recent experiences to emphasize more than ever the authority of universal reason against individual vagary."

But not only does Mr. Abbot thus seem to the editor to be retreating, but Mr. Frothingham and Prof. Adler are also named as prominent radicals who appear to be facing in the same direction; and certainly if three such able and distinguished leaders as are here named together have all faced about, the inference might be allowable that there is a "quite general retreat" of religious radicals.

If the evidence, however, that these gentlemen are in process of retreating be examined, it must be admitted to be very scanty. With regard to Mr. Frothingham the only evidence brought forward is his much discussed farewell discourse to his congregation, in which he announced his dissatisfaction with *individualism* as a practical basis of religion, and his hope that its last word (the last word of "dogmatic individualism," the sermon said) had been spoken from that desk. That discourse has now been printed entire, and can be considered apart from the abstracts and inferences of the New York reporters who first gave it to the public. And whoever reads it through will find in it ample testimony to the fact that Mr. Frothingham, instead of turning backward, stands in the very van of the positions he has hitherto held, and is scanning the horizon before him for some new point where religious radicals can gather their forces to better advantage. Not a dogma nor ceremony nor institution out of the Church of the past can be named to which he looks back as an essential condition of the working religious faith that is to come. On the contrary, he distinctly says that the new faith, the modern religious spirit, is going "not to Rome, not to Luther, not to Calvin, not to Buckminster or Channing, not to any Protestant sect, not to any Christian denomination. It has another future." This surely does not sound like a summons for retreat. Rather is it a distinct prophecy that the new religious spirit will advance to form institutions of its own. And he indicates his belief that these institutions will be based, not on any doctrine, even that of theism, but on well-considered practical aims for the benefit of humanity. He expresses his discontent with "individualism," not because it has not done a useful and very necessary work in the past, but because by its very nature it is inadequate for the organization that is needed to meet coming social demands upon the new religious faith. And so his farewell word was a call to his society not to take any step backward to the shelter of old creeds and churches, but to prepare to go forward to meet with added power the new duties of the time.

In respect to Prof. Adler it is even more difficult to see where is the evidence of "retreat," since it does not appear that he has either said or done anything which can even be misinterpreted into an expression of recantation. He has come out of Judaism, but has shown yet no disposition to go back to it or to adopt any other specific religion. In his new and very successful religious enterprise in New York, which in humanitarian work sets an example to all the churches, there is no positive recognition of any kind of theology. His society is simply called "The Society for Ethical Culture." He does not inculcate belief in a personal Deity, but remands all speculation, all doctrines concerning Infinite Being, into the realm of the Unknowable. In his large gatherings on Sunday, there is no "prayer" nor anything in the place of it. There is fine music, by one of the regular German companies of the city, but it is not specially of the religious order. Hymns are discarded, for the reason that they are so often couched in

the form of petition to Deity, or are written in the old spirit of worship. If all this indicates "retreat," what could the advanced positions have been from which Mr. Adler has fallen back? But perhaps the editor of the *Unitarian Review* considers the mere tendency to organize among radicals as "retreat," for he only says of Mr. Adler in proof of his retrograding disposition, that he is "organizing on the foundation of ethical culture and moral idealism," and that "his eloquence and earnestness" are attracting many to his standard. If this, however, be what the editor means, he has greatly mistaken the purport of modern religious radicalism; for it is on this very point—its tendency to organize itself in institutions and become a force in moulding social life—that modern radicalism proves its advance on preceding forms of the same spirit, which were mainly destructive.

As to Mr. Abbot's phrase, "The Consensus of the Competent," that might, indeed, be a cover for retreat into some of the old fortresses of ecclesiastical authority; and we can conceive that it was in some such way that Mr. O. A. Brownson went back from Transcendental Unitarianism to the Roman Catholic Church. From "individualism" with its perilous vagaries he wanted a court of appeal; and he thought he found the competent court on religious questions in the Catholic Church. But it is only a narrow and illogical view of the phrase, that sees the Consensus of the Competent in a body that deliberately shuts its eyes to modern enlightenment, no matter how numerous may be its membership or venerable its traditions or learned in its own history may be its leaders. Since Brownson's day, the world's knowledge with regard to religion has been vastly increased. Entire domains of historical religion have been opened to scholars, and the problems with regard to the Bible and the origin and authority of Christianity have wholly changed their aspects. It is very doubtful whether he would now follow his own example of a generation ago. Certainly Mr. Abbot has shown no tendency as yet to go that way to find his court of "the Competent." In throwing out this phrase he has taken no new position,—much less hoisted a flag of retreat. He has only emphasized the more the stand he long ago took on the scientific method in religious study. Nor will he have any difficulty in reconciling this phrase with his view of Christianity or the Bible or on any other question to which the *Review* editor points him; for he will not look for his Consensus of the Competent in any *ex parte* court made up of believers only on one side of the questions at issue.

W. J. P.

#### HEREDITARY GENIUS.

Galton, in his work on hereditary genius, gives tables of the ancestors and descendants of eminent men, statesmen, generals, judges, men of letters, men of science, artists, poets, divines, and shows by mathematical calculation a uniform law governing the hereditary genius of families; he shows that a certain degree of eminence secures a certain number of distinguished kinsmen, of a certain average ability, in both the male and female line. He says he knows he has not done full justice to the female line, as it is so difficult to search the genealogy on that side, owing to a constant change of name, to the more retired life of women, and to all the social hindrances to their development. But from what is known of the mothers and daughters of great men, we may safely argue that, in equal conditions, hereditary genius would be more marked in the female than in the male line. Galton makes special mention of this influence on men of science and divines.

Of men of science, in eight cases out of forty-three the mother was the abler of the parents. These are the mothers of Bacon, Condorcet, Cuvier, D'Alembert, Forbes, Gregory, Watts, Bacon. Bacon had also four distinguished maternal aunts. Both Brodie and Jussieu had remarkable grandmothers. The eminent relations of Newton were connected with him by female links. Thus it appears to be important to success in science that a man should have an able mother.

"I believe," says Galton, "the reason to be, that a child so circumstanced has the good fortune to be delivered from the ordinary narrowing partisan influences of home education. Our race is essentially slavish; it is the nature of all of us to believe blindly in what we love rather than in that we think most wise. We are inclined to look upon an honest, unshrinking pursuit of truth as something irreverent. We are indignant when others pry into our idols and criticize them with impunity, just as a savage flies to arms when a missionary picks his fetich to pieces. Women are far more strongly influenced by these

feelings than men; they are blind partisans and more servile followers of custom. Happy are they whose mothers did not intensify their naturally slavish dispositions in childhood by the frequent use of such phrases as 'Do not ask questions about this or that, for it is wrong to doubt,' but who showed them by practice and teaching that inquiry may be absolutely free without being irreverent; that reverence for truth is the parent of free inquiry; and that indifference or insincerity in the search of truth is one of the most degrading sins. It is clear that a child brought up under the influences of such opinions is far more likely to succeed as a scientific man than one who was reared under the curb of dogmatic authority. Of two men with equal abilities, the one who had a truth-loving mother would be more likely to follow the career of science; while the other, if bred up under extremely narrowing circumstances, would become as the gifted children of China,—nothing better than a student or professor of some dead literature."

As to the divines, the female influence predominates far above what it does in any other group of great men.

In one hundred families mentioned in Middleton's *Biographia Evangelica*, there are seventy-three women remarkable for their religious characteristics, against twenty-seven men. Galton remarks on the fact that so many clergymen marry two, three, or even four times; and attributes the general feebleness of this class of wives to the fact that there is a frequent correlation between an unusually devout disposition and a weak constitution; and this physical weakness may account for the fact, too, that the wives of clergymen are generally much more bigoted than their husbands. A sense of weakness always shields itself in obstinacy and dogmatism; while conscious strength is ready to inquire, debate, investigate, and analyze. The baby always plants itself firmly on two feet, and so do the aged and infirm, while the strong man in his flights of oratory oftentimes poises himself on one foot.

Galton's researches prove that the female line has an unusually large effect in qualifying a man to become eminent in the religious world. The only other group in which the female line is even comparable in its magnitude is that of scientific men.

But this seeming contradiction in such directly opposite influences may be explained readily enough. When the mother has outgrown the traditions and superstitions of the past, and begins to think, to reason, to base her opinions on facts, and to question authorities, when her thoughts are occupied with other themes than theology and a future life, her time with other organizations than the church; when she worships the beautiful, the grand, the true in Nature and humanity, rather than the unknown God,—she must leave a very different impress on her descendants than does she whose hopes and interests are centred in heaven,—in the mysteries beyond this life, which no eye hath seen, no mind can comprehend.

But while scientific writers and liberal religious thinkers are alike awaking to the immense power of woman in moulding the race for better or worse, they all alike hesitate to secure for her those conditions that can alone promote her development.

Draper in his *History of the Civil War in America*, after tracing the effect of individualism and its expansive power in national life, says: "It may be doubted whether a community organized on such a basis, more particularly in case this freedom is granted to women, can ever have the stability or even be as moral as one in which the family is the essential political element." Which is to say, the morality of a nation will always be inversely as the freedom of woman! If by the family Mr. Draper means a group of kinsmen, in which all the men are political sovereigns and all the women political slaves, the women might think that the stability and morality of such communities were purchased at too great a sacrifice of their individual freedom, of their individual rights of conscience, judgment, and political representation.

There is no greater fallacy than the oft-expressed opinion, that the largest liberty safe for man must be dangerous for woman.

E. C. S.

#### REPLY TO A CRITIC.

In THE INDEX of August 28 is a rather captious communication from David Newport, criticizing one of my recently-published lectures. He is "surprised at B. F. U., that he is not more abreast of the age, and that he does not know that the competent of his school have admitted, with Prof. Tyndall, 'that sci-



ence is rendered dumb"; and "when the masters of B. F. U. admit that they stand in the presence of the 'Incomprehensible,'... shall he be wiser?" The whole article is an attempt to disparage a lecture that the writer clearly does not understand, or which, if he understands, he deliberately misrepresents,—which I am disinclined to believe.

For the benefit of Mr. Newport, and others of his class, if such there be among the readers of THE INDEX, I will here give, in a condensed form, the leading position I advanced and endeavored to maintain in the discourse to which exception is taken.

1. Religion is a growth,—an evolution from a non-religious condition. 2. Human personality and intelligence—ascended to inanimate things or posited in invisible beings—have been the objects of worship. 3. The "religious element," on the theory of evolution, implies preëxistent mental qualities and external phenomena. 4. All phenomena are due ultimately to an external, self-existent, absolute Reality. 5. Man's conceptions of this eternal, self-existent something depend upon his intellectual and moral condition. 6. The absolute Reality can be an object of religious devotion only so long as it is regarded as anthropomorphic. 7. That there is a God of anthropomorphic nature, is not susceptible of proof. 8. As men come to see that the ultimate source of phenomena is unknowable, it must cease to be an object of religious devotion such as can be fitly given only to an intelligent being. 9. With the disappearance of belief in anthropomorphism, the qualities now admired and worshipped in God will be appreciated and cultivated in man. 10. Thus the religious sentiment will undergo modification; but in the future as in the past, its object will be human personality and intelligence.

Such is a brief summary of a lecture represented to be in conflict with the latest word of Tyndall and other advanced minds of to-day. The sentence from Tyndall, "Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all," expressive of the feelings of all thoughtful and serious minds in dwelling on the ultimate mystery of existence and the inscrutableness of cause of phenomena, is quoted as a crushing refutation of a discourse in which it might have been appropriately quoted in support of my own position.

It is fitting that Mr. Newport, after expressing surprise that I am not "more abreast of the age," should quote Agassiz to show the folly of Darwinism; and, after exhibiting the utmost confusion of thought, should conclude with the following remarkable sentence: "And in regard to man, supposing that his condition was as the relics found would seem to denote, it does not by any means follow that such was the condition of the Aryan race, of whom we are the descendants." Nothing more certain than that. And it is equally true that because the ancient Aryans did not have printed books, it does not follow that our European ancestors two hundred years ago did not have them! But our European ancestors descended from men who had no books. And it is probable that our Aryan ancestors descended from men whose "condition was as the relics found would seem to denote."

B. F. U.

#### PERSONAL ITEMS.

COL. T. W. HIGGINSON and family have been spending some weeks at Dublin, N. H.

GUSTAVE DORE would like to accept the invitations of friends to visit this country, but cannot afford the time.

MRS. OLARA NEYMANN and daughter, a student of Cornell University, have been spending some time at the Cotocheset House, Osterville, Mass.

MR. O'DONOVAN ROSSA has translated Longfellow's "Psalm of Life" into Irish, with the title, "Salim Na Beatha."

REV. SIMEON S. JOCELYN, a distinguished worker in the anti-slavery cause, closed his life at Tarrytown, N. Y., a few days since.

MR. R. PALMER THOMAS, of London, Eng., is on a brief visit to this country. He intends to devote most of his time to the investigation of American Spiritualism.

ANDREW JACKSON DAVIS has recently been passing a few days in Boston. He introduced the course of the Free Lecture Association in New Haven, Conn., last Sunday.

THE SACRED BOOKS of the East, which Max Müller is translating and publishing, will make twenty-four handsome octavo volumes. It will take about eight years to bring them all out.

GEN. DI CESNOLA is preparing a great work on his Cypriot collections, illustrated by three hundred and fifty large plates. The Metropolitan Museum will hardly be reopened on its new site before November.

THE MISSES O'BRIEN, three sisters of Cork, Ireland, have been creating a musical sensation in Paris. It is said that since Catherine Hays, none of their

countrywomen have had such a reception on the continent.

A YOUNG JEWESS from Vienna, Dr. Rosa Welt, who some time ago obtained a diploma as Doctor of Medicine from the University of Berne, Switzerland, has been appointed Assistant Lecturer on Ophthalmia to Prof. Pflüger, at Berne.

MR. BASS, of ale celebrity, has presented to the town of Derby, Eng., where he resides, a library. The building erected for it cost \$75,000, and contains 17,000 volumes. He had previously enriched the town with public baths and a park.

MESSRS. BOTTEVILL, architects, of Hull, Eng., have recovered \$250 damages from a clergyman, because he had endeavored to have the communion to repair the church in Skirlaugh taken from them, on the ground that they were "Wesleyans, who could show no experience in church-work."

IT IS STATED that Capt. Pratt, who placed the Indian pupils at the Hampton (Va.) school, is making preparations, by Secretary Schurz's authority, for another experiment of the same kind in the old cavalry barracks at Carlisle, Pa. The Indians to be educated are to be selected from tribes at the different agencies.

DR. OTTO V. STREUBE, the distinguished Russian astronomer, has come to this country to examine the twenty-six-inch telescope at the United States Naval Observatory, with the intention of ordering a similar instrument of thirty-four to thirty-six inches, if, on personal inspection, he is convinced that the claim of its superiority to all others is well founded. He has examined the chief telescopes of Europe.

REV. J. S. THOMSON, late of Bloomington, Ill., who has been summering abroad with his wife, writes in a private letter: "We 'did' London pretty well, and several parts of England. We spent a very pleasant week in Ireland. We have, after visiting other parts of France, arrived in Paris. It is now in its glory. Conway and Voysey I have not seen. It is now the worst time to see any one of note, as all are off on vacation tours. We shall sail from Liverpool on the 4th of September, and be in Boston the 17th. We have not gone over as much territory as we intended, but have done several places well."

PROF. GEORGE F. BAKER, the President of the American Scientific Association, manifested at a very early age a taste for the sciences. While a boy, he was entrusted with the apparatus belonging to the academy where he was at school, and converted his sleeping-room into a chemical laboratory. As an apprentice, he extended his acquaintance with instrumental appliances, and constructed for himself in his leisure hours a very complete set of electrical and pneumatic apparatus. It is said, in fact, that when he went to Pittsburg as professor, much of the apparatus placed in his hands for purposes of instruction was the same that he had made while an apprentice in Boston, ten or twelve years before.

## Communications.

### LONG'S VIRGIL.

There has been much praise of Long's translation of Virgil, not on critical grounds alone, but because done by a so-called statesman. The same commendation has followed Gladstone, Derby, and many other public men, even from the time of Cicero, in similar literary efforts. This age, while it honors specialists, is also much given to emphasizing work not in line, and remote from their usual studies and endeavors. A little while ago, the lecture platforms were filled by men whose profession and aptitude was not lecturing, but other spheres of intellectual activity. We wanted our winter evenings amused, and an exhibition of great men in the lyceum course was in vogue. And the colleges are always inviting some famous man to address them at their anniversaries, regardless of any special fitness for the attempt. At the agricultural fairs, it is the rarest event to hear either a farmer, or anybody interested specially in farming, speak; but some senator, governor, or minister airs the usual rhetoric of the occasion. We expect greatness of each kind to show itself great in every other, to be universal genius. I am myself nothing but a small farmer, and sometimes called "literary gentleman," in a small country town; but having the reputation of an education, I am called upon to superintend schools, to give legal advice, to build roads and make political and temperance speeches,—for none of which things have I the least faculty; yet I do them all out of mere good-nature, and because, as other men, I like to seem equal to the occasion, I like the appearance of greatness, it so tickles one in his most itching part. It flatters us to think we have "hands the rod of empire might have sway."

Thomas Couture, the French painter, has put the ambitions of modern men into this summary:—

The poet wishes to be a statesman.  
The historian wishes to be a poet.  
The novelist wishes to be a historian.  
The journalist wishes to be a novelist.  
The art critic wishes to be a painter.  
The painter wishes to be a journalist.  
He has omitted what the statesman wishes to be, but it is easily supplied from numerous recent examples.

Mr. Long wants to be thought a scholar. Is that laudable and to be held up for imitation of young men pursuing statesmanship and politics? No! by no means. Scholars they may be, but their scholarship should be directed into their own pursuits; let it illuminate their chosen work, their speeches, reports, and state papers, their public and private life;

let it contribute to the elevation of politics and to the glory of the State.

The translation of Virgil by Mr. Long may be striking and pass for more than it merits, because done by a gentleman whose reputation has been made in quite other fields, while if done by Mr. Cranch, or a Cambridge professor, it would not be very noticeable.

The interest in Mr. Long's translation is partly factitious; belongs, that is, not to the undertaking itself, but to Mr. Long's personality. In the history of literature, certain peasant and shoemaking poets have had much more attention bestowed upon them than their work warranted.

We wish all success to Mr. Long in his chosen vocation, and wish that he would apply to it all his powers and all his studies. A certain amount of intellectual as of vital force is measured out to each man. By so much better Mr. Long's translation, by so much poorer his work for the State. The studies of a statesman should be private and make him a full and rounded man; and he should beware of a name in literature or art or any other department than his own, as subtracting just so much from the unity of his powers, and from an undivided effect upon the public whom he serves, and whose mission it is, not to cultivate, but to so build up their State as to include and make possible every species of good. Themistocles being asked if he could play the lute answered that he could not, but he knew how to make a small town a great city.

J. A.

### THE GENESIS OF ETHICS COLLOQUIALLY CANVASSED.

#### No. III.

*Old School Philosopher.*—Well, sir, if your theory respecting the basis of morals is the true one, the upshot would seem to be, that, in point of fact, there is no morality nor yet any immorality,—that whatever is, is right, or is wrong, or is neither right nor wrong, according only to the stand-point from which it is viewed.

*Rationalist.*—It all depends upon the stand-point. But then the individual is not left to his caprices as to the choice of a stand-point.

*O. S. Phil.*—Why, if it only depended on the joint counsels of Savage No. One and Savage No. Two (who figured in our last discussion) whether slavery was to be forever just or forever iniquitous, in the community they were supposed to have begun, I don't see why a single individual, whether savage or civilized, might not, by declaring his independence of society, make and modify his own standard and code of morality, and thus rightfully do whatever would not be out of harmony with a line which (in being perfectly adjustable and elastic) was practically no line at all.

*Rationalist.*—He might, if such declaration of his were operative, and could, indeed, cut him loose from society. But this it can never do, nor can anything but death. It was you—not I—who instanced the imaginary case of the two savages completely isolated from and independent of all society. For the sake of the argument (which was not affected by the impossibility of the supposed case ever having an actual parallel), I allowed the illustration to go. It seems time now, however, to say, that every man, whether savage or civilized, is a member of society, and that he never can, in any way, abdicate his membership therein. However it may have been with the "ape-like" progenitors of the race, we know of no animal, now, entitled to be designated "Man" that is not a product of society.

*O. S. Phil.*—Really, I had supposed that society was the product of man.

*Rationalist.*—It is; and yet man is none the less the product of society. They are mutually the products of each other, just as the mind and the brain are.

*O. S. Phil.*—I comprehend the theory of the mind or mental operations being produced by the brain, but can't imagine how it can be reasonably concluded that, on the other hand, the brain is produced by the mind.

*Rationalist.*—The brain results from nourishment; nourishment results from appetite, i.e., desire for food; and every desire is a mental operation or a result of the mind: therefore the brain is indirectly the product of the mind, and mind and brain mutual products of each other. So are man and society mutual products of each other, parts of the same totality. I repeat, therefore, that but for society the individual would never have had an existence, and but for society, in one or another of its ramifications and functions, he would have been swept out or left out of existence any day since his birth. The parents that procreated him were members of society, and it was by permission and authority of society that they did so; the bed he was born on and the cradle he was rocked in were made and owned by constituents of society. Not a foot of land that he has ever trod but is the domain of society. Not a morsel of food he ever ate, and therefore not an atom of himself, whether bone, brawn, or brain, but that was the product and possession of society through one or another of its factors. So that he belongs essentially, body and soul, to society,—is part and parcel of society, and can no more actually disintegrate himself therefrom and live than he can sever his mental from his physical being and live.

*O. S. Phil.*—It is of but little importance, however, after all, whether a man can or cannot have his own private, home-made code of morals, whereby he can rightfully do whatever he lists, if he can rightfully do whatsoever his community ordains is right; for his community means, as I take it, his set, his clan, town, or city. If the Feejeans can rightfully kill and eat their superannuated parents, as you maintain, because as a community they have made such a practice good



morality, I don't see why a gang of horse-thieves cannot as a quasi community make horse-stealing right?

*Rationalist.*—Well, such quasi community does make horse-stealing quasi right; that is to say, right as respects such community. If a horse-thief doesn't steal horses as skilfully and as perseveringly as he can, he falls in the duty he owes to his associates in the gang of horse-thieves. If he does, however, and is loyal to the interests of his gang, he is a good horse thief, not only in the estimation of his confederates, but he is a better man, even in the estimation of others, than a horse-thief who is unfaithful in such respect, and therefore destitute of the proverbial "honor among thieves." Practically, then, there may be (just as you have ironically affected to suppose) a morality in a sub-community, not only different from but inimical to the morality of the general community.

*O. S. Phil.*—Then, truly, is the world in a sad way,—in the sure way to chaos and ruin,—supposing, indeed, it is not already or has not always been there. Where's the use of the general community having or pretending to have a morality, if all the infinitudes of sub-communities into which it is in every direction divisible may have a different and conflicting morality?

*Rationalist.*—Need I remind a philosopher that it is his business to fearlessly and loyally seek and follow the truth, without stopping to inquire whether the truth is going to compel him to take a pessimistic view, or permit him to take an optimistic view of the world? Or need I remind him that the most unphilosophic of proceedings is the taking of the former view before first being sure that it is the only one that can be reasonably taken?

*O. S. Phil.*—I shall be glad to have you show me any other that can be taken, from the stand-point of your theory.

*Rationalist.*—With pleasure I will try. And first let me inquire whether you suppose that general morality, i.e., the morality of the community at large, has no supporters among those who, as members of one or another of its sub-communities, hold and practise a quasi morality, that is different from and in conflict with the general morality in one or more particulars?

*O. S. Phil.*—No real and efficient supporters, I should say.

*Rationalist.*—Well, if there really were none, then you might, indeed, exclaim that the world is in a sad way! If all who do not themselves lead moral lives were really opposed to morality, or if most of them were not, in the main, supporters of morality, society would go straight, without halt and swiftly, to the dogs. Fortunately, however, you are entirely mistaken in this regard. Immoral men, with scarcely any exception, are in favor of morality,—many of them constantly doing valiant and effective work in its behalf. Even the horse-thieves you have instanced are none the less citizens and members of society for being horse-thieves, any more than are merchants for being merchants, carpenters for being carpenters, Catholics for being Catholics, Quakers for being Quakers, etc. And, as members of society, horse-thieves are interested in its well-being just as its other members are; therefore they want morality in general to prevail, just as other people do. The horse-thief is as little inclined to lose his life as the blacksmith is, and far less inclined than a devout religionist who hopes to go straight to heaven from this vale of sorrow ought to be; therefore the horse thief is as much opposed to a state of society wherein homicide is an every-day occurrence and human life held at a very low valuation as a Quaker is. A horse-thief, when he sells a stolen horse, would as little relish having counterfeit money put upon him in payment therefor as the merchant would when he sells his goods; therefore he is as stalwart a supporter of the morality that denounces counterfeiting as the latter is. The horse thief tolerates no more than another that his wife should be as kind to other men as to himself, and the idea that the children for whom he is toiling so hard and risking so much may, after all, not be his would be as unwelcome to him as to any one; therefore he may have as much admiration for the virtue of wisely fidelity as any prelate in the land, and is likely to have more than any celibate prelate. And so I might show of all the virtues of which our morality or any morality is made up.

*O. S. Phil.*—Except the virtue of refraining from horse-thieving?

*Rationalist.*—Nay, sir, that's not even an exception.

*O. S. Phil.*—What?

*Rationalist.*—Why a horse-thief, besides the reasons he has in common with other people for being opposed to horse-stealing, has special reasons of his own for being so opposed. He would, of course, no more like that the horses he had stolen should be stolen away from him than a horse-trader would like that those he had bought should be stolen away from him; therefore he has the same reason that the horse-trader or that anybody has for being opposed to horse-stealing other than that in which he himself has a hand. More than this, however, horse-stealing except by himself or his gang is not only directly in competition with his business (of horse-stealing) since it consumes stealable horses that he might have stolen, but, worse perhaps than the competition, it puts horse-owners so on the alert, and exasperates the community so against horse-thieves, as to increase the difficulty and danger of the business in proportion to its prevalence; therefore a horse-thief is especially opposed to horse-thieving and friendly to the morality that condemns it.

*O. S. Phil.*—Mirabile dictu! Hal hal hal!

*Rationalist.*—Besides the support immoral people give to morality for the reasons just indicated, must be taken into account that which they give as hypocrites,—which let us next consider. For present purposes, it is accurate enough to say that an immoral

man is one who seeks to do, in his own interest, something that society doesn't want done. Now when we consider the utter insignificance of the power of any individual as compared with the power of society, it is obvious that he who should boldly and unequivocally proclaim himself a foe to morality would thereby render himself hopelessly impotent to do anything society wanted left undone. He would be like a single soldier, who, as preliminary to doing the enemy some harm, should march himself in full uniform, and flying a black flag, against their marshalled thousands. Wherefore it is that immoral men are very far from proclaiming themselves immoral even to the extent they are so, or to any extent. So far from it, they not only make the utmost parade possible of a professed desire for the prevalence of morality. And the material support thus directly given, together with deference thus indirectly rendered to morality, is of no mean importance in rendering it the force it unquestionably is in the promotion and conservation of human well-being.

*O. S. Phil.*—The misfortune of morality, then, is that it has not been given over wholly to the keeping of immoral people! Eh?

*Rationalist.*—Oh, no. I could show, if there were any need of it, that a highly moral man can be and generally will be a far more efficient supporter of morality than an immoral one can. But then the very moral men are so exceedingly few as compared with those who are otherwise, that they couldn't uphold morality for a week, if the mass of those who lead more or less immoral lives were really opposed to it. It doesn't matter as regards the moorings of morality, even if there is nobody who is perfectly moral (as in fact there never is); for morality is not what anybody would do, but what almost anybody would want others to do.

*O. S. Phil.*—Humph! pshaw!! fudge!!!

S. J. MATHEWS.

MONTICELLO, ARK.

### THE GENERAL WEALTH.

MY DEAR MR. CLARK:—

May I again intrude on your columns with a humble contribution to the study of our great science of BENEFICENCE? Sooner or later I hope we shall have a *Cosmopolitan Association for the Study and Practice of Scientific Beneficence*; and I look to THE INDEX to help me find the kindred hearts and hands which will join with me in its organization. The promotion of the general health, wealth, freedom, worth, and knowledge being the object and function I have in view, I wish to-day to offer one or two thoughts upon the available ways in which we may increase the general wealth, the second of the elements above named.

I may say, then, that an analysis of the situation, in its economic aspect, seems to me to reveal the following as its significant elements: In the first place, a practically universal subjection to the danger of falling into, or remaining in, that "hand-to-mouth" condition involved in one's poverty or lack of capital. Secondly, the possibility of our practising, far more efficiently than heretofore, and by perfectly safe and proper means, a system of mutual assurance against this ever-impending danger.

As to the former element, little need be said, its reality being but too obvious. Mill's posthumous essay on Socialism clearly sets forth the important truth, that over and above the poverty which is unavoidable, save through the moral and intellectual improvement of the given individual, there is much poverty in the world which is the result of circumstances entirely unconnected with the merits or demerits of the sufferers,—the truth, in other words, that men are often "handicapped"—some fatally, and the vast majority very heavily—in their course toward a competence, by purely accidental circumstances. But if so, the risk of failing by reason of such handicapping is a risk proper to be insured against, provided only a safe and proper *modus* to that end shall prove available. We may admit that to assure men for a time—and only for a time would it be possible—against the poverty or other evil naturally consequent upon their wickedness or their imprudence, so far from being desirable is positively inadmissible as against public policy, inasmuch as it would tend powerfully toward a general demoralization. But on the other hand, mutual assurance against accidental, impersonal obstacles to enrichment would benefit directly and indirectly. Those obstacles are *ex hypothesi*, not removable by personal reform, and consequently relief from their opposition, though not conditioned on change of character, would not take away any inducement to such change. Herbert Spencer well says in his *Ethics*,—"Any arrangements which in a considerable degree prevent superiority from profiting by the rewards of superiority, or shield inferiority from the evils it entails,—any arrangements which tend to make it as well to be inferior as to be superior,—are arrangements diametrically opposed to the progress of organization and the reaching of a higher life." Not at all inconsistently we may supplement this by pointing out that where "arrangements" are practicable, by which greater instead of less inducements and opportunities for superior conduct would be afforded and obstacles to the success of even faultless conduct would be diminished or removed, we ought by all means to avail ourselves of them. Nor should we forget, in this connection, that, to some extent at least, that very inferiority of character which tends to perpetuate the evil state of things is itself a product or practically inseparable incident of the latter, and modifiable only *pari passu* with its modification. Macaulay said that only Freedom could fit men for freedom, and it seems equally clear that emancipation from at least extreme misery is a condition to men's becoming or remaining worthy and able to prosper. The really essential

precaution to be observed in affording aid is, that the degree of benefit shall stand in a very real and very obvious relation to the degree in which conduct is wise and right. Surely, there can be no question, that mutual assurance, to eliminate as far as possible the risk of savings proving useless or short lived and to make the reward of saving greater than it would otherwise have been, can hardly operate toward economic demoralization, or be other than an efficient promotive of improvement.

In my next letter I shall discuss the possibility of the mutual assurance which we have thus seen to be permissible and desirable.

CHARLES FREDERIC ADAMS.

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### FOREIGN.

THE RUSSIAN journalistic notes are as follows: It is a regulation in Russia that all newspapers, except a few at St. Petersburg and Moscow, must be revised by the Censor before being published. Where there is no Censor there can be no newspaper, unless any local functionary is appointed to act on his behalf. Until 1877 there was a Censor at Novotcherkask. He was removed. No one being appointed to perform his duties, the editor of the influential *Donskoi Gazette* had to send his sheets to Moscow, a distance of one thousand versts, for revision. He thus could not publish news until about a month after date; and, this being an impossible task, he has this week given up the publication of the *Donskoi Gazette*. It is only a few weeks ago that the *Volski Kamski Gazette* expired from the same cause. Every week, in consequence of the oppressive press-laws, sees the newspapers becoming fewer in number and losing their influence.—*London Examiner*.

MR. G. J. HOLYOAKE'S DEPARTURE FOR AMERICA.—We copy from the *Secular Review* the following account of the good-bye to Mr. Holyoake on leaving England for his country: "On the 16th, Mr. G. J. Holyoake left the Mersey for New York on board the 'Bothnia.' As already announced, Mr. Holyoake will remain in the United States about two months, during which he will visit Boston, Philadelphia, etc., and will probably go so far south as Alabama. We need not state that our best wishes accompany our friend in his journey, and that we trust it will prove to him one of unalloyed pleasure and gratification. Mr. Holyoake sent us a few lines written immediately before his embarkation, in which he states that the hospitable and kind reception accorded to him in Liverpool prevented him writing a paper for the *Review*, as he had previously designed. Mr. Holyoake was deeply affected by the marks of honor, respect, and affection manifested towards him during his brief stay in Liverpool. Doubtless, in a few weeks we shall receive a communication from him giving some of his impressions and experiences of his voyage, etc. On Friday evening, a complimentary dinner was given to Mr. Holyoake at the Adelphi Hotel, Liverpool, at which Dr. Thomas Carson presided. Among other friends of the guest present were the Rev. W. Binns, Messrs. Daniel Baker (Birmingham), J. Shepherd, Isaac Roberts, E. R. Russell, W. E. A. Axon, Morgan Brierley, etc. Letters of apology had been received from the Rev. A. Steinthal, of Manchester, Mr. Alexander Ireland, and others. In our next issue, we shall print Mr. Holyoake's speech on this interesting occasion." The *Liverpool Daily Post* of Saturday last has the following leading article on Mr. Holyoake's departure and the banquet in his honor: "The parting banquet which was given to Mr. Holyoake last night, on the occasion of his sailing for America on a visit, was but a small instalment, as Dr. Carson said from the chair, of the arrears of honor due to this faithful servant of the public. For many years his merits were veiled by the prejudices excited against his religious opinions. But his character, like his English, always had a grand simplicity, and won greatly upon all who knew him, even in the days when he received least justice from society. By degrees, people interested in the questions of the day learnt how self-sacrificingly he had placed himself again and again in the breach as a martyr for press and other liberties, and how profoundly he was valued by men whose labors were surrounded with more distinction. The next step in the process of recognition was to perceive how nobly and punctiliously just and considerate he was in controversy, even on the exciting subject which most employed his abilities. Alone among his school, he illustrated a virtue of Cardinal Newman of which he last night professed himself emulous,—that of producing, as Dr. Pusey said, the greatest impression on the mind with the least wounding of the heart. And in spite of many natural obstacles, this began to be understood. . . . An able *littérateur*, using his mother-tongue with faultless purity and facile strength, it is Mr. Holyoake's still higher praise that political truth, and all truth, as he has seen it, has always been sacred to him. While the solid worth of his character has lived down reproach and surmounted prejudice, he has the still broader satisfaction of finding that the world is much changed around him. The better spirit of a more generous time accords to free thought and free speech, when informed by good feeling and chastened by good taste, a sympathy and consideration which formerly could only be secured by echoing the parrot cries of the hour. Our American friends are, no doubt, chiefly interested in Mr. Holyoake's visit as that of the most distinguished and sagacious of coöperative pioneers. There is no aspect of his industrious and high-minded career which is not respectable, and in some aspects it has been heroic. Many who have watched it with interest will rejoice to find it crowned at length with some of the honor it has always deserved."



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# The Index.

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VOLUME 10.

BOSTON, MASS., THURSDAY, SEPT. 18, 1879.

WHOLE NO. 508

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.
- N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification for any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### SIFTINGS.

THE LUTHERANS celebrate this year the 350th anniversary of the publication of Dr. Martin Luther's catechism, which is still in use in its Sunday-schools.

"I KNEW THAT I had arrived in a civilized country," wrote a celebrated traveller, "for the first object that met my eye after I passed the frontier was a newly-painted gallows."

CLEOPATRA'S NEEDLE, a present from the late Khedive of Egypt, is expected to arrive in New York about the close of the year. There is nothing said about Cleopatra's thumb.

MR. D. J. OLIVER, a very rich Roman Catholic of San Francisco, has made some very liberal donations to the Pope. The latter has shown his appreciation of these favors by making Mr. Oliver a marquis.

SOME FOOLISH PEOPLE of the town of Bradley, down East, are making a big hole in the ground, where they are digging for imagined treasures. They have now been to work for some time without results. They claim to be under the direction of spirits.

THE ST. LOUIS SCHOOL BOARD some time since resolved to employ only colored teachers in colored schools. Fifty-six teachers have been provided with such situations. The change has proved beneficial. The parents have shown greater interest in the schools, and the attendance has increased.

OF A MUCH-ESTEEMED Baptist clergyman, just deceased, it is related that he read the New Testament through in the original Greek twenty times in regular course; that he had a supreme regard for the inspired word as the foundation of all human hopes; and he loved to preach its grand old doctrines undiluted by rationalistic modifications.

COL. T. W. HIGGINSON delivered a paper before the Newport Town and Country Club last week, which met at the residence of Mrs. Julia Ward Howe. The gathering was styled "The Blue Tea," and was similar to an entertainment given at the same place four years since. There was a little blue color about everything,—the furniture, the ornaments, the articles forming the collation, the favors, and even the ladies' dresses.

IT SEEMS THAT PRESBYTERIANISM is not getting along very well in London. They have one or two great preachers, Dr. Donald Frazer being at present perhaps the most popular. They have also some crowded congregations, the church in Regent Square being an example. But they do not increase and multiply. Dr. Cumming is ill and has given up his church. In most of the outlying districts, the ministers have scant congregations.

MR. AND MRS. ABBOT arrived home last Saturday. We are happy to say that both have been much improved by the voyage. The readers of THE INDEX, we are sure, will greet the announcement with pleasure. The temporary editor makes herewith his concluding bow. Mr. Abbot will at once resume his former connection with the paper. May it still continue steadily, bravely, and uncompromisingly to point the way to liberty and light.

A WESTERN CORRESPONDENT says: They say of a Kansas citizen that if his house sports a chimney he is a captain. If he has a ranch he is a colonel. In case he owns an estate he is a judge. A Kansas man never dreams of walking. If he only wants to go into the garden to resume the plough he left in the furrow at dinner time, he mounts a pony to do it. He unhitches a horse if he is ploughing or mowing, and rides to dinner. Under no circumstances will he walk one hundred yards. The citizen of Kansas believes in the destiny of Kansas with all the faith of Col. Sellers in his own schemes.

THE STUDY OF CHINESE has been added to the curriculum at Harvard College. The new chair is

to be occupied by Prof. Ko-Kun-Hua, who arrived at Cambridge about a fortnight since. The Professor brings with him an interpreter, and his wife and six children. It is designed to make the teaching subsidiary to commercial purposes; in other words, to impart to young men who contemplate business in China a sufficient acquaintance with the language to meet in some good degree the practical requirements of such situations. The arrangement has been mainly brought about through the efforts of Mr. Francis P. Knight, of Boston, United States Consul at Neu Chwang, China. Professor Ko-Kun-Hua is engaged for three years, to test the enterprise, and will receive a salary of \$250 a month.

THE POPE'S ENCYCLICAL is out. Like his predecessor, Leo XIII., mourns over the effects of modern knowledge and thought upon the faith of the Church, though in a more dispassionate tone. He advises the faithful to combat Darwin and Huxley with the tactics of Thomas Aquinas. Let us see,—Thomas lived when? Well, if we remember rightly, he died at the close of the third quarter of the thirteenth century,—about six hundred years ago, and at a time quite contiguous to one of the darkest periods in the history of Europe. It is true he was a humble son of the Church, a successful opponent of the scientific dialects of his day. But suppose he had been less of a churchman and more of a scientist, would he have found favor in the eyes of Pope Leo on any of his line? We trow not, since the art of cunning disquisition is now, as it has ever been, in higher esteem in the Catholic Church than actual knowledge and intellectual progress.

THE MANAGERS of the Steamer "Ella," an excursion-boat between Norwich, Conn., and Watch Hill, have been arrested for violating the Sunday law of Connecticut in regard to such excursions, and fined \$4 each. The case is to be taken up to the Superior Court. If there is any actual wrong in connection with these excursions, it should of course be considered and corrected. If they are associated with disorderly or unseemly conduct, or unduly invade the peace of the day to which church-going people are entitled, their protests should be heeded and such police interference provided as may put an end to the disturbance. So far we should sympathize with Dr. Bacon and others who oppose these Sunday excursions. But if, on the other hand, they have no such justification to offer, and their hostility proceeds simply and solely from the fact that they are Sunday excursions, and therefore repugnant to their personal notions of the observance of the day, then we hold that these good people are enacting a piece of petty tyranny to which we sincerely hope there will not be a particle of concession.

THERE SEEM TO BE all sorts of tactics resorted to nowadays by the Church to capture the worldlings,—some of them of amusing inconsistency. If there has been anything which has been characteristic of the Church in all its divisions, since the advent of Puritanism at least, it has been its disposition to discountenance and condemn amusements, and particularly the theatre. It is not a year since an Orthodox convention at Saratoga passed a resolution of censure upon church-members who seek recreation in the latter sinful places. But now we hear of a new partnership in London, under the name of the "Church and Stage Guild." It is an effort to establish an alliance between the Church and the theatre. The Church has vainly supposed it could preach down the theatre; but, as it has failed in this, evidently proposes now the expedient of absorption or annexation. But Orthodoxy and the stage have so little in common, are in fact so essentially antagonistic in spirit, that there does not seem much reason to hope for any very important results from their union in this case.



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 STRAUGH, N.Y.—President, John W. Truesdell; Secretary, Mrs. Nettie O. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.  
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 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.  
 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MOSES HAYS, Rochester, N.Y.  
 FRANKLIN GOODYEAR, Cort-S. R. URBINO, West Newton, Mass.  
 Z. T. WATKINS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.  
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[For THE INDEX.]

## The Resurrection of Jesus.

THE ROYAL TOUCH, WITCHCRAFT, FAIRIES, ETC.

BY L. B. FARRAR, M.D.

In the judgment of many, the subsequent conduct of the apostles and the extension and influence of Christianity are stronger evidences of the resurrection and of the miraculous powers and divine pretensions of Jesus than the gospel narratives themselves. How are the self-denial, the persecution, the stripes, imprisonment, the firm persuasion and confession of the resurrection before magistrates and kings, the enthusiasm of preaching, and the endurance of hardship incident to travel to distant countries to spread the evangel of salvation through a risen Savior, and at last submission to violent death on the part of the apostles, to be explained, unless the resurrection be a fact?

When a theory or hypothesis is set forth as an explanation of a state of things proven or acknowledged to exist, the validity of the theory or hypothesis consists in its fulfilling these two conditions: First, That it be an intelligible explanation of the phenomena in question. And second, That it be the only hypothesis that affords an intelligible explanation.

From these propositions, there follows the corollary that the hypothesis must be extended to all similar phenomena. To accept an hypothesis as an explanation of a certain class of facts, but deny its application to another and essentially similar class of facts to which it equally well applies, is illogical and shows that the feelings are more concerned in the explanation than the reason.

And it may be well to formally state, perhaps, what appears self-evident: that a supernatural explanation of observed or historical phenomena is not to be resorted to while a natural one can be framed that answers the above conditions. This, it seems all intelligent persons must admit. And I will go a step further and say what perhaps all intelligent persons may not be willing to admit: that a supernatural cause or hypothesis can never be accepted as an explanation, because it is not an intelligible reason of phenomena.

If a state of things or an event is brought about by antecedents and methods which we comprehend, these are natural causes, and we affirm them such. If the causes of phenomena elude our knowledge, and we offer as their explanation the supernatural, we but allege our ignorance of their causes. We can have no intelligible view of the supernatural or of its methods.

In seeking some underlying and adequate principle which shall expound and elucidate the conduct of the apostles and their persistent affirmation of the resurrection of Jesus, as detailed in the Acts and in

some of the Epistles, allowing for the present these accounts to be true history, we find they are intelligibly and naturally accounted for on the ground of the faith of the apostles in the resurrection of Jesus. But this is a very different thing from the fact of his resurrection.

This distinction would not be denied, while all will admit that the reasons of their conduct are found in their faith in the reality of what they affirmed.

The strength of faith and what one will suffer in its defence depend on the mental qualities of the person, and bear no relation to the verity or the importance of the thing believed, and may be just as great where there is an utter misconception, and the object of the faith is absolutely unreal and imaginary, as where there is the most perfect and complete harmony between the inward conviction and the outward fact.

This proposition finds its evidence and illustration in the experience of every man, as well as in the history of every superstition. We all have had the utmost confidence in things which afterwards we have learned were without foundation. The principle of a mistaken faith equally well explains the voluntary suffering and conduct of the apostles, and of those of every devotee of every religious superstition, and the conduct of the enthusiastic advocates of some false scientific principle.

It may be asked if men have not suffered martyrdom in defence of a fiction believed to be a reality, and also in defence of facts unworthy the sacrifice. And as to some subjects, are you not convinced that a majority of men are deceived concerning that of which they entertain no doubt? Until recently, did not the whole human race believe, and do not a majority of the race now believe, that the sun actually moves from east to west as it is seen to do?

Has not the Catholic Church persecuted many, and killed some, because they believed and taught that the earth is globular and moves round its axis and round the sun? And was not the belief of Catholics that the earth is flat and motionless, most ardent and sincere? If Catholics have persecuted and killed as aforesaid, did they not do it because they believed that the doctrine of the rotundity and motion of the earth contradicts the Bible, and therefore is not and cannot be true? Do not all true Catholics believe that every Protestant martyr suffered in defence of a damnable falsehood and heresy? Are not two-thirds of the human race persuaded that every Christian martyr, apostolic and all others, died to maintain a fiction? In the conviction of Protestants, did not all the Catholics who, in England during the Reformation, suffered heavy fines (£20 the lunar month) for not attending the law-made Protestant Church, who suffered the loss of estates, were expropriated, imprisoned, killed by pressing, by burning, by being ripped open, beheaded, disembowelled, cut and quartered, and their quarters boiled and hung up at the gates of cities, to maintain in faith and conduct that which distinguishes Catholicism from Protestantism, suffer all this in defence of both a base and a baseless superstition?

During the three years of Catholic persecution under Queen Mary, it is said that two hundred and seventy-seven persons were brought to the stake, among whom were fifty-five women and four children, besides a great number who were punished by imprisonment, confiscation, and fine. And nearly all who suffered at the stake did so because they denied that, in the Eucharist, the bread and wine at the consecration of the priest were converted into the real body and blood of Christ.

Is not that a stupendous faith that can justify itself against the evidence of sight, touch, taste, and smell? This tenet of the real presence, says Gibbon, "defies the power of argument and pleasantry."

And what witnesses can be summoned to testify in its behalf? "This is my body, this is my blood."

Here the Protestant's God himself makes a solemn announcement, with no direct or implied intimation that he wishes to be understood in any but the most obvious meaning of his language. Does any doctrine of Christianity—the resurrection of Jesus itself, or his virginal birth—rest on more competent and unimpeachable testimony?

For centuries all England believed that the touch of her kings was the certain cure of scrofula. "The days on which this miracle was to be wrought," says Macaulay, "were fixed by the Privy Council, and solemnly notified by the clergy in all the parish churches of the realm. When the appointed time came, several divines in full canonicals stood around the canopy of state. The surgeon of the royal household introduced the sick. A passage from the sixteenth chapter of the Gospel of Saint Mark was read. When the words, 'They shall lay hands on the sick, and they shall recover,' had been pronounced, there was a pause, and one of the sick was brought up to the king. His majesty stroked the ulcers and swellings, and hung round the patient's neck a white ribbon to which was attached a gold coin. The other sufferers were led up in succession; and, as each was touched, the chaplain repeated the incantation, 'They shall lay hands on the sick, and they shall recover.' Theologians of eminent learning and ability gave sanction and authority to this mummerly; medical men of high note believed in the balsamic virtues of the royal hand, and more than one surgeon who attended Charles the Second has left us a solemn profession of faith in the king's miraculous power. One has declared that the cures were so numerous and rapid that they could not be attributed to any natural cause; that the failures were to be ascribed to want of faith on the part of the patients; that Charles once handled a scrofulous Quaker and made him a healthy man and a sound churchman in a moment. Charles the Second, in the course of his reign, touched near a hundred thousand persons. In one year, eight thousand five hundred persons. In



1684, the throng was such that six or seven of the sick were trampled to death. The expense of this ceremony was little less than £10,000 a year, and would have been much greater but for the vigilance of the royal surgeons, whose business it was to distinguish those who came for the cure and those who came for the gold. This miraculous power was accepted by the University of Oxford and by grave men of science."

Says Mr. Lecky: "The belief that the king's touch can cure scrofula flourished in the most brilliant periods of English history. It was unshaken by the most numerous and public experiments. It was asserted by the Privy Council, by the bishops of two religions, by the general voice of the clergy in the palmerest days of the English Church, by the University of Oxford, and by the enthusiastic assent of the people. It survived the age of the Reformation, of Bacon, of Milton, and of Hobbs. Yet there is now scarcely an educated man who will defend these miracles. But the evidence establishing these miracles is cumulative, and is immeasurably greater than that which we possess establishing many natural facts, such as the earthquakes at Antioch, which no one would dream of questioning. It is extremely difficult for an ordinary man little conversant with the writings of the past, and who transfers to other ages the critical spirit of his own, to realize the fact that histories of the most extravagant nature could, during many centuries, be continually written without provoking the smallest question or passing the smallest truth. In these Christian times, the theological notion was that the spirit of belief is a virtue, and the spirit of scepticism is a sin."

And this theological notion survives, and is taught from the pulpit, in the Sunday-school, and from the chairs of theology. And there may be alleged, in defence of these notions, the teachings of Jesus and his apostles.

Here is a royal-Christian ceremony, performed in the most public manner, presided over by the highest dignitaries of the Church, sanctioned by the authority of the whole body of the most learned clergy in Christendom, repeated an indefinite number of times during a long period, and resulting in alleged miraculous cures, sensibly manifested to observers as well as to the patients themselves; alleged to be cures, and to be miraculous cures, by grave bishops and learned doctors of divinity and doctors of medicine who antecedently passed judgment on the fact of the disease, using a divinely appointed method under the divine assurance that curative results should follow, with the universal belief of an observing empire that curative results did follow, and all based on the antecedent faith of the performers and their subjects that such results would follow the observance of the prescribed conditions.

"And these signs shall follow them that believe: They shall lay hands on the sick, and they shall recover."

And yet this benevolent Christian fountain, whose streams of healing flowed out yearly to thousands of otherwise incurable sufferers, was dried up, and this miraculous power came to an end suddenly on the scepticism of one man, and was never after renewed!

William of Orange declared: "It is a silly superstition. And when he heard that, at the close of Lent, his palace would be besieged by a crowd of the sick, he said: 'Give the poor creatures some money and send them away!' On one occasion he was importuned into laying his hand on a person. 'God give you better health,' said he, 'and more sense.' The parents of scrofulous children cried out against his cruelty; bigots lifted up their hands and eyes in horror at his impiety; and High Churchmen set him down as either an infidel or a puritan."

How great is the power of faith! But notwithstanding the great and beneficent results of this Christian faith and practice, they passed silently away,—were ignored, outgrown,—but the alleged cures were never proven to be unreal or illusory; and now no one can be found so poor in good-sense, or so rich in faith, as to do this power reverence.

The universal conviction, of even the moderately learned in the physical sciences,—Christians as well as infidels,—is, not that this healing power is lost, but that it never existed! And if you inquire how it is possible for a whole nation, generation after generation, to be thus deceived in what must have been evident to the senses of all observers, you are answered by a wise shrug of the shoulders and a sigh of pity for the superstition of our ancestors, and never by statistics and a formal argument to prove that these alleged cures were not *bona fide*. For, if any phenomena of a like nature are proven by historic human testimony, certainly these cures are proven.

That all the positive evidence that can be adduced in their favor from a multitude of unimpeachable witnesses does not bring to us the internal feeling we call *certainly* or *conviction*, is admitted. And this fact is a very strong argument for the proposition that *human testimony* is not adequate to prove a miracle to persons well up in the physical sciences, where the belief has no expectation of bringing with it any advantage, or the disabell any disadvantage, either presently or prospectively.

Does not the strength of the evidence for Jesus' miracles and Jesus' resurrection become weakness itself, or wholly disappear, when compared with the evidence for the miraculous healing power of the English sovereigns?

Here are powers of healing by the touch, exercised for many years on thousands of the sick,—our immediate ancestors,—in the presence of and attested by the learned, and to some extent the critical; recorded and published under the eye of the royal healer and the multitude of the healed, the records of which have never been disputed: but they utterly fail to bring any other conviction to us than that of the ex-

ceeding *faith* and *credulity* of the times! It is now generally admitted that, whatever did occur in the life of Jesus and at his death, nothing was recorded for many years after his death; that whatever these things may have been, only two direct witnesses have put anything on record,—and it is acknowledged that he lived in an uncritical age, and to a large extent in that age fables take the place of actual history; that alleged miracles abound everywhere, and all others are now rejected by believers in those of Jesus; that he belonged to a family of the race whose writers have fabricated much sacred and religious history, and that there is much now extant concerning him and others of his people accounted apocryphal which by an impartial criticism as to its source and composition cannot be distinguished from the accredited,—and when, how, and by whom the discrimination was first made no one knows, nor has the same discrimination always been made; that his immediate historic followers and biographers were illiterate and therefore the more likely to be deceived by their senses and imposed upon by their feelings or by the design of others; that his sayings and doings, and the wonderful events said to have been the circumstances of his death, some of which must have been known over all Judea, and one (the three hours of darkness) must have been witnessed in distant lands, have no independent confirmation in history, which, if true, it seems incredible they should not have; that no written history of his life can be traced nearer to him than a hundred years, and no extant record of the events in his life reaches nearer to their alleged source than four hundred years; that some ancient interpolations and additions to these narratives have only lately been detected and generally admitted; that some of these interpolations are retained in the current text by those who defend the plenary inspiration of the New Testament but admit these passages to be interpolations (the three witnesses, for instance, in I. John, chap. v., 7, 8), and so they show a willingness to have the spurious preserved with the genuine and taught to the novice as genuine (For the Orthodox teacher rarely calls the attention of his audience to these passages which in his secret judgment he has grave doubts of, or is satisfied are spurious, and declares them to be so. The ends he has in view would be seriously damaged thereby. For if there be one spurious passage retained for centuries and believed to be genuine in a book claimed to have been dictated by God, may there not be more? and how is the cunning of man to be distinguished from the wisdom of God?); that the whole record is *absolutely anonymous*, and lies under grave suspicion and the charge of being *unauthentic, fictitious, and legendary*, and is denied to be veritable history; that all similar history of the founders of wide-spread religions is now rejected from true and credible occurrences by the believers and advocates of this; that the Gospels were first written in a language now dead to all living men, and their translation is opposed by many difficulties attending the faithful transference of ideas in their original nakedness or shades of complexity from a dead to a living language.

All these obstacles, and many more, must be disposed of before the *reasonable credibility* of the gospel and epistolary narratives is brought up to a par with the records of the miraculous results of the royal touch—we might say of our own sovereigns—exercised upon our great-grandparents not two hundred years ago.

And yet, strange to say, the former records are enthusiastically accepted by the learned and the unlearned, and unknown millions of dollars are invested in monuments to the *faith* of them. We are early taught it, and it is avowed with the utmost confidence and with the greatest emphasis over our graves. The inculcation of the truth of those records is the continuous thread that runs through the education of us all, and is the warp and woof of the formal education of many. Innumerable men of high culture have made it their life-work to write and speak in defence of their truth, and have confessed that *faith* in him who is the subjective of these narratives is the efficacious and permanent healing of all their spiritual maladies. And all this *faith* is put upon the ground of the *historical faithfulness, authenticity, and credibility of the gospel narratives*!

And, although these qualities belong in a hundred-fold excess to the records of the English miracles, they are rejected with ridicule and contempt in spite of them, solely on the ground of an antecedent, abstract, philosophical conviction, generated by the type of our education in the uniformity and stability of physical and natural law, that they cannot be, and therefore are not, true.

And, although we may be unable to give a satisfactory explanation of how these alleged cures came to be so universally believed in at the time, we say their alleged cause is incredible, and lies outside the bounds of a reasonable discussion.

President McCosh, in an article entitled "Agnosticism as Developed in Huxley's Hume," in *Popular Science Monthly* for August, 1879, says that the defenders of Christianity "can produce testimony in favor of certain miracles, such as the resurrection of Jesus from the dead, more full and explicit than can be advanced in behalf of the assassination of Julius Caesar, or the best-authenticated occurrences in ancient history." And one of the evidences for the resurrection of Jesus, the president makes to be "the results that followed the propagation of the gospel."

The truth of this proposition, I certainly should deny. And, as I have elsewhere shown, all the real testimony that can be adduced for the resurrection of Jesus is very meagre, and would be held to be so by Christians if brought forward to prove the resurrection of any of the rival Saviors of theirs.

In the first place, the antecedent improbability that

miracles have been performed by men, or that Jesus rose from the dead, is immense; and to remove the like, all the force of the well-authenticated evidence for the miraculous cures effected by the touch of the English kings, with the statement of Jesus that such results would follow, is not sufficient. And this is the stand which modern physical education and historical criticism make against every alleged miracle. But this antecedent improbability must be removed before they take the position of events that are in themselves probable and are of common occurrence, such as assassinations, for example. But is the evidence for these miracles, or for the resurrection of Jesus, stronger than for the miraculous cures by the royal touch? Is it stronger than for the existence of witches or of fairies?

The present attitude towards the miraculous appears to be, that no amount of historical testimony can produce a conviction of its *bona-fide* reality in persons conversant with the present state of knowledge of matter, of physical forces, their mutual convertibility and persistence, and the verifiable uniformity and universality of natural law, except through the bias of early education and the expectation or fear of something to be gained or lost by it. Phenomena may as yet be unaccountable, but the class of minds to which reference is made do not now, as was once the habit, therefore infer that they are miraculous.

This conclusion seems warranted from the fact that hardly any well-informed Christian believes in the supernatural as it is affirmed in non-Judaistic history, in Brahminism, in Buddhism, or in Mohammedanism. And the Protestant equally rejects all the alleged miracles of Catholicism. But have not many of these avowed miracles as full and as weighty historical testimony in their favor as can be adduced for the Christian miracles?

The position of the case seems to be this: that the supernatural involves the verbal admission of a principle which is inconceivable, and which human testimony is inadequate to establish.

If the principle should be admitted, as it universally was admitted up to very recent times, then the historical testimony may perhaps be deemed sufficient to establish some of the particular cases coming under it in the Gospels, in Paganism, and in other forms of religion; and certainly must be held abundant for the miraculous cures of the royal touch, and for witchcraft.

But the principle denied, and there is hardly a tendency in never so much historical testimony of admitted veracity and authenticity to establish a particular case under it; and even less evidencing force has record or verbal testimony to verify the principle itself. The Christian fathers showed more logical consistency in admitting Pagan miracles while they affirmed the Christian to be proven by history, than present Christians do in denying the Pagan and still maintaining that the Christian miracles are historically established.

[CONCLUDED NEXT WEEK.]

#### FREEMAN LIBERAL LYCEUM.

We give below an extended report from the *Dryden Weekly Herald*, of the dedication exercises of the new hall of the Freeman, N.Y., Liberal Lyceum Association, Aug. 10, a note of which was made in THE INDEX of two weeks since:—

The hall proved well adapted to speaking, and when completed will be as tasteful as it is commodious. The audience numbered about five hundred, and would have been as large again, and filled the hall, but for a misunderstanding with regard to the trains.

Mr. William Hanford, of Etna, presided. The exercises were opened with music by a quartette choir, which gave spirited selections throughout the day.

Prof. J. E. Oliver, of Cornell University, Ithaca, said: "We have come to dedicate this hall to liberalism, and to liberal work whose direction, spirit, and success we hope will inspire with noble hopes and purposes many a now doubting and aimless soul. What, then, is this liberalism? It is no set of religious and social dogmas or denials; it excludes neither Materialism nor Spiritualism, Christianity nor Atheism. Nor is it mere intellectual indifference; and still less is it a slough of moral indifference and recklessness. We have, every one of us, opinions and principles which, as liberals, we would most earnestly maintain, and by which we would govern our lives.

"By liberalism we mean the spirit of freethought and discussion, without which no opinions can be intelligently held. We regard no subject as too sacred, no tenets as too old and fundamental, to be brought to the bar of reason; always, of course, with fairness, and with becoming intellectual modesty, but otherwise without fear. And, to be fair, thought must be catholic, looking at things even from opponents' stand-points, recognizing that truth is many-sided and may lie concealed even in error, and conceding equal personal respect and courtesy to the sincere defenders of all opinions. Only by this readiness to look in unfamiliar directions can the subtler and more spiritual aspects of truth be caught.

"True liberalism is *rationalistic*,—not opposed to the faith in the unseen and eternal which has inspired and blessed the world in its slow upward progress, but daring to test the very foundations of that faith, because of its own profounder faith that whatever can really be most helpful to the soul will, in some form, stand the test. Again, liberalism is *radical*, for it seeks to go down to the very roots of things; yet it is *conservative*, not cutting loose from the wisdom of the past, except as may be found necessary to make way for something better and truer. And least of all would liberalism break with the great



moral laws by which we and the world are bound. It accepts conscience and self-denial as the supreme law; and its demand for entire freedom of thought is made under a deep sense of the responsibility which that freedom imposes, and in the name of the better civilization which can only thus be secured, as well as in the name of justice. Besides, the spirit of free inquiry that is now abroad we cannot check if we would. But we can direct it to noble ends, and save it from being perverted to mere destruction of all that is best worth preserving.

"In the old 'sacred books,'—books often unauthentic, unhistorical, contradicted by results of modern scholarship and science, and suffering yet more from the superstitious claim of 'infallibility' made for them, and yet books which will continue to be read and loved because they were written by men who in simpler ages than ours looked at life with the fresh eyes of children while often wonderfully seizing its great characteristic facts,—in these old books it is written, 'God,' that mysterious power for harmony and good which is behind and throughout the universe and which we name but cannot understand,—'God dwelleth not in temples made with hands'; and again, 'Ye are the temple of the living God.' Let us, then, dedicate not this house only, but ourselves, to the service of freedom, of truth, of the highest and best that we know, and of humanity."

Prof. J. R. Buchanan, of New York, now asked the audience to rise, that all might take part in the formal dedication. Then, invoking the Divine presence, and calling to witness the shades of all departed benefactors of the world, he pronounced the hall dedicated "to light, to liberty, to love, to that perfect service of humanity which is eternal progress and eternal freedom."

Mrs. Harter, of Auburn, read a poem written for the occasion, which, with sharp thrusts at current follies and popular superstitions, dwelt earnestly on a manhood and truth that should supplant them.

Prof. Buchanan was allotted the rest of the morning and a part of the afternoon for his lecture on Education. He claimed that in the past, and with few exceptions in the present also, educational institutions had undertaken only the smallest part of their proper work. This work was comprised under five grand divisions:—

First, physical education. Let the child be trained in every sense and every muscle. Let every organ be brought up to the highest standard of healthy activity. Let such an abounding store of strength be provided, that it shall not only keep the man hale and hearty to a green old age, but overflow in good humor and animal spirits, and make his health contagious, refreshing every one who comes within his influence.

Second, industrial education. Every boy and girl should be taught a trade,—indeed, the elements of several trades, so that if there is over-production in his special line of work he can turn his hand to another. And it was remarkable how brief a time was requisite, under the best direct personal teaching, to acquire the essential principles and processes of almost any handicraft. A bright lad of fourteen could thus learn the printer's trade in a month; and probably this was as intricate as most of them. Of course the manual skill for good and rapid work could only be gained by practice.

Third, medical education. No one should be left ignorant of the elements of anatomy, physiology, and hygiene. All should know how to preserve health and avert disease, for themselves and for their children.

Fourth, ethical education. This should embrace all that is best in the much-abused words morality and religion. It should raise a man above all low desires and selfish aims, and make sure that his life be controlled by the highest motives.

Fifth and last, in order of importance, intellectual education. This was about the only thing that our schools had thus far attempted to give; and their attempts here had been sadly abortive. Mental training should be made attractive and exhilarating, as it would be if the child were taught to use his own powers, all of them under the magnetic influence of a true teacher's voice, and were not set at task-work of memory, "poring over miserable books."

Prof. Anthony, of Ithaca, was asked what plan of industrial education was pursued at Cornell University. In reply, he spoke chiefly of the course in practical mechanics—mechanical engineering it was called—as the one with which he was familiar. This demanded, first, a thorough knowledge of the principles underlying the various processes of the workshop, so that the student should come to these enabled fully to comprehend them. To this end, it included full instruction in mathematics, chemistry, and physics; also in modern languages, to command the best and freshest sources of knowledge. Then, to apply the theories of mechanics and acquire manual skill, the pupil was required to spend ten hours a week, through the whole four years' course, in the actual practice of his craft in the machine shop. This was the mechanical laboratory, and here he worked out in concrete shape the problems he had studied in the abstract. A distinctive feature of the shop-work in Cornell was its direction to the manufacture of tools and machines designed for actual use, and not merely to the repetition of manipulative processes for giving dexterity. The work when completed was not consigned to the rubbish heap, but remained a monument of the student's ability, and was a means of wealth instead of expense. For example, one of the finest pieces of apparatus in the college was an electrical machine so made.

Mr. J. W. Webster, Financial Secretary of the Lyceum, read a report of its pecuniary condition, showing that the building and grounds had cost something over eighteen hundred dollars, the stock for about half of which had been subscribed.

Stock-books were then sent into the audience and a goodly number of shares taken. It was announced that subscriptions at \$5 a share might be sent to Mr. Otis E. Wood, Treasurer, at Freeville.

On the following Sunday, Aug. 17, Prof. Oliver again addressed the Lyceum Association. We subjoin also an abstract of his address on the occasion:—

"There are," he said, "at least three great schools of liberals, who may be roughly described as Spiritists, Materialists, and Theistic Rationalists. Since truth is many-sided, the ideas of these three schools may rather supplement than contradict each other. In the third school, I would include myself. Like most of those who can read the revelation of modern science, we are fast outgrowing the old, narrowly anthropomorphic conception of God; yet, none the less, it seems to us that the mysterious power that underlies and controls the universe, and makes of it one grand harmony, a cosmos and not a chaos, must somehow be infinitely intelligent and good. Intelligence and goodness, as we observe them among men, seem to us too real and positive to have sprung from no kindred source beyond us; and in evolution, by which the world is being continually made better, we see no chance result of blind forces, but the set purpose of 'something, not ourselves, that makes for righteousness.' This Divine power seems to us less akin to the known physical forces than to human thought and volition; for it is the spiritual, and not the material, aspects of things which we find the hardest to explain away."

"This power seems to us," as Mr. Abbot has said, 'not less but more than personal'; i.e., to include in some way all positive human attributes, and an infinity of others as well, without our human limitations,—and so to be wholly noble, kind, and lovable in the human sense of those words. For we think that all that is mean and base in ourselves is mere incompleteness, and represents nothing in the Divine nature. For us, then, love to God is no slavish worship of an infinite tyrant, but active enthusiasm for all goodness, beauty, and truth, and a restful faith in their supremacy, a fit complement of love toward man."

"It is in the name of this God of right and freedom that we protest against the fanatical attempt now being made to destroy the secularity of our government, and commit it to the maintenance of three dogmas: the supremacy of God, the kingship of Jesus, and the divine authority of the Bible as a code of law. To the first of these doctrines, as we would interpret it, of course we agree; though not as it would be construed when once embodied in the United States Constitution. But the rights of atheists are as dear to us as our own; and besides, when thousands of our most thoughtful and conscientious citizens had been debarred by self-respect from taking any oath of office under a theistic Constitution, the control of affairs would be left in the hands of the fanatical and unscrupulous. Far more would this be the case if the dogmas concerning Jesus and the Bible were put into the Constitution too; for it is almost certain that, before many years, both of these dogmas will be rejected by the great majority of honest and intelligent men."

"Moreover, since these anti-secular changes would have been made in the interest of an Orthodoxy which does not believe in free discussion, nor in scientific thought and education with respect to religion, and which does believe in an eternal hell as the portion of heretics, the State would necessarily become the servant of the Church for the suppression of heretical utterances, for the teaching of mediæval superstitions in the public schools, and for the exclusion of unbelievers from the witness-stand, the jury-box, the legislature, and perhaps the polls. Some of these abuses exist at this moment. They are an insult to the memory of one of the noblest and best-beloved of reformers, Jesus, in whose name they are kept up. Let us destroy them; and if the national Constitution is to be amended at all, let it be made so distinctly secular that the abuses can never be renewed."

"Just now, the mediæval party is trying hard to break down the freedom of discussion. A book-seller has been sent to the Albany penitentiary for having sold, through the mail, a purely controversial pamphlet. I think the doctrines of that pamphlet silly and mischievous, and I hardly know a liberal who thinks them otherwise; the bookseller himself does not endorse them; but the pamphlet advocates them honestly, and in decent language, and it has the same right to circulate as have the replies of wiser men. Its nonsense can do little harm unless dignified by its being persecuted; or, if it does contain dangerous poison, the only antidote is free discussion. And the deserved unpopularity of this pamphlet must not blind us to the fact that a judicial outrage has been committed, and a precedent made which if acquiesced in by the public will delay the solution of many grave social problems, and may one day imperil American liberty. Neither let us confuse things which are utterly distinct. None of us deny that government is morally bound to suppress vile publications that appeal to morbid passions and not to reason, to the young and not to the mature and thoughtful; but that duty and this outrage have nothing in common."

AN ENGLISH TRAVELLER in Texas writes home to his friends: "I saw the ceremony of baptism by immersion celebrated the other day. When the fourteen candidates walked down into the water, fifteen revolvers were deposited on the bank of the stream, that of the preacher making the fifteenth. An elder, who noticed my look of surprise, quietly remarked: 'You see, stranger, there are a great many horse-thieves in these parts, and Christian folks musn't be took unawares.'"

## "THE CRUCIFIXION" IN NORTHERN MYTHOLOGY.

The current number of the *Nineteenth Century* contains an exceedingly interesting article from the pen of Karl Blind, on "The Discovery of Odinic Songs in Shetland." Comparative philologists and students of ancient folk-lore are only beginning to justly estimate the wealth that is hidden in the few old Norse and Germanic myths that have survived the vast social upheavals and changes of the last two thousand years. Karl Blind, in the paper before us, calls attention to a fresh discovery in the poetry of Northern mythology, in the shape of what he terms "a most striking bit of folk-lore, containing a strange relic of the grand old myth" of the Teutonic tree of existence. The discovery was made in Unst, and the relic in question is stated to be "a Christianized version of the Rune Rime of Odin from the Havamal, curious for the way in which the Rootless Tree is confounded with the Cross." The following is an ordinary English translation of the relic in question:—

"Nine days he hung on the Rootless Tree;  
For bad was the folk, and good was he.  
A bloody mark was in his side—  
Made with a lance—that would not hide (heal).  
Nine long nights in the snipping time,  
Hung he there with his naked limb.  
Some they laughed,  
But others wept."

Karl Blind interprets the "nine long nights" as nine maturing months or cosmogonic periods, and that this tale, as it is given in the fuller version of "Odin's Rune Song," is a "poetical rendering of the evolution of mind from matter."

The question uppermost in our minds is whether the above ancient Northern legend has been made to wear a Christian garb, or whether it is not a genuine relic of pre-Christian times? "The mystic tree itself, on which Odin hung, certainly needed no transfiguration" into Christian language, for trees or crosses "were frequent all over the world, from China and Egypt to Mexico and Peru." "Tree of our Life" and "Tree of our Flesh" were the names given to the Mexican cross-symbol by the native priests before the arrival of Cortez. The cross or tree of life was a religious symbol thousands of years before the Christian era, and "on Scandinavian runic stones the cross is found depicted, before the conversion of the Northmen." Karl Blind proceeds to show that "at the time of the conversion of the Germanic tribes, the tree on which Odin hung, wounded and suffering, and the several hammer symbols of Thor, easily became confused with the symbol of the new religion." Like the religions of India and Egypt, the ancient Teutonic faith appears to have contained elements, which, to put it mildly, "could be used for transition into the new creed." "Besides the mystic tree, the sign of the cross, and the institution of infant baptism, the Teutons had the tradition of a great flood, even as the Indians, the Greeks, and other nations had. . . . They further had a Queen of the Heavens, Frigg, whose son Balder, destined to die, was called 'the blood-covered God.' They believed that the God who had been slain by treachery would come back at the end of time, when the golden age, or millennium, would follow. They had lays in which that return was prophesied in words remarkably similar to those contained in the Gospels of St. Mark and St. Luke, when the world's end and the coming of the Son of Man were prophesied." (1099). The modern sciences of modern philology, mythology, and theology are certainly making havoc with cherished religious beliefs; nor is it possible to say what may yet be the results of these explorations into the legends of the past. We recommend a perusal of Karl Blind's contribution to our scanty knowledge of the Odinic legends.—J. W., in *Jewish Times*.

## POOR LO.

Hardly does he accede to one imposition upon him from the avaricious whites, until another is forced upon him. Wicked we must class him if we respect the adage, "No rest for the wicked," for Poor Lo certainly has no rest. From the earliest time of our occupation of this continent, we learn of him only defending his home. His manner of defending it, though we term it barbarous, is but that which we could expect of a people living as we find them. The race is not to be blamed for the manner of warfare which we class as "simply awful." It has been their custom to be banded as tribes,—a custom even older than our knowledge of the Indian,—and in such have arisen disputes between the several tribes which only ended in war and consequent ambitions that a warrior was the highest, as in Lycurgus' teachings, honorable. It has been our experience to witness of man's estate; and yet, with all that, we find him certain occurrences which convince of such fact; and it is with pleasure we can in this give evidence of at least one who has done some travelling among the Indians, that they are not as bad as is usually the custom of our brother-whites to represent. In this we will not attempt to show special places or facts where the Indian has been abused, but in general we cannot pass mentioning the present attempt, though working quietly, to take possession of the Indian Territory, to once more deprive our dusky brother of his home, and have a groundwork for speculations, and an increased traffic on railroads leading to that country. We have witnessed as an example the encroachments of the whites upon him in the Black Hills; and he is finally driven to seek like a slave his master's mite. We see not in this the feeling that inspired the frequenters of Carpenter's Hall, to give man a chance. It is not republican to oppress them. Are they not human? Have they not the same rights in place upon this earth as ourselves? They are not averse to becoming civilized, if that which we represent be fact and we keep our promises;



but let us betray them, and forever they are our enemy. And are they not in point of fact right? What is more sacred, or at least ought to be, than a man's or country's promise? What is higher? We make a treaty with them, and then forthwith some intriguing office-seeker, or even an official who designs to keep or advance his position, has not, we are sorry to say, in but few instances of record, seen fit to stand for right and the weakening Indian, but rather than retain his honor he will steal a "birthright," accepting that "might is right" and the blessings of the majority were of the Most High. In this manner Poor Lo has been without friends and only an object for the basis of gain of such manipulators as "traders," government contractors, Indian agents, and others of like character, brings to them a blessing, though they not returning a like impression. Take it all in all, the Indian has been the most abused of any race. We sympathize with the colored man of the South or all others in affliction, but the Indian in this country is worthy of the most; and we will occasionally attempt to show wherein they are abused, giving only a fair, impartial statement of facts as present themselves to us.—*Cosmopolite*.

#### PROFESSOR HUXLEY'S TALK TO THE SCHOOL-BOYS.

Quickness in learning, readiness and accuracy in reproducing what is learnt, industry, endurance,—these are the qualities, mixed in very various proportions, which are found in boys who win prizes. Now, there is not the smallest doubt that every one of these qualities is of great value in practical life. Upon whatever career you may enter, intellectual quickness, industry, and the power of bearing fatigue are three great advantages. But I want to impress upon you, and through you upon those who will direct your future course, the conviction which I entertain, that, as a general rule, the relative importance of these three qualifications is not rightly estimated, and that there are other qualities, of no less value, which are not directly tested by school competition. A somewhat varied experience of men has led me, the longer I live, to set the less value upon mere cleverness; to attach more and more importance to industry and to physical endurance.

Indeed, I am much disposed to think that endurance is the most valuable quality of all; for industry, as the desire to work hard, does not come to much, if a feeble frame is unable to respond to the desire. Everybody who has had to make his way in the world must know that, while the occasion for intellectual effort of a high order is rare, it constantly happens that a man's future turns upon his being able to stand a sudden and a heavy strain upon his powers of endurance. To a lawyer, a physician, or a merchant it may be everything to be able to work sixteen hours a day for as long as is needful, without knocking up. Moreover, the patience, tenacity, and good humor which are among the most important qualifications for dealing with men are incompatible with an irritable brain, a weak stomach, or a defective circulation.

If any one of you prize-winners were a son of mine (as might have been the case, I am glad to think, on former occasions), and a good fairy were to offer to equip him according to my wishes for the battle of practical life, I should say: "I do not care to trouble you for any more cleverness. Put in as much industry as you can, instead. And, oh! if you please, a broad, deep chest, and a stomach of whose existence he shall never know anything." I should be well content with the prospects of a fellow so endowed. The other point which I wish to impress upon you is, that competitive examination, useful and excellent as it is for some purposes, is only a very partial test of what the winners will be worth in practical life. There are people who are neither very clever, nor very industrious, nor very strong, and who would probably be nowhere in an examination, and who yet exert a great influence, in virtue of what is called force of character. They may not know much; but they take care that what they do know they know well.

They may not be very quick; but the knowledge they acquire sticks. They may not even be particularly industrious or enduring; but they are strong of will and firm of purpose, undaunted by fear of responsibility, single-minded, and trustworthy. In practical life a man of this sort is worth any number of merely clever and learned people. Of course, I do not mean to imply for a moment that success in examination is incompatible with the possession of character such as I have just defined it; but failure in examination is no evidence of the want of such character. And this leads me to administer, from my point of view, the crumb of comfort which on these occasions is ordinarily offered to those whose names do not appear upon the prize-list.

It is quite true that practical life is a kind of long competitive examination, conducted by that severe pedagogue, Professor Circumstance. But my experience leads me to conclude that his marks are given much more for character than for cleverness. Hence, though I have no doubt that those boys who have received prizes to-day have already given rise to a fair hope that the future may see them prominent, perhaps brilliantly distinguished members of society, yet neither do I think it at all unlikely that among the undistinguished crowd there may lie the making of some simple soldier, whose practical sense and indomitable courage may save an army led by characterless cleverness to the brink of destruction; or some plain man of business, who by dint of sheer honesty and firmness may slowly and surely rise to prosperity and honor, when his more brilliant competitors, for lack of character, have gone down, with all who trusted them, to hopeless ruin. Such things do happen.

Hence, let none of you be discouraged. Those

who have won prizes have made a good beginning; those who have not may yet make that good ending which is better than a good beginning. No life is wasted unless it ends in sloth, dishonesty, or cowardice. No success is worthy of the name unless it is won by honest industry and brave breathing of the waves of fortune. Unless at the end of life some exhalation of the dawn still hangs about the palpable and the familiar,—unless there is some transformation of the real into the best dreams of youth,—depend upon it, whatever outward success may have gathered round a man, he is but an elaborate and a mischievous failure.

#### THE POPE'S PRIVATE GARDEN.

A correspondent of the *Detroit Free Press*, writing from Rome, gives the following description of the Pope's private garden, to which outsiders are seldom admitted: "Its particular interest is in the fact that for eight years the pope has not stepped out of the Vatican Palace except to go into this garden, and naturally it is jealously secluded from profane intruders. However, we bribed the officials, and were let into the garden surreptitiously, with permission to remain an hour; and we improved the time to the utmost. Until recently it has been only a place to stroll about in on foot. But now the Pope is having a carriage road made through it, and has just had an elegant landau constructed in Rome, with the papal escutcheon upon it, expressly to drive about the garden in. The principal avenues are bordered by flat hedges, and in passing along you catch glimpses, through green arches, of the sweetest little sylvan retreats; that you can imagine,—birds singing, fountains bubbling, light and shade playing through the flickering leaves, the air full of the scents of orange-blossoms and roses, shady paths winding in and out, up and down, in the most distracting way,—the accumulation of years. Here an ancient sarcophagus, with sculptured figures in relief; there a marble statue, gray with age, and a something inexpressibly weird in the twilight gloom, the solitude, and air of neglect and decay. Again, you emerge upon open, sunny spaces, and the promenade skirts a quadrangular space sunken fifteen or twenty feet, with perpendicular walls, originally, perhaps, the vaults of some ancient construction. This is laid out in an immense flower-garden, and in the midst the gorgeous papal monogram traced in living verdure.

"A pretty surprise was a small grotto in rock-work, representing that of Notre Dame de Lourdes, in which stood a little fancy figure of the Virgin, at her feet a little grating through which offerings were dropped, and three tiny streams of water flowing from tiny spouts into a little basin, and above these words: 'Drink and be healed.' Of course, we applied our mouths to the little streams and drank the consecrated water.

"We thought we had explored every nook and corner of the garden, but had failed to find the place we were specially in search of,—the famous casino, where Pius IX. used to sit on sunny days, and which is said to be a favorite resort of the present Pope for study and writing. We met a servant who went with us to show the way, and gave us a bouquet of exquisite damask roses. The casino is completely enclosed and hidden by high hedges, entered by a single arch. Following a path through shrubbery, we passed under a deep stone archway, lined with mosaics,—three niches each side filled with ancient statues,—and came upon a small circular esplanade with fine mosaic pavement, enclosed by two semi-circular loggias or porticoes supported by marble columns, the ceiling and inside walls covered with beautiful but faded frescoes and curious mosaics and shell work, with niches occupied by busts and statues. All around was a wilderness of flowers and shrubbery, and, close by, the great dome of St. Peter filled in the view. Finally, through a distant arch, we saw a vista of trees, and following it up came out upon an elevated terrace, where, under the shade of old trees covered with purple blossoms, was a large basin of water upon which was a man-of-war in bronze, eight or ten feet long, the rigging complete, rows of cannon projecting from its sides, the mariners at their post. From this terrace was a view of the city, the castle of St. Angelo prominent in the foreground and Monte Mario on the left, the valley of the Tiber beneath, and the Campagna stretching out to the Alban range in the distance."

#### FRANKLIN'S VIEW OF SUNDAY.

THE DEITY MORE LESSENT THAN A NEW ENGLAND JUSTICE.

Among the many valuable papers in the possession of the New Haven Colony Historical Society is a letter deposited with the society several years ago by the late Hon. Ralph I. Ingersoll. The letter was written by Dr. Franklin to Jared Ingersoll, of New Haven, in 1762:—

PHILADELPHIA, Dec. 11, 1762.

Dear Sir: I thank you for your kind Congratulations. It gives me pleasure to hear from an old Friend; it will give me much more pleasure to see him. I hope therefore nothing will prevent the Journey you propose for next Summer and the Favor you intend me of a Visit. I believe I must make a Journey early in the Spring to Virginia, but propose being back again before the hot weather. You will be kind enough to let me know beforehand what time you expect to be here, that I may not be out of the way, for that would mortify me exceedingly. I should be glad to know what it is that distinguishes Connecticut Religion from common Religion—communicate, if you please, some of these particulars that you think will amuse me as a virtuoso. When I travelled in Flanders I thought of your excessively strict observance of Sunday, and that a man could hardly travel on that day among you on his lawful

occasions without Hazard of Punishment, while where I was every one travelled, if he pleased, or diverted himself in any other way, and in the afternoon both high and low went to the Play or to the Opera, where there was plenty of Singing, Fiddling, and Dancing. I looked round for God's Judgments, but saw no signs of them. The Cities were well built and full of Inhabitants, the Markets filled with Plenty, the People well favored and well clothed; the Fields well tilled; the Cattle fat and strong; the Fences, Houses, and Windows all in repair; and no Old Tenor anywhere in the Country; which would almost make one suspect that the Deity is not so angry at that offence as a New England justice.

I left our Friend McJackson well. And I had the great Happiness of finding my little family well when I came home; and my friends as cordial and more numerous than ever. May every Prosperity attend you and yours.

I am, Dear Friend,  
Yours affectionately,  
B. FRANKLIN.

#### THE ACTUAL BLUE LAWS OF CONNECTICUT.

The agitation consequent upon the attempted enforcement of the Connecticut Sunday Law in Norwich by prohibiting steamboat excursions called attention to the fact that, although the Connecticut Blue Laws have been proven fictitious, yet the Land of Wooden Nutmegs has nevertheless some laws that are pretty blue in tone. For instance, the following are quoted from the Connecticut statutes, revision of 1875:—

"Every person who shall travel, or do any secular business or labor, except works of necessity or mercy, or keep open any shop, warehouse, or manufacturing or mechanical establishment, or expose any property for sale, or engage in any sport or recreation on Sunday, between sunrise and sunset, shall be fined not more than four dollars nor less than one dollar, but haywards may perform their official duties on said day." [Enacted in 1702.]

"Every person who shall be present at any concert of music, dancing or other public diversion, on Sunday or the evening thereof, shall be fined \$4." [Enacted in 1784.]

"Every proprietor or driver of any vehicle, not employed in carrying the United States mail, who shall allow any person to travel therein on Sunday, between sunrise and sunset, except from necessity or mercy, shall be fined \$20, to be paid to the town in which the offence is committed." [Enacted in 1814.]

"Every person who shall blaspheme against God, either of the persons of the Holy Trinity, the Christian religion, or the Holy Scriptures, shall be fined not more than \$100, and imprisoned not more than one year, and may also be bound to his good behavior." [Enacted in 1642.]

Blasphemy was made a capital offence, and was punished with death in the code of 1642, and remained so until the revision of 1784, when the penalty was changed to whipping on the naked body, not exceeding forty stripes, and sitting in the pillory one hour. In the revision of 1821 the present penalty was fixed. Regarding Sunday travel, Connecticut Law Reports show decisions that a grand juror may on sight arrest and detain the offender, and his excuse that he is travelling as a matter of necessity or mercy must be shown in court. Another decision is that the accused is not entitled to trial by jury; but in another case it is found that Connecticut justice is warped toward the almighty-dollar interests in a decision that the value of a horse hired on Sunday and killed the hirer may be recovered.—*Boston Times*.

#### Poetry.

[FOR THE INDEX.]

#### SPIRIT vs. AGE.

What is it to grow old?—MATTHEW ARNOLD.

What is it to grow old? It is to feel  
The ignoble dread of want, and scarce to know,  
In the chilled breast, emotion's generous glow.  
Not all can dull sensility congeal:  
Sages and bards have lived in every time,  
Whose fervid spirits felt the thrill sublime  
Of God and genius to their latest breath,  
Burning with inspiration e'en in death.  
Reason in them was an enduring flame,  
A fiery vigor which no years could tame.  
The knights of Wisdom, whose high quest is truth,  
Who ne'er at bigots' threat or penny shrink,  
A pre-libation of immortal youth  
From each new flash of bright discovery drink.

B. W. BALL.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING SEPT. 13.

Mrs. J. Levy, \$3.20; O. Clute, 45 cents; E. P. Clark, \$1.00; W. A. Leonard, \$3.64; Thos. Butler Gunn, \$3.64; Wm. Ulrich, \$3.20; Merritt Peckham, \$3.25; Dr. A. A. Bell, \$2.00; L. G. Bale, 35 cents; Gustav A. Shane, \$1.00; Dr. L. J. Bumstead, \$3.20; E. M. Berry, \$3.20; Jas. W. Bartlett, \$3.20; H. F. Marshall, \$3.55; W. H. Allen, \$3.20; W. J. Potter, 35 cents.

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N.B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.



# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHERRY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, ELIEUR WRIGHT, C. D. B. MILLS, W. D. LE BURE, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### EDITORIAL NOTICE.

About the middle of June I shall be obliged to sail for the Azores, in order to accompany an invalid member of my family, and shall probably be absent three months. During that time my friend, Mr. David H. Clark, will edit THE INDEX. All literary communications should be addressed to him, and all business letters to Mr. H. P. Hyde, at this office. Letters addressed to me personally must remain unopened till my return. Attention to these directions will save annoyance to correspondents.

F. E. ABBOT.

June 3, 1879.

## HARVARD DIVINITY SCHOOL CONTROVERSY.

The high esteem in which it is common to hold young blood, which is quite naturally a somewhat American trait, was shown conspicuously, a dozen years or so since, in the choice of presidents for some of our leading colleges. Up to that time, it would seem to have been the uniform custom to select for these important trusts those who were so far advanced in senile incapacity as to disqualify them for much further active service in the spheres in which they had been distinguished. It was deemed a gracious tribute to venerable worth and a fitting close to eminent achievement, to transfer one, under such circumstances, from these pursuits to the congenial retreat of a seat of dignity and honor amid the classic shades of learning.

The appointment of President White to Cornell University and President Eliot to Harvard, and some of correspondent age to the same position in other institutions of this country, seemed to indicate a new departure in this particular. Nor are we aware that, as a general rule, there has been reason to regret such action. The appointment of President Eliot to the position which he fills with so much grace and efficiency has proved on the whole a very fortunate one. Under his energetic administration, important results have been accomplished in the conduct and plan of the University, and a rejuvenating influence diffused through all its departments. President Eliot has shown himself especially skilful, we believe, in the serviceable accomplishment of effecting endowments and procuring pecuniary foundations for specific purposes in connection with the institution. One of the latest of this nature to engage his efforts is in behalf of the divinity school. It is proposed, under the lead of President Eliot, to raise one hundred thousand dollars for the thorough equipment of the school for the study of what is termed "scientific theology."

There are many in this country who would rejoice in the establishment and competent endowment of a school for the object just named. There are many, if they were assured that President Eliot intends just what his plea imports, who would very cordially sympathize with and aid the furtherance of the object, even outside of those to whom he looks for its support.

A school for the scientific study of theology is something which has never yet been known in this country, and is most certainly a consummation in the interest of intelligence in this province of thought and human concern devoutly to be wished. Furthermore, there is nowhere in this country where the conditions are more inviting or favorable for such an enterprise than within the precincts of this wealthy, comparatively liberal, and ancient university. It is needless to enter upon a demonstration of this. But are we sure that President Eliot has really in view what the fullest conception of the phrase scientific theology implies?

Are we sure that those who second his proposition and offer to cooperate with him to put it into effect thoroughly apprehend its actual significance, and are ready to enter upon so wide a departure from the antecedents of the school, and such schools in general, in respect to the studies and methods with which they are associated? Very obviously, there is good reason to question this. Indeed, it is plainly apparent that President Eliot's appeal is much more circumscribed in its scope than is consistent with the strictest definition of his words. The study of scientific theology which he contemplates is evidently mainly limited to the circle of theologies included in the Christian system. It is very well known that the Harvard Divinity School is, to all intents and purposes, in the hands of the Unitarian denomination. It is not surprising, therefore, that, with President Eliot's view of scientific theology, the hold that Unitarians traditionally have upon the university, and their influence in its corporation, they should, with general unanimity, manifest a hearty interest in the project referred to. There was, in the early part of the summer, a discriminating and judicial consideration of the subject in the *Nation*, from an editorial standpoint. It called attention to the difficulties with which the plan proposed is involved, and contended that it could not be successfully carried out under the direction of any one religious body, not even the Unitarians.

The article just mentioned was followed by replies, some of them by one or two eminent Unitarian divines. The striking peculiarity of these articles has been the general assumption that there is no incompatibility between a school under the conduct of Unitarians and the study of scientific theology. In-

deed, to such extreme has this argument been carried that it has been disclaimed that the Harvard Divinity School is at present a sectarian or denominational one.

Here is a somewhat amusing specimen of the Rev. Mr. Hall's mode of arguing upon this point: "For some strange reason, it seems to be held against Harvard Divinity School, that it succeeds in training ministers for a particular denomination. I am not aware that any such charge against a law or medical school would be considered fatal. If any special community preferred university-educated lawyers or doctors to others, or even Cambridge-educated ones to New York or Philadelphia-educated, this would show the taste of the community, but would not affect the duty of the university. If Unitarians prefer university-taught theology, no Unitarian has cause to blush; and Harvard University may simply rejoice that there is one sect that appreciates its theological wares." Does Mr. Hall intend to imply that it is a mere accident, that the Harvard Divinity School succeeds in training ministers for a particular denomination? Does he maintain, all things being equal, that it admits an equal chance for a student to graduate from it for another denomination? Is there any less reason for considering the Harvard school a sectarian one than that of Andover or Newton? Is it not by its antecedents and history, no less than the university itself, as we have indicated, Unitarian in its predominant influence? Such indisputably is its general character, and that of the members of its faculty. The majority of its young men do not enter it particularly because they desire to study scientific theology, but because they are young men of Unitarian prepossessions, and intend to become Unitarian ministers. The school therefore, as at present constituted and conditioned, is simply a sectarian school, and has no legitimate claim to be any other.

When we say that it is a sectarian school, we do not deny but that it may be of a broader, and to some extent more rational, phase of sectarianism than that of the greater number of sects extant. Mr. Hall implies that he can see no more difficulty in an independent, undenominational, or scientific study of theology at the Harvard Divinity School at present than in the study of law or medicine there. But supposing the Harvard school were in the hands of some other body of religionists, would he not see a greater difficulty than in the cases to which he points as parallels? Is the Unitarian denomination so exceptional to all other denominations that it has nothing in common with them in this particular? The difference between the study of the law and theology is that the first consists almost wholly of a great body of fixed and definite objective principles which are ascertained mainly through objective methods, and in respect to which, wherever the knowledge of it may be taught, there is a general agreement; while in religious or theological science, if it is possible to speak of it as such with the ordinary conceptions in respect to the term associated with its use, the case is quite different.

Religion and theology consist of a multitude of clashing schools or sects, some of them in direct hostility to each other, and with no established consensus to which their disputes can be referred for adjustment. To some extent this is the case with medicine; and for this reason a science of medicine, or a school for its actual scientific study, is something that has not yet been wholly attained. Do we suppose that the theologians are sooner to reach such a result in the line of their special studies? We fear there is little hope that it is near at hand. There is little hope of it, because there are few among the great mass of theologians who are so free from unscientific habits of thought that they are ready to thoroughly surrender their minds to scientific modes of investigation. Even among professional scientists themselves, the same influences are largely operative and greatly retard the progress of pure science.

In the controversy in the *Nation* to which we have adverted, and that has suggested these cursory reflections, the discussion, as we have intimated, was limited to the range of Christianity. But a comprehensive study of scientific theology would necessitate much greater comprehensiveness. As it has been said that he who knows only his own language knows none, so is it in regard to any single system of religion. Even Christian theology cannot be understood,—its genesis and development,—unless the theology of other religions is studied.

Indeed, to understand Christianity one should know scarcely less of other religions. Especially would there need to be a rigid scientific examination of the grounds of evidence for belief in the various forms of



supernaturalism, not only in the so-called pagan systems, but also in Christianity. And then, when we had summed these all up and had reached the very smallest abstraction or residuum of affirmation, when we had stripped off all correlative ideas and conceptions and had reached the solitary ones of God and immortality, the scientific study of theology would still demand that these should shrink from no exposure to the doubts of agnosticism or the negations of philosophy. Nay, should rather invite a hearing from their most powerful representatives. But such a study of theology as this could not be pursued in the interest of a sect or a single set of opinions. It could not be pursued in the interest of a single religion, not even Christianity. Its teachers would need to be religious philosophers and scholars in the broadest sense,—not denominational Christians.

It would be a grand achievement, if President Elliot should succeed in effecting such a result as this at Harvard University. It would be glory enough for a lifetime.

A VERY SIGNIFICANT sign of the times has been the appearance of several new liberal papers of late. As is but natural at the beginning, some of them seem a little like chickens just hatched, not quite sure of their legs or surroundings; yet we trust with the latent promise of a sturdy maturity. It was our intention to extend to each in turn a befitting greeting, but, having failed to do this, may now include them in a summary one. The *Advance* comes to us from under the shadow of the Unitarian Theological Seminary of Meadville, Pa., and we suspect is in fact a detachment which has "broken guard" from that inclosure. It is a fine, smooth-surfaced quarto, and presents in all respects a very prepossessing appearance. It is issued monthly. T. W. Curtis is editor. The price is fifty cents per annum. Two numbers have been issued. THE INDEX of last week contained under the title "Association of Ethical Societies," a series of statements or principles drawn up by the editor of the *Advance*, designed to aid in the constructive work of liberalism. From the far West of Kansas City, Mo., we get the *Mirror of Progress*, which bears the announcement at its head, "Devoted to the dissemination of philosophic freethought and scientific knowledge." It evinces ability and earnestness, and it may be hoped is destined to prove a reflector of the right sort of progress, and an important aid to it. Eccles & West are editors and proprietors. It is published weekly at \$1.50 a year. The *Western Liberal*, published at Waterville, Kansas, is devoted, we are told, to the cause of liberal Christianity in the South-west. It is edited by the Rev. C. H. Richards, a Unitarian clergyman, and appears to betoken that uncertain and bewildered state of mind peculiar to many of the younger exponents of Unitarianism at present; the effort to sustain at once a consistent and harmonious relation with a traditional faith and rationalistic thinking. At the same time, it is to be presumed the *Western Liberal* is better adapted to some than if it occupied a less ambiguous position. But a good way to satisfy curiosity on this point is to send for a copy or try it a year. It will cost but fifty cents for the latter experiment. To the above may be added *The Worker*, a philanthropic journal published monthly as the organ of the Coöperative Colony Aid Association of New York. Its object is to advocate and promote the colonization of the unemployed of our great cities upon the vacant lands of the West. It has the financial support of that distinguished dispenser of beneficence, Mrs. Elizabeth Thompson, with Prof. Felix Adler, the Rev. R. Heber Newton, and a large corps of able and eminent persons as contributors to its columns. Of course there can be no question, with such coöperation, as to the conduct of it, as to its excellence in any particular. It is published monthly at 25 Cooper Union, New York, at three cents single copy.

#### "SPIRITUALISM AS A SCIENTIFIC QUESTION."

This is the title of a letter lately addressed to Prof. Herman Ulrich of Halle, by Prof. Wilhelm Wundt of the University of Leipzig, and which we have only seen as translated and published in the September number of the *Popular Science Monthly*. It appears that Mr. Slade, the American "medium," has been giving sances in different parts of Germany, and, among others, has converted Prof. Ulrich, who now comes out boldly and enthusiastically espousing the cause of modern Spiritualism. We have not seen his letters, and cannot speak of them; but the reply of Prof. Wundt, if not convincing to the converts of

Mr. Slade and German Spiritualists generally, must challenge their respect for the author by its candid, fair, and dignified tone. It exhibits little of that "anti-theological bias" which unhappily is too commonly seen in men of science when discussing religious questions,—for Spiritualism, we suppose, may be called a religion. But not equally just and fair do the editorial comments on this subject appear to us. A certain Dr. Child, of Nebraska, asks that the letter of Prof. Ulrich be also published. The editor declines to do this, on the ground that it is an anti-scientific paper. "Our magazine," says he, "was started expressly to represent this side of things, and we have no right to publish the other side,—that is, anti-scientific papers; it would be a breach of contract with subscribers." No doubt, Mr. Editor, your subscribers expect papers on scientific subjects, but they expect them on both sides of scientific subjects, if there are two sides. It is true, you believe there is only one side to spiritualistic phenomena, and that is the side which Prof. Wundt takes; but so long as so many confessedly scientific men, especially in England and Germany, take the other side of this question, it seems to us decidedly arbitrary for the editor of a scientific journal to rule their contributions out as "anti-scientific." He might, indeed, be justified in refusing to receive a paper in defence of Christianity; for Christianity assumes to rest on faith in supernatural events; but as we understand it, Spiritualism claims to rest on sight of natural events. It covets, or at least professes to covet, scientific investigation. Let us have it, and let us have the testimony of scientific men on both sides who have investigated these phenomena. "We have no right to publish the other side?" No, you have no right to publish trash on the other side; but it is a fair presumption that such a letter as Prof. Ulrich would write would be something that might at least entertain if not instruct the readers of the *Popular Science Monthly*. We think the editor has a "right to publish the other side." His subscribers would consider it no "breach of contract," to give an able paper from some celebrated scientist in defence of the spiritualistic origin of what Prof. Wundt ascribes to legerdemain. That seems to us fair; and to decline to publish such a paper on the ground that he has "no right to publish the other side," appears to us very like the spirit of Romanism when she puts on the "Index Expurgatorius" every book that might possibly sow the seed of heresy in her dominions. Is science to have an Index Expurgatorius? It would seem so. The truth is, science, or rather scientific men, have inherited somewhat of the old dogmatism of theologians. Bigotry is a plant indigenous to all mental climates.

But, you say, we have a right to be bigoted; that is, set firmly to truth. Yes; but what is truth? It is presumption to say that science has thrown its lasso over the neck of all Nature. "Science postulates an inflexible order of Nature as the foundation of all its work," says the editor. True; but as we understand them, such Spiritualists as Ulrich, at least many Spiritualists, are quite as firm believers in "the inflexible order of Nature" as Prof. Wundt or our worthy editor himself. They believe, if we understand them, that spiritualistic phenomena are in perfect accord with the laws of Nature. They repudiate the idea of miracles and all suspensions or violations of law. They claim simply that these strange phenomena are in harmony with higher laws than science has yet discovered,—laws which have to do with intelligences more subtle but no more invisible than these which operate through the physical body and brain.

We confess we do not see how, if Spiritualism were true, it could ever be brought within the domain of positive science; but whether or not it could be, is not the question. The point is, ought not science to patiently investigate the problem, and ought not a scientific journal to publish the verdict of scientific men on both sides of the question? "Science postulates an inflexible order of Nature as the foundation of all its work. It starts from this principle, and assumes it at every step in every direction," says the editor. True, and it is a useful working principle; but we must not forget that science "assumes" this inflexible order. So far as we have investigated Nature, we see an order that we call a "law"; but it does not therefore necessarily follow that somewhere beyond our investigation there may not be something different from our present idea of law. It is true we may not believe that anywhere in the wide realm of Nature there is an inch of space or one moment of time where and when phenomena do not proceed according to an inflexible law; but we do not think we

are justified in saying that because law rules all, the seen law must rule all the unseen.

If the theologian can be accused of making a God after his own image, of projecting his own nature upon the screen of the heavens, and, like Narcissus, falling in love with himself, the scientist does essentially the same thing when he assures us that Nature must do thus and so. Why must? That "must" is all subjective, a little part of our own thought or feeling projected upon Nature outside ourselves. We have a right to say, "We have observed this to be an order of Nature thus far, and we believe that the same order continues beyond the investigations we have ever made or ever will make. We see that Nature has done thus, and we firmly believe that she will ever continue to do so, world without end, amen." That much the scientist may logically believe; but when he adds to his creed the fortieth article, that Nature must do thus and so because she has done thus and so, we say to him that that "must" is no deeper than the cortical layers of his own brain, and he would better beware how he reads theologians a lesson on psychological laws while he is unconsciously reading himself into the laws of Nature; putting a metaphysical will behind his physical order of things. When reading such articles as this in the *Popular Science Monthly*, we are involuntarily reminded of that happy saying of Prof. LeConte: "Many, indeed, seem to think that theology has a preëmption-right to dogmatism. If so, then modern science has jumped the claim."

W. H. S.

#### A RELIC OF BARBARISM.

Yesterday was one of the great days for sportsmen at Newport. A large crowd assembled (I learn from the papers, for I was not present) to witness a fox-hunt. There were about fifty hunters, including a fair proportion of ladies, all mounted in fine style. "After a run of thirty-five minutes," says the *Newport News*, "the fox was overtaken and slaughtered on the farm owned by Mr. Thomas R. Hazard and known as Vaulcuse. The brush was awarded to Mrs. Bassett, an English lady, who has followed Reynard many times before in her own country. One pad was given to Miss Alice Bedlow, of this city, and the other to Miss Whipple, of New York. Twenty or more riders, including Miss Coates, were also in at the 'kill.'"

"Great credit is due the parties who have charge of these hunts. They add very much to the interest of the thousands of visitors gathered here, and afford solid amusement for the citizens and farmers of the island, and it is to be hoped that other equally successful 'meets' may follow."

I hardly know of a more unmanly and unwomanly sport, a more heartless amusement, a meaner form of "cruelty to animals," than these "fox-hunts," participated in by wealthy and elegant gentlemen and beautiful and refined ladies (?). Just think of fifty persons, gayly dressed, on horseback, with hounds chasing a dumb brute and killing it for mere pleasure, the tall and feet given to the ladies as trophies of their valor (?), and the spectacle witnessed by thousands of delighted people! And this in the outskirts of Newport, the city of Channing, and near the spot consecrated by the genius of Berkeley, who one hundred and fifty years ago, under the "Hanging Rocks," wrote the great work that has immortalized his name. Dr. Benjamin Waterhouse, referring to this city as it was before the Revolutionary war says: "In no spot of the thirteen or rather twelve colonies was there concentrated more individual opulence, learning, and liberal leisure." The city cannot claim now a large amount or a high order of native talent. The people, generally, are conservative, formally and respectably religious, prosaic, and dull. Many visitors are attracted hither during the summer months, and among them a few scholars and authors; but their presence is scarcely known to the people, the chief objects of attention here, as at other similar resorts, being the young bloods that appear on the streets with stylish turnouts and the ladies that exhibit themselves in costly attire.

How much better are these fox-hunts than the Spanish bull-fights? Is there anything more heroic or admirable in chasing, with dogs, a frightened fox, and finally slaughtering it for mere sport, than fighting a ferocious bull for the entertainment of a crowd? These people profess to believe that an infinite Being made every animal for a wise purpose, and yet find delight in hunting, torturing, and wantonly slaying these creatures which they claim God in his wisdom and goodness has made. What an inconsistency! Christians have much to learn, in regard to the treat-



ment of animals, from the Buddhists. Christianity is one of those systems of religion that ignore the feelings and rights of animals. Judaism showed some regard for them. All praise to Mr. Bergh for his efforts, in this country and generation, to prevent the infliction of unnecessary cruelty upon animals. A thousand years from now the present treatment of brutes will be viewed as one of the anomalies of our civilization, much as we look back upon the gladiatorial exhibitions of pagan Rome. B. F. U.

#### THE CLOSE OF THE SUMMER.

E se la strada hor non fosse torta  
Molta virtù nel Ciel sarebbe invano  
E quasi ogni potenza quaggiù morta.  
—Paradiso, Canto X.

Dante finds in the obliquity of the heavenly circles, which might well seem a fault in the order of the universe to superficial critical eyes, the cause of virtue in heaven and power on earth. Certainly this is a thought of the great poet to make us patient with many of the obliquities of human life, which may perchance be as nearly allied to heavenly virtue and earthly power as they. Certainly the changes of seasons and the varieties of weather affect human life to develop an amount of force and activity which the much desired "equable climate" and "steady weather" would never command. The dog-days of July and August drive us from our work in the hot cities and bring us into relation with Nature in her simpler forms, which is just what we need to change the routine of our thoughts, and to broaden us into a freer mental life. And then come the wild storms of September, and the chill evenings, to make us again glad to return to the comforts of home and the activities of home life. Standing on the rocks and watching the dashing of the surf in a south-east gale on this exposed coast, one is struck with the immense amount of elemental force seemingly wasted in this capricious play. But what a work it is doing, changing the continents, purifying the air and water, as well as delighting the eye and mind of the spectator!

The wonderful recuperative power of the ocean to the sick and weary is not strange: it is a return to the very lap of Nature, to the very elements of life; and Michelet fitly closes his poetic book on the sea with an account of the sea-shore home for sick children. It seems as if every little one had a right at least once in the summer to this wealth of existence, the delights of the land dealt out with no niggardly hand, but in infinite abundance. The old woman said she "liked the ocean; it was so good there was something there was enough of." It is good to get out of limitations and feel there can be no waste because there is infinite abundance, and that all may have enough though none want. When the moonlight floods the bay, and silver dollars lie on the water in mocking profusion, it is the same all around the coast. Nature has no monopolies, and the dream of money enough for everybody seems to be blazoned on the surface of the deep. Nature waits for no eye to see, but lavishes her splendors in the wildest regions. Art comes to interpret for her, and next winter, from the crayon of Miss Knowlton and the brush of Mr. Cranch, we may have the wild rocks and shaded woods of Magnolia brought before our mind's eye, not with our own prosaic perceptions, but with their keen poetic insight. After the School of Philosophy, we come back to the school of Nature for awhile; and if we cannot read all her lessons, we can at least have a keener and deeper feeling of power and goodness and beauty, and feel ourselves more in harmony with the spirit that underlies and overrules it all. E. D. C.

MAGNOLIA, Sept. 4, 1879.

#### PERSONAL ITEMS.

COL. THOMAS A. SCOTT has returned home from Europe.

THE SON OF John Bright, of England, is on a visit to Boston.

DR. J. M. PEEBLES has been lecturing at Chicago on the "Eclipse and Decline of Darwinism."

REV. M. J. SAVAGE recently celebrated his crystal wedding at the Bay View House, Ferry Beach.

MRS. EMMA HARDINGE BRITTON, the distinguished Spiritualist, is lecturing in Australia, with much success.

H. B. BLACKWELL arrived at New York on Tuesday of this week by the "Gallia," on his return from England and Germany.

MR. C. D. B. MILLS has been in delicate health this summer. It will gratify his many friends to know that he is now quite recovered.

DR. OLIVER WENDELL HOLMES, in spite of his seventy years, is incessantly busy; he writes as much as ever, and is as interested in his duties at the Harvard Medical School.

MISS ANNA E. BRACKETT, who is now the head of a very successful school in New York city, had the

highest salary ever paid to any woman teacher in the United States. It was in St. Louis, and the sum was \$3,000.

MR. KIDDLE, late Superintendent of the New York schools, is likely to be reinstated in the office he has held for so many years. A petition to this effect has been signed by no less than two thousand teachers of the city schools.

MR. WALT WHITMAN, who is suffering from partial paralysis, is about to take a journey through the Western States. He has agreed to attend the Kansas celebration, on condition that he shall not be called upon to make any public speeches or eat any public dinners.

PROFESSOR ARCHIBALD GEIKIE, Chief of the Geological Survey of Scotland, has arrived in this country and gone West. His purpose is to go first to Ogden, then, after visiting Salt Lake, to study the Wahsatch and Uintah Mountains, and the ancient lake-basins of that region. On his return to the East, Prof. Geikie will deliver a course of lectures on "Geographical Evolution" at the Lowell Institute.

MR. GEORGE J. HOLYOAKE of England arrived in Boston, from New York, Monday evening, Sept. 8, and put up at the Adams House, where he has since been stopping. At an early hour on Tuesday he paid a visit to THE INDEX office, where a desk was placed at his disposal, and he has received friends and attended to correspondence. He has been the recipient of much attention and interest while in the city. All of the papers have contained kindly, and in some cases quite extended, notices of him, and shown a strong desire to report his sayings and doings. Mr. Holyoake on Wednesday called at Paine Hall and the Investigator office, where he was very cordially greeted by the veteran representatives of freethought, Messrs. Mendum and Seaver. In the evening he addressed a meeting of the Homestead Cooperative Saving Fund and Loan Association, at Stacy Hall. Thursday, in company with the Hon. Josiah Quincy, he paid a visit to the Public Library and other places of interest in Boston, and in the afternoon made a call on Mrs. Lucy Stone Blackwell, at the office of the *Woman's Journal*. On Friday, in company with Mr. Wendell Phillips, Mr. Holyoake enjoyed the pleasure of the special anticipation in connection with his visit to this country, of making the personal acquaintance of Mr. Emerson and Mr. Longfellow. On Saturday Mr. Holyoake left for Florence, Mass., where he was to address the Free Congregational Society on Sunday. Thence he will visit Mr. George W. Curtis at his summer residence, at Ashfield. From there he goes to the New York Freethinkers' Convention at Chautauque Lake, and will return to Boston on the following Saturday, and address the Parker Memorial Society the next day, Sunday the 21st, and at Paine Hall in the evening.

### Communications.

#### THE KERNEL OF ORTHODOXY.

Speaking on theological matters with an Orthodox friend, I chanced to say that what the people who call themselves "evangelical" attribute to God as justice is not just.

My friend seemed surprised to hear this, and wanted an explanation, which I gave to this effect:—

A man who loved his children, and who also loved justice, and intended to regulate his conduct by it, found one day that his son had committed a great offence, and repeated it, in opposition to what he knew to be the father's order, and showed a determination still further to disobey. He resolves to punish his son for this rebellious conduct, and the punishment he chooses is to burn him alive; and, since the faults in question were really very great ones, and since the purpose of disobedience was not only manifest but of an aggravated character, the father decides to prolong the criminal's suffering by burning him in a slow fire.

Everybody would say, in regard to this supposed case, that the punishment was unduly severe, and that the transaction, far from illustrating either love or justice on the father's part, effectually disproved them both.

If, however, we make the further supposition (one may suppose anything, you know), that the father has the power to prolong his son's life in the midst of this suffering for a whole year instead of letting it end in a few hours as the Choctaws did, or in a few days as the Christian officials of "The Holy Inquisition" used to do, and that he deliberately chooses to extend the punishment in this way,—this would suffice, with every hearer, to intensify the disproof of both justice and love on the father's part, and to stamp him as both unfatherly and inhuman.

Is it regarded as misrepresentation and mockery to assume that the father in question claimed to be influenced by justice and love in inflicting such a punishment? Precisely this claim was made by the rulers of the Inquisition above mentioned. Assuming, as a settled thing, that he who died in what they called "heresy" would be eternally damned, they racked and burned him to extort, if possible, an abjuration, offering remission of sin in recompense for it, to the last moment of the sufferer's life. Through the whole career of the Inquisition, this was the ground on which its advocates defended it; and when the intensity of their tortures did extort abjuration, they triumphed in having honored true religion and advanced the kingdom of God by saving a soul from hell. Every Protestant, however, sees that this method of proceeding is the grossest possible violation both of love and justice. Still more does the common-sense of the untheological human being stamp as

absurd and impudent these pretences of the pious persecutor.

The action of the father in the case supposed is plainly seen to be more cruel and unjustifiable than anything that Nero or Domitian ever did. But what the Orthodox creed attributes to its God is yet worse, still more incompatible with either justice or love, still more aggravated by the circumstances claimed as belonging to it.

If, by further assumptions in regard to the human father above sketched, we assimilate him more closely to the image of God framed by Orthodoxy, his action, instead of being thereby justified or excused, will appear yet more detestable. If, for instance, instead of prolonging the son's agonies a year, this father should have the power and the will to prolong them forever,—if, instead of inflicting this horrible doom upon one son, he systematically inflicted it, year after year, upon millions,—if this discipline were persisted in without the least purpose or desire on his part that it might work any improvement of character on theirs,—and, finally, if these unfortunate children had been begotten with perfect knowledge on the part of the father that such would be their fate,—would not each of these circumstances confirm the original decision, and make it clear that such treatment was absolutely incompatible with justice as well as with love?

Yet all the circumstances here mentioned belong to the scheme of purpose and action which the Orthodox creed attributes to its God! Is it strange that any reject such assumptions as monstrous and incredible? Is it not rather strange that any thinking person should accept them?

Plutarch declared, I would rather have men affirm, "There never was any such person as Plutarch," than have them say, "Plutarch devoured his own children, as Saturn is reported to have done."

It is foolish to say that there is no God. No human being can know this, because the knowledge would require omniscience and omnipresence; and the assumption of atheism throws us back upon the absurdity of supposing that our minds, bodies, and souls are not the work of intelligent power. But is it not worse than foolish to attribute to this intelligent power a disposition to do evil on a gigantic scale? nay, worse: to systematize and perpetuate evil! C. K. W.

#### HISTORICALISM.

##### IV.

The fundamental laws of historical investigation must be observed with the more care and strictness in proportion as the subject-matter examined is more important. Most carefully and strictly of all, therefore, must they be applied in examining and judging the most important historical work in existence,—the Bible.

In order to keep the question clean and distinct, there should be a little defining:—

First. The historical examination of the Bible must treat the Bible as a history. How fully this is conceded at the present day by all good scholars, will instantly appear when I quote the views of that Orthodox divine as well as good man and respected scholar, Rev. George Rawlinson, on this point. He says (Bampton Lecture, p. 7):—

"As truth of one kind cannot possibly be contradictory to truth of another, Christianity has nothing to fear from scientific investigations; and any attempt to isolate its facts and preserve them from the scrutiny which profane history receives, must, if successful, diminish the fulness of our assent to them,—the depth and reality of our belief in their actual occurrence. It is by the connection of sacred with profane history that the facts of the former are most vividly apprehended and most distinctly felt to be real; to sever the two is to make the sacred narrative grow dim and shadowy, and to encourage the notion that its details are not facts in the common and every-day sense of the word."

This is perfectly clear sound sense. Canon Rawlinson says, with perfect candor and truth, that the Bible as a history must be judged exactly as Livy or Thucydides or Geoffrey of Monmouth is judged,—on historical principles, by historical methods. It is like saying that we judge of a man's value as a soldier by applying soldiers' tests to him; just as you would judge of his value as a professor by applying professorial tests.

Second. The investigation of the Bible as a history will not weaken any of its just claims whatever. This, indeed, is what Rawlinson says; it is the justly boasted and the triumphantly demonstrated argument of the long series of powerful asserters of the substantial truth of this invaluable record. Such investigation, they all agree, will, on the other hand, fully substantiate those claims; and so it will.

Third. As will at once be seen, this clear and sensible rule shuts out once for all from the historical investigation of the Bible the whole subject of supernaturalism. This does not mean any denial of revealed religion nor any questions of religious belief at all either way. It simply omits from a historical investigation matter that does not concern it; just as a government commission, sitting to investigate the goods of competing shoemakers for the army, would rule out all inquiry into the personal beauty of the manufacturers, or into their views on the question of the Atonement.

This is, however, exactly the point upon which there always has prevailed, and still does prevail, a great deal of confusion in many minds; and it may therefore be considered a little carefully. Practically, the distinction to be remembered is this: Evidence in the usual sense of the term is capable of establishing the truth or untruth of natural transactions, but not of supernatural ones. Now, historical investigation is an examination of evidence; and



accordingly it must not undertake to handle either the prodigies of profane history, or the miracles of sacred writ. It does not deny nor affirm them, remember: it minds its own business and lets them alone.

The justice of this definition is rendered still more obvious when it is considered that there is a faculty to which ample appeal can be made for judging and believing all that is supernatural, all that is revealed, —the faculty of faith. Since this lofty and even consecrated quality has for its express and proper subject-matter all these mysterious things, doubly improper would it be to intrude them into the domain of the merely historical judgment.

Historically speaking, then, the story of Balaam's ass is as much outside of investigation as the repeated records in early Roman history of an ox having spoken; the miracles of the Bible are just as much to be omitted as the apparition of Castor and Pollux at the battle of the Lake Regillus, or the appearance of the fish-god Oannes to the primeval Chaldees. Not that the two sets of supernaturalism are asserted to be equal in dignity, significance, truth, or merit of any kind; only they are in either case matter of faith, not matter of evidence.

Perhaps the point may be made clearer by a different suggestion. Suppose that in any of our existing courts of justice in the United States, one party to a suit should undertake to prove the occurrence of some miracle last week as the basis of his claim: is there one single judge on any bench in America—I do not say who would believe the proof, but who would even admit evidence on the point? Exactly as utterly out of the question in a historical investigation as in a trial at law, is either assertion or denial of anything supernatural. F. B. P.

#### REVIVAL FRENZY.

TO THE EDITOR OF THE INDEX:

Dear Sir,—I clip the following, with its heartless heading, from the New York Evening Post of the 23d inst.:

"CURIOSITIES OF A LIVELY NEGRO REVIVAL.—The colored people of both the town and country have been for the last two weeks deeply stirred up in matters of religion. The excitement at the colored Methodist and Baptist churches in town has been going on for days, and the fervor that prevails has never been preceded. Hell and eternal penalties have been portrayed to the immense congregations in such black and hideous terms that some are even crazed in their efforts to 'free from the wrath to come.' The mourners swoon at the altar, and remain motionless and seemingly lifeless for hours at a time. Two poor, unfortunate creatures are raving crazy. One of these has been adjudged a lunatic, and is now confined in jail. The church has been kept open the whole night long, and the doors were only closed when daylight drove the crowd away. The excitement has at present somewhat subsided, but the theme of religion is the first thing in the morning and the last thing at night."—*Chester (S.C.) Bulletin, August 16.*

Can anything be more pitiful? It is a sermon in itself, needing no special comment.

What a long, long way off it is to the day when all these poor, deluded, misled people shall have arrived at that intellectual stand-point from which they can see the true, rational nature of things. It isn't because they are negroes, nor because they live in the South, nor because they have been slaves to men, nor anything of the kind, that these poor people continue to be slaves to superstitious folly. They have had more than a century of example from that white race they have heretofore been taught to look up to as a superior order of beings, and they are to be pitied and helped if possible; certainly not blamed or ridiculed. It is a matter for tears, not laughter. It is not to be wondered at, that these ignorant and impulsive and good people seek some vent for the feelings that are in them. The wonder is, that educated and otherwise reasonable and intelligent whites, north, south, east, and west, in this country and elsewhere, should be constantly doing these very things. It is said that Moody and Sankey, and that other pair, Needham and Cato, have left their marks behind them in every town they have visited, in one or more new-made lunatics, whose originally weak minds they have wrecked forever through their "revivals."

A reflecting mind must see this is all wrong; how to right it is the momentous and (to me) unanswerable question. \*\*\*

NEWPORT, R.I., August 28, 1879.

#### MR. HOLYOAKE AT FLORENCE, MASS.

George Jacob Holyoake, of England, gave his first public address in America, in Cosmian Hall, Florence, last Sunday, the 14th. Although the weather was unfavorable, he had a good audience who listened with evident pleasure to his very able discourse on "Some of the Unregarded Aspects of Human Nature." He also visited the Sunday-school of the Cosmian Society, making some exceedingly interesting remarks. In the evening a reception was given him in the parlors of Cosmian Hall, where he delighted the company that assembled by a familiar talk on the reformatory work which had been done in England. I think all who heard Mr. Holyoake must have felt that he is a man of heroic mould, self-sacrificing for the good of mankind, and of a brilliant and highly cultivated mind, fertile in resources, with indomitable energy to carry through any good work he may undertake. As a platform speaker, he is off-hand, witty, refined in his choice of words, carrying his hearers along with him by his pleasing manner and his evident sincerity and manliness. S. H.

#### A MISUNDERSTANDING.

The Widow Van Cott lately conducted a revival in the Hedding Methodist Church at Poughkeepsie. Owing to the heat or some other cause, the congregations were not large, nor the conversions numerous. At the end of twelve days, the widow closed the campaign, and a collection was taken up for her benefit. The yield was \$36, which was sent to her by the Rev. Mr. Lewis, the pastor. The money was returned to him with the following note: "If that was intended as compensation for twelve days' severe toil, allow me, in the name of Him whom I serve, I say, with Christian love, I return it with my compliments. I prefer toiling without money or price rather than bear so gross an insult to my toils." The pastor wrote back to the widow, reminding her that she had come to Poughkeepsie on her own suggestion, and that no promise of remuneration had been made by the church. As to the amount of the collection, he said: "It is about the same that I received for the same length of time, with this difference: Out of my salary I must support a large family, while your expenses in a beautiful home are paid by the church. The size of your congregations must, to one of your intelligence, prove that your popularity has waned, and your influence for good in Poughkeepsie has almost gone." The letters were read in a public meeting at which both Mrs. Van Cott and Mr. Lewis were present. Mrs. Van Cott approached Mr. Lewis and said: "Dear brother, I forgive you." To which Mr. Lewis calmly but firmly replied: "Sister Van Cott, you have tried to separate the members of my church and create trouble here," and then left her.—*New York Sun.*

#### FOREIGN.

THERE IS MUCH DISCUSSION as to the number of camels lost in the Afghan War. The commissariat admit forty thousand, but general opinion puts the number between fifty thousand and sixty thousand.

A NEW TELEGRAPH cable has been laid between Germany and Norway via Sylt, in order to establish a direct telegraphic communication between Germany and the Scandinavian peninsula, and so to be entirely independent of the route through Denmark.

THE CONFERENCES of the British and Continental Federation for the Abolition of State Regulation of Immorality, held in Liège, have been very successful. A large public meeting was held, at which addresses were delivered by Professor Humbert, of Neuchâtel, by Yves Guyot, well known to most of our readers as a freethinker and one of the vice-presidents of the Malthusian League,—Mrs. Butler, and others. The Liège townsfolk and their journals have shown great interest in, and sympathy with, the objects of the Federation. Next year's congress will probably be held in Bologna, as the question is just now causing some discussion in Italy.—*National Reformer.*

ROBBERY BY A CHIEF of the RUSSIAN POLICE.—It would seem that the Russian police are expert at other things besides crushing the Nihilists. One night recently, the warehouse of a rich merchant in Alexandropol was broken into and the iron money-box carried off. Next morning the latter was found hard by burst open, but minus the several thousand roubles which it had contained. The robbery at first seemed a mystery, for there was a great ball next door to the merchant's that same night, and great numbers of people as well as many cabs were going and coming all the time. More than this, the police station is right opposite. Here, however, the thief was found in the person of Kananow, the chief of the police. In the possession of this man have been found most of the valuables stolen. The discovery was made through the confession of an accomplice.—*Newcastle Weekly Chronicle.*

A FUNNY STORY comes from the village of Charles, North Devon, where a farmer, believing himself to be bewitched, had recourse to the services of a "White Witch," a herbalist living at Exeter, and who "vends a charm" to cure all diseases of humanity. The White Witch declared the matter too serious to be dealt with by the "charm," and further proceedings were taken, consisting of incense-burning, incantation, and exorcism. These also "failed to work, and the 'witch' intimated that he would have to return to the farmer's house and stay a week, in order to effect a perfect cure, being fed meanwhile on beef, which would alone strengthen him sufficiently to enable him to perform his task satisfactorily." The farmer's wife, however, having a little common sense, declined to believe in the "White Witch," and through her instrumentality the fellow has been exposed. We should like to ask the Vicar of Charles, if there be such a person, how much money goes annually from his parish to "convert the heathen."—*Secular Review.*

#### JESTINGS.

"IF I WAS not sustained by hope, my heart would break," said an old woman when her seventh husband was buried.

A PAPER advertiser for sale a pew which "commands a view of nearly the whole congregation."—*Cambridge Tribune.*

NOT ONLY in England, but in all other countries, for that matter, the community divides itself into two classes,—the nobility and the a-bility.—*N. Y. Herald.*

"LIKE A BEARD."—Youth: "Yes, it is curious I have no beard. I can't think who I take after; my grandfather had a splendid one." Hair Cutter: "Oh! perhaps you take after your grandmother."—*Fun.*

A TEACHER defined conscience "as something within you that tells you when you have done

wrong." "I had it once," spoke up a young tow-head of six summers; "but they had to send for the doctor."—*Binghamton Republican.*

"MY! WHAT a steep hill! And see those ten or eleven wretches packed in one wagon that the poor staggering horse can hardly draw!" "Wretches? them are all Christians, mum, goin' to the camp-meetin'."—*Erie (Penn.) Herald.*

A BRIGHT little three-year-old, while her mother was trying to get her to sleep, became interested in some outside noise. She was told that it was caused by a cricket, when she sagely observed, "Mamma, I think he ought to be oiled."—*Interior.*

PROFESSOR (lecturing on psychology): "All phenomena are sensations. For instance, that leaf appears green to me. In other words, I have a sensation of greenness within me." Of course no harm was meant, but still the class would laugh.—*College paper.*

A SCHOOL-GIRL of tender years thus writes to a bosom friend: "Dear Susa,—I shan't attend school again until I get some new cuffs, collars and Jewelry—dear Mama agrees with me that it is my duty to take the shine of that Upstart Mary Jones, and I'll do it if I never learn nothing."

"YOU TOLD ME, sir, that the horse was entirely without fault, and yet he is blind." The dealer looked blandly into the irritated countenance of the loser by the transaction, and said, with charming naivete, "I do not regard blindness as a fault, sir; it is a misfortune."—*Cambridge Tribune.*

"SO IT SEEMS, after all," said Mr. Addlebrain, laying down his Bible, "that the horse is the oldest of all critters on the face of the airth. Afore even the sun and moon and all the consternations was lit up, it tells here of the shay hose. Crackey! and who'd a thought they had waggins there that early, and a shay at that! Well, it beats all!"

A SEA-CAPTAIN, trading to the African coast, was invited to meet a committee of a society for the evangelization of Africa. Among numerous questions touching the habits and religion of the African races, he was asked, "Do the subjects of the King of Dahomey keep Sunday?" "Keep Sunday?" he replied; "yes, and every other thing they can lay their hands on."

UNGRATEFUL.—Says a writer in Blackwood: "I remember a cruel old school-master of mine, who always accompanied his flagellations with the assurance we'd bless him yet for this scourging, and that the time would come when we'd thank him on our knees for these wholesome floggings; but after a long lapse of years I have felt no gratitude, nor ever met a school-fellow who did."

THE FUTURE DIPLOMAT.—Little Otto: "Mamma, my tooth aches so!" Mamma: "It has been hollow a long time; I will go with you to the dentist's to have it out." Otto: "Ah, no, mamma! I am afraid that will hurt." Mamma: "Why, Otto, I cannot have any respect for a cowardly little boy!" Otto: "Indeed, mamma, you don't need to have any respect for me."—*People's Friend.*

A YOUNG MAN, dressed in the height of fashion, and with a poetic turn of mind, was driving along a country road, and, upon gazing at the pond which skirted the highway, said: "Oh, how I would like to lave my heated head in those cooling waters!" An Irishman, overhearing the exclamation, immediately replied: "Bedad, you might leave it there and it would not sink."—*Burlington Hawkeye.*

A LITCHFIELD man has been arrested for obtaining a quarter of beef under false pretences. We would very much like to know what these pretences were, but they are not explained. Perhaps he borrowed the quarter of beef to play ball with, and then sold it; or he may have told the butcher he wanted it to drive in a nail in a post and would fetch it right back, and then ate it; or he may have pretended that he was just going around the corner with it to show it to a sick friend. It is pretty difficult to tell, after all.—*Danbury News.*

A LITTLE SIX-YEAR-OLD in this city had been listening to the remarks of a legal-minded uncle in regard to the prospect of an indicted person's getting clear by getting a continuance of his case from time to time. Shortly after, the little fellow got into a scrape, which secured for him a promise from his mother of a little dose of slipper at an early period. He anxiously sought the uncle for legal advice on the subject, who could only sympathize with him, but with no prospect of relief. "Uncle," said he, "don't you think you could get mother to continue the case? If we could get a continuance, I think I could get off." He got off.—*Natchez Democrat.*

A YOUNG GENTLEMAN, happening to sit at church in a pew adjoining one which a young lady occupied for whom he conceived a sudden and violent passion, was desirous of entering into a courtship on the spot, and the exigency of the case suggested the following plan: He politely handed his fair neighbor a Bible open, with a pin stuck in the following text,—second epistle of John, verse fifth: "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had in the beginning, that we love one another." She returned it, pointing to the second chapter of Ruth, verse tenth: "Then she fell on her face and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, seeing that I am a stranger?" He returned the book, pointing to the thirteenth verse of the third epistle of John: "Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you and speak face to face." From the above interview a marriage took place.—*Boston Advertiser.*



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# The Index.

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VOLUME 10.

BOSTON, MASS., THURSDAY, SEPT. 25, 1879.

WHOLE No. 509.

## LIBERAL LEAGUE PLATFORM

For the Presidential Election of 1880,

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

N. B.—The nomination of candidates upon the above platform was postponed to a future Congress of the National Liberal League.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification for any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

## GLIMPSERS.

GAUTAMA said: "He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business,—him the world will hold dear."

REV. DR. ROSENPFITZ, of Syracuse, N.Y., declares that our bigoted American Sunday laws are largely responsible for the intemperance and crime which are so rife in large cities on that day. This is no doubt true.

IT IS PLEASANT to note signs of prosperity in the case of so excellent a journal as the *Boston Literary World*, which has just purchased the Philadelphia *Epitome of Literature* and will hereafter merge it in itself.

THE METHODIST *Zion's Herald* makes a new and bitter attack on Harvard College, because "once it was consecrated to Christ and his Church, but now, significantly enough, its learning is thoroughly 'secularized.'" Would that this accusation were only true!

THE NATIONAL LIBERAL LEAGUE held a meeting at Cincinnati on the thirteenth and fourteenth of this month. We make this week no further comment upon its proceedings than to state that we repudiate all connection with, and all responsibility for, the type of liberalism which controlled them. This we do as a matter of personal and of public duty.

THE WASHINGTON *Capital* cracks a joke on Christian statesmen in that city: "The Chicago *Tribune* has a clever story on the disturbed question of 'how to let pews.' We are sorry to say that the way we do in Washington is to let them alone. A good many Congressmen lay in a stock of religion before coming on; others take home their consciences and shirts and have them washed together,—it is cheaper; others hope to be saved through infallible ignorance. The last species is in the majority."

IN REPLY to the inquiry of a respected subscriber in Maine, we answer that the New York Society for Ethical Culture, of which Dr. Felix Adler is the lecturer, is stated to have secured Chickering Hall for their meetings for the ensuing winter. Dr. Adler's audiences increased so rapidly last year that they entirely outgrew Standard Hall, and removal became a matter of necessity. Liberal enterprises which, like his, are based on profound veneration for morality contain the chief element of ultimate success; while all those which belittle liberalism by disregarding morality are doomed to certain failure. It is time for all liberals to recur to the eternal verities in the high faith of Felix Adler.

THE NATIONAL HUMANE ASSOCIATION, organized at Cleveland in 1877, holds its third annual meeting at Chicago on October 8. It aims first of all to prevent the cruelties common in the transportation of live stock from the West, and deserves the sympathy of the entire public. "As State lines are crossed so frequently on the route from the West to the East," says the *Advertiser*, "State laws are insufficient to give that continuous protection which experience has shown to be necessary; nor does the present United States law meet the requirements." Persons interested should address E. Lee Brown, Esq., of Chicago, the President of the Association. Here is another illustration of the necessity of United States laws controlling communication between different States. Precisely the same principle applies to the post-office.

THIS BRIEF communication to the *Boston Advertiser* is spicy and pertinent: "Nothing is more interesting to the traveller than the religious observances of people among whom he moves. Finding myself in New York on Sunday, the 17th instant, having two or three hours before the church service, I went to the Central Park. I was informed that the ele-

vated railway trains did not run before twelve o'clock. I therefore took a Sixth-avenue car, wondering what religion that is which condemns horses to work so that it may spare engines. Arrived at the park I sought its less public walks, and was astonished when my ears were greeted by the whetting of a scythe, and to find a laborer cutting grass. I take the liberty to inquire whether the Sunday laws do not reach farther than 59th street, or if the park is superintended by Seventh Day Baptists? Respectfully yours, CAMEL."

THE FOLLOWING announcement will interest many of our readers: "Mr. John L. Stoddard, who has spent the last five months in travel and study in Spain and Russia, announces a new course of illustrated lectures relating to these countries, to be given in Music Hall on Wednesday evenings, opening November 5. Mr. Stoddard enjoys an exceptional popularity as a lecturer, as is attested by the crowd of his lecture engagements in former seasons and his large and enthusiastic audiences. Last season alone he delivered one hundred and twenty-five lectures. Several considerations will combine this season to produce a greater popular desire to hear him than ever before. His European route has been out of the usual course, and his lectures on Spain and Russia will be something of a novelty on the lyceum platform. This, too, is announced as positively his last course in this city, and this his last season as a lecturer on any platform, as he has already made other arrangements for the future."

IN RESUMING our duties as editor of THE INDEX, we cannot refrain from thanking Mr. Clark most sincerely for his excellent and faithful discharge of those duties in our three months absence. He has certainly shown himself the possessor of fine editorial qualifications, for the exercise of which we are confident that the future will yet furnish him some fitting opportunity. During our absence we did not see a single copy of THE INDEX, and since our return have only been able to glance hastily and cursorily over the files; but we have seen enough to convince us that Mr. Clark has made a very excellent paper, and must have made many friends. He will continue, at least for the present, to contribute the departments of "Personal Items," "Foreign," and "Jestings," which, together with other needed departments, we have long desired to see added to the paper, and which he has so well supplied. Liberal societies in this neighborhood, or persons desiring to organize such societies, will do well to engage Mr. Clark's services; he may be addressed at this office.

LAST SUNDAY forenoon Mr. George Jacob Holyoake made a strikingly fine address on "Intelligent Toleration" at the Parker Memorial, in this city. His voice is not very strong, but his personal presence and bearing are so prepossessing that he immediately commands the sympathy and confidence of his auditors, which deepen to admiring approval as the force, dignity, and elevation of his thought are felt. Mr. Holyoake represents that noblest type of liberalism which is grounded on supreme reverence for morality in both private and public life, and would accord nothing but "contemptuous toleration" to what he so pointedly and cuttingly alluded to as "polecat opinions." That phrase is better than a volume. It is a whole campaign condensed into one unerring shot. The policy of "contemptuous toleration" is precisely that which we have from the beginning urged as the wisest policy for the government to adopt towards the "polecat opinions" of all such fetid literature as *Cupid's Yokes*, the *Fruits of Philosophy*, the *Truth Seeker*, etc. Mr. Holyoake, however, recognized explicitly a class of publications which is not even entitled to "contemptuous toleration," and stoutly asserted for society the right of "prohibition" in such cases; and in this also we cordially agree with him.



tees. And this faith, if taken to be evidence of the objective truth of one, is evidence of the objective truth of all religions. Christendom has less religious faith than heathendom. The growing tendency in Europe and America is to reject the validity of religious faith, and to demand verifiable fact, or faith that is necessitated by verifiable fact. Paul taught that "faith is the substance of things hoped for, and the evidence of things not seen," and Jesus that "what things soever ye desire, when ye pray believe that ye receive them, and ye shall have them."

In what intelligible sense can this be true? Is not the substance of a thing the thing itself? Then when I hope for a physical thing, do I have the thing itself? Then who would starve or die a beggar? When I pray for a substantial thing, could I become so addled as to believe I had it, should I therefore have it? and would my monstrous blunder become legitimate evidence to another that I had it?

This mistake the insane evidently make. Is not this teaching the key-note of every religious delusion? And may not these texts be cited to prove, not the metaphysical, but the historical and phenomenal, identity of the subjective and the objective, which all religionists have more or less confounded, and which it is the distinguishing glory of the present learning to have separated into affirmations as wide apart as the poles? Does not faith properly come from evidence, instead of being evidence of anything beyond itself? I take the resurrection of Jesus to rest on the ground of religious faith, and not upon that of historical evidence. Faith in the resurrection of Jesus, according to the showing of Paul and Jesus, is all that was needed by the apostles, or any one else, to affirm it as an historical event.

Is faith anything but a mental state induced by appropriate evidence which begets this modification of consciousness that is taken to have some kind of resemblance to the thing so set out in the evidence? When that which is set out in the evidence is the representation of a physical thing or an historical event, and the subject is one that greatly interests our feelings, the mental state which the historical statement has induced may become so vivid and profound that we affirm the exactness of the photographic likeness to the original, and even objectify it, and project it outward, and affirm it to be the very thing itself, and endow it with the attributes of space or time. This is illustrated in our dreams. In these we always objectify our states of consciousness, and mistake them for things in space and events in time. And this kind of identity of subject and object the religious enthusiast maintains is real, and I can conceive the passages quoted from Jesus and Paul to have no other intelligible sense.

#### LEO XIII. PRESIDING AT A PHILOSOPHICAL DISPUTATION.

The following extract from the London Times shows that Romanism has not lost any of its ancient tact and sagacity in preparing to combat with its modern adversaries:—

"A noteworthy scene was enacted in the Vatican a few days ago, which still more fully reveals the means by which Leo XIII. would endeavor to restore, not only the ecclesiastical, but, if he can, also the temporal, glories of the Papacy. It is evident that from the very beginning of his reign he formed the determination of doing all in his power to elevate the Roman hierarchy and priesthood to the highest practicable standard of morality and learning, and to surround the Pontifical throne with eminent men. In his first encyclical he told the episcopate how much it behooved the clergy to show themselves shining examples of piety and learning before all men, and he has repeated the same charge more than once. In creating his first batch of cardinals he has chosen from among the men most noted for the qualities and attainments he had commended, and a day or two ago he gathered about him in the Vatican a number of the most distinguished students in the various colleges, and, sitting in the library, presided at a disputation on philosophy, and rewarded the disputants with gold and silver medals,—not the mere 'objects of devotion' generally bestowed by Popes, but medals having for their meaning the reward of merit only. No such scene has been witnessed in the Vatican for many long years, and, as described to me by one who was present, it somewhat recalls the days when a former Leo was the centre of the talent and genius of his day.

"The Grand Hall of the Vatican Library, where the greater treasures are kept, is, as most people know, divided along the length by massive pilasters, which support the vaulted ceiling. Between these, crimson silk curtains were drawn, and others hung across at about two-thirds the length, forming a room inside like the Hall of the Consistory. At one end the Pope, wearing his white dress, sat on the throne, which was raised on its dais; around him stood the personages and officials of the Pontifical Court. At right angles from the throne, on the right and the left, two rows of arm-chairs were occupied by the cardinals. Behind them sat the bishops and other dignitaries, the rectors, vice-rectors, and professors of the different colleges, and other learned men; while at the further end, facing the Pope, a series of benches had been arranged, on which sat a number of students. There were four from each college, and, of course, those four who had most distinguished themselves in their studies. In the space within, at each of the further corners from the throne, tables were diagonally placed for the upholder and impugner of the theses proposed. The students chosen for this honorable task, and who have thus placed their feet on the first rung of the ladder to ecclesiastical distinction, were Giuseppe Baroni and Giovanni Genocchi, of the Pontifical

Seminary; Francesco Brambilla, of the Cesaroli College; and Omero Montesperelli, of the Pamphily College in the Roman Seminary. Lots were drawn as to which should develop the theses given and which should combat the arguments used, the subjects being two in metaphysics: '*Idea innata non sunt admittenda*' and '*Dantur ideas universales et habent fundamentum in re*'; and two in ethics: '*Philosophica ratione demonstratur obiectum humanæ felicitatis in Deo esse collocandum*' and '*Existit lex æterna ordinem naturalem servari jubens, perturbari vetas, per lumen rationis hominibus participata*.'

"Much ability was, I am told, displayed by the young disputants, and after each had silenced his antagonist, he had to combat further against such objections and subtleties as any of the prelates or professors present were inclined to raise; and among those who put the students to this further and more crucial test were Don Ermete Binzecher, professor of canon law; Don Francesco Segna, professor of dogmatic theology; Monsignor Patacci, Bishop of Troade in partibus; and Monsignor Gabriele Boccia, recently of Perugia, but now newly attached to the Pontifical household. . . .

"The Pope himself took no direct part in the discussion, but at its conclusion—it lasted three hours—he rose and made a short discourse. He expressed his satisfaction with what he had heard, and hoped that the theological disputation to be held in the same manner at the end of the month might be equally praiseworthy. It was his intention, he said, to hold these trials of ability each year, in order to encourage the students in their studies, and stimulate them to greater exertions for the glory of the Church and the good of mankind; and he further proposed to have similar competitions in canon law, and in Greek, Latin, and Italian literature. And with that he gave the medals I have mentioned and his benediction."

#### A CIRCULAR.

Mr. Charles DeB. Mills, of Syracuse, announces the following lectures for the season of 1879-80:—

##### Subjects.

1. *The Advances of Science in our Time: What do they Promise for Man?*

A brief glance at some of the recent progress in the main sciences, and an attempt to show how this marvellous growth in our century bears for the welfare and final deliverance of humanity.

2. *The Birth-Place and Cradle of our Civilization; or, the Indebtedness of West to East, to Asia.*

Shows how much that now distinguishes and greatly enriches our modern civilization, e.g., printing and others of our most useful arts, is derived to us from the Orient, and particularly from India, China, &c. It also treats of the history, illustrating the successive steps of growth in arts that mark our industrial life.

3. *The Labor Question: What may the Solution be?*

Examines the present condition, the nature of the industrial problem that is upon us, and seeks to hint something of the way to a complete and final solution.

4. *The Mission of the New Thought not to Destroy, but to Fulfill.*

Aims to show that the just and legitimate effect of the awakened inquiry and agitations of our time must be to build up, to affirm, leading to higher, finer construction in society, and a broader, grander type of religious faith than the world has yet known.

##### STUDIES IN ANCIENT LITERATURE.—FOUR LECTURES.

1. *The Gnostic Wisdom of the East,—India, Persia, and China.*

Gives some of the apothegms, saws, and practical maxims of the Orientals, and touches upon the quality of the Eastern mind in ancient and in modern times.

2. *The Poetic Thought and Religious Sentiment of the East.*

Presents, from the writings of the Orientals, many passages of singular clearness, elevation, and power.

3. *Greek Wisdom; or, Pythagoras and his Institution.*

An account of the Pythagorean philosophy, and especially of the Society or Band he attempted to institute.

4. *Greek Religion and Mythology.*

Elucidates in brief the manner in which the old mythologies arose, and shows something of the interest which now attaches to this freshly opened section of the history of the human mind.

##### REPRESENTATIVE MEN OF OUR TIME.—THREE LECTURES.

1. Huxley.

2. Max Müller.

3. Emerson.

From the *Circular of Slayton's Lyceum Bureau, Chicago, Ill.*

Mr. Mills is one of the very best among the lecturers. He has large stores of knowledge, carefully gathered through life-long application and studies, holds in very easy command his materials, and possesses fluency and effective clearness of presentation in very remarkable degree. He has spoken already in a good many of the leading cities and towns both West and East, and in all cases with marked acceptance.

The following are a few among the press notices that have been accorded these lectures:—

From the *Davenport (Iowa) Gazette*.

"Those who listened to the effort of Prof. Mills pronounced it one of the finest literary treats. Few scholars possess this faculty of instructing and entertaining at once to so marked a degree. His gift in this direction is almost marvellous."

From the *Mt. Pleasant (Iowa) Journal*.

"The subject was full of vivid interest, and its

treatment exhibited the finest discrimination and most varied scholarship on the part of Mr. Mills. He is in truth enamored of the spiritual nature in man, holding it as his crowning dignity to be, in the highest sense of the word, a son of God."

From the *Syracuse Standard*, August 23, 1877.

"Mr. C. DeB. Mills, of this city, a gentleman of rare intellectual ability and great powers of logic and eloquence."

From the *Chicago Tribune*.

"Mr. Mills, of Syracuse, delivered last evening (before the Philosophical Society) a most eloquent and able discourse on the 'Signs of the Times.'"

From the *Milwaukee Daily Advertiser*.

"The amount of matter crowded, without seeming to be compressed at all, into the eighty minutes occupied by Mr. Mills last night, bore testimony to a lifetime of studious application, and to the highest art in the presentation of the theme to his hearers."

From the *Spectroscope*, Davenport (Iowa).

"Certainly there is no man that has come before an audience in this town who has proved himself more of a master in his calling."

From the *Council Bluffs (Iowa) Nonpareil*.

"The lecture was one of grandeur, beauty, and power, unequalled by any previously delivered in the course. Mr. Mills held his audience with rapt attention from the time of commencing to the end, and proved that he was as happy in impressing his audience from the platform as he is in the parlor."

From the *Omaha (Neb.) Evening News*, Feb. 21 and 24, 1879.

"In accordance with the announcement made through the daily papers for the past weeks, Prof. C. DeB. Mills, of New York, lectured last evening on 'The Advances of Science in our Time.' The house was crowded, and the audience, which was such a one as to be highly complimentary to the reputation of the able lecturer, listened throughout his discourse with earnest attention. The eloquence of the speaker, his earnestness, and the profound depth of thought evinced by him won the admiration of all.

"We cannot sufficiently express our admiration for the lecture (upon Huxley), for it was indeed superb. As a deep thinker, Prof. Mills well merits his wide reputation.

"On Sunday morning the little chapel was again well filled by the many friends and admirers of the professor, to hear his masterly lecture upon the interesting topic of 'The Relation of Free Thought to Religion,' and his great subject was so ably and eloquently handled that the name of Prof. Mills will ever remain a memento to be cherished and revered by the many who were so fortunate as to be present."

From the *St. Paul (Minn.) Pioneer-Press*.

"Mr. Mills is one of the finest conversationalists that ever visited this city. His command of language is perfect, and his 'talks' are nothing less than verbal mosaics of a most beautiful pattern. His hearers last night enjoyed a fine treat, and will long remember the visit of Mr. Mills to this city."

For terms and date, address Charles DeB. Mills, Syracuse, N.Y.

#### THE EVOLUTION OF INDUSTRY.

##### "HISTORY OF CO-OPERATION IN ENGLAND."

The second volume of Mr. George Jacob Holyoake's *History of Coöperation*, published by Messrs. Trübner, and dealing with what he calls the Constructive Period, or that between 1845 and 1878, is well worthy of attention. . . . The book is one of the greatest value. Mr. Holyoake has, too, a quaint eloquence which is full of charm, and there fall at moments from his pen now most amusing anecdotes, and now phrases worthy of his foe, Lord Beaconsfield. Those who are not acquainted with the views of the true coöperators will be amazed to learn that Mr. Holyoake attacks the so-called Coöperative Stores. . . . He declares that there is more trouble to buy a pound of butter at the Haymarket Store than to obtain a dividend at the Bank of England. He says: "The grocers sadly want wit. They set Sir Thomas Chambers to make an inquiry in Parliament whether the Government could not put down Civil Service Coöperative Supply Associations. Any clear-headed coöperator, for a moderate fee, would put them up to a thing or two which would endanger the best Civil Service Coöperative Society in the metropolis. All Sir Thomas Chambers could do. . . would be to spite the civil service gentlemen. Once they are removed, capable men of business would be put in their place." He describes them in another passage as "imitative stores of amateur gentlemen grocers." Again, he says: "It seems a prostitution of the honest name of coöperation to apply it to these furtive, Pauline contrivances for economizing expenditure by overcoming the tradesmen 'with guile.' The attributes of coöperation are equity, openness, and frank consent. None of these qualities are much present in this system of cheapening by connivance. Imitative coöperation is hardly worth more notice than any other expedient by which trade is diversified without increasing public morality or amity among purchasers." "Peers, bishops, members of Parliament, and gentlemen, when they commence it, put the poor and limited insurgency of working men to shame. Neither communism nor coöperation, in the hands of the people, has ever displayed this comprehensive rapacity. No working people ever broke so many ties with their neighbors. No friend of coöperation wishes to see it advanced in his haughty and embittering way. . . . Many a gentleman forsook the shopkeeper between whose family and his own friendly offices had been interchanged for generations. Peradventure, father and grandfather before him had been honored customers at the shop which he now clandestinely deserted. Had



these gentlemen offered cash payments, and gone and given their orders themselves, or sent their wives in their carriages to do it, as they do at the Haymarket shop, they would have been served in many cases quite as cheaply, and with infinitely more courtesy than at the cheap store of imitative coöperation." . . . Mr. Holyoake's general attitude may be gathered from the last pages of his book. He there distinctly states his strong opposition to State socialism, and his opinion that those men are mere adventurers who have tried to teach the working people distrust of the middle class, who are nearest to them in sympathy and industry, and who alone stand between the people and sole rule of the aristocracy. "When this distrust was well diffused, these skillful professors of sympathy with the people, who had been their enemies in all their contests for freedom, asked for their confidence at the poll, which, as soon as it was obtained," was used as a means to personal government. "State socialism means the promise of a dinner, and the bullet whenever you ask for it. . . . Coöperation is the discovery of the means by which an industrious man can provide his own dinner (without depriving any one else of his), and the certainty of eating it with pride, security, and independence." Mr. Holyoake is an able and industrious friend of coöperation, and those who sympathize with it or who desire to understand it cannot do better than consult his book.—*London Athenæum*.

## PERSONAL ITEMS.

PROF. FELIX ADLER was in Boston this week.

PROF. AGASSIZ of Harvard College has gone to Europe.

FRED DOUGLASS will speak at a State fair to be held by colored people in Montgomery, Ala.

GEORGE HENRY LEWES' *Biographical History of Philosophy* has just been published in the Hungarian language.

GEORGE WILLIAM CURTIS delivered an address at the reopening of Sanderson Academy at Ashfield, a few days since.

MISS ABIE W. MAY's nomination for member of the Massachusetts Board of Education has been confirmed by the Executive Council.

JOHN G. WHITTIER is at his favorite resting-place, West Ossipee, N.H., where he has long been accustomed to spend the early days of autumn.

GEORGE ELIOT's latest work, *The Impressions of Theophrastus Such*, is about to be published at Moscow. She is a great favorite as an author in Russia.

REV. J. F. LOVERING, a Unitarian clergyman of considerable note, has become a convert to the Orthodox faith, and joined the Congregational church at Watertown, Mass.

WENDELL PHILLIPS delivered his celebrated lecture on "Daniel O'Connell" for the benefit of the Church of the Sacred Heart, Boston, Sunday evening, September 21.

JOHN B. GOUGH, who is about to return to this country from England, has delivered in the United Kingdom, while abroad, one hundred and forty addresses on temperance.

THE RUSSIAN "Railway Prince," Herr Poliakoff, an Orthodox Jew, has forwarded to the Minister of Public Instruction the sum of 200,000 roubles, as an endowment for the benefit of poor students.

MRS. McDONALD, of Boston, argued her own case before the United States Circuit Court in New York, on Saturday, in a patent suit, being the first lady practitioner that ever appeared in the court-house there.

T. W. HIGGINSON says: "When the eloquent colored abolitionist, Charles Remond, once said upon the platform that George Washington was a villain, Wendell Phillips remonstrated by saying, 'Charles, the epithet is not felicitous.'"

MAJOR SERPA PINTO, the distinguished African explorer, it is said does not at all look like a daring traveller. He is youthful, he has regular and agreeable features, a little moustache, a merry expression, and he parts in the middle the locks adorning his well-shaped head.

REV. SHELDON C. CLARK, an occasional contributor to THE INDEX, contemplates entering the lecture field the coming season. His subjects are "The Character and Caricature of Folks and Things," "A Package of Recipes for Getting on in the World," "Out West," "The Battle of America's Second Century," "The Physical Basis of Morals."

MR. JAMES SAMUELSON, of England, founder and editor of the *Popular Science Review* and of the *Quarterly Journal of Science* of London, and also president of the Liverpool Science and Art Classes, gave a popular address on "The Darwinian Theory of Natural Selection," with numerous illustrations, last Monday evening, at the Union Hall, Boylston Street.

THE STORY is told that Longfellow and Fields were making a short pedestrian tour some few years since, when to their surprise an angry bird stood in the pathway, evidently intending to demolish both poet and publisher. "I think," said Fields, "that it will be prudent to give this reviewer a wide margin." "Yes," replied the poet, "it appears to be a disputed passage."

GEORGE MACDONALD, the novelist-preacher, is thinking of visiting this country again during the coming winter, in company with his family. They have recently been giving in London a series of dramatic entertainments founded on *The Pilgrim's Progress*, Mr. Macdonald playing the part "Greathheart" and his wife that of "Christiana"; and it is with the intention of repeating these here that Mr. Macdonald contemplates an early visit.

THE X CLUB is a society of nine distinguished Englishmen: Sir John Lubbock, Mr. Herbert Spencer, Sir Joseph Hooker, Professors Tyndall, Frankland, Busk, Huxley, and Hurst, and Mr. William Spottiswoode. The invitations to the club meetings are simply the letter X linked to the date of meeting, thus: "X=9." Sometimes the wives of the members are invited, and then the card reads "XrYVS=9." Professor Huxley and Mr. Spottiswoode are the most social and talkative.

THE ANNOUNCEMENT that Mr. Holyoake would speak at Parker Memorial Hall last Sunday drew a large congregation. Mr. Holyoake in beginning expressed his special gratification in speaking in a place associated with the name of Theodore Parker, who when in London many years before had done him the honor to call at his door. The theme which he had chosen, as appropriate to the occasion, was Intelligent Tolerance. There were various kinds of toleration: there were ignorant toleration and insolent toleration, and other species of it; but superior to all was a generous and intelligent toleration. Mr. Holyoake thought that the freethought movement, especially in this country, was in a very chaotic condition. There was much need of classification and discrimination in respect to it. Things were now mixed up with it which properly belong to other provinces of research and literature. Especially was there great need that opinions advanced under its name, whatever they might be, should be very guarded and delicate in expression, in order that all injurious imputations and misapprehensions in respect to the tendencies and aims of the cause so far as possible may be avoided. In the evening Mr. Holyoake spoke at Paine Hall, to a numerous audience. His address was preceded by an eloquent tribute to Mr. Holyoake's life and work, from Mr. Horace Seaver, which was warmly responded to by those present. Mr. Holyoake gave a very able and entertaining account of the secularist movement in England, of which he may be regarded as the founder. At the close of his discourse, Mr. B. F. Underwood occupied about twenty minutes, rendering with admirable fitness of expression, in a frank and earnest manner, a grateful acknowledgment of his personal indebtedness to Mr. Holyoake through the influence of his life and writings. After a short speech from Mr. Verity, who had been accustomed to hear Mr. Holyoake in his native country when a young man, and a few closing words from the distinguished lecturer of the evening, the audience dispersed, feeling thankful for the rare felicity which the occasion had afforded.

## FOREIGN.

THE DRAFT of the charter of the proposed Victoria University, in London, opens degrees to "all persons, whether male or female, who have pursued a regular course of study in any of its colleges, and passed examinations."

THE FIRST BATCH of petitions against the Ferry bill, it is declared, were obtained by frauds on a large scale; the curés attested as genuine many signatures all written in the same hand. The same charge is made in regard to some recent petitions of radicals in this country. If true, the offence was no greater in the former case than the latter.

THE CZAR has just issued orders for the construction of six new State prisons, to accommodate three thousand six hundred convicts, and has decreed thirty millions of roubles for their building and fitting up. Two other huge State prisons are being erected, one in Siberia and one in trans-Caucasia, to accommodate some ten thousand offenders.

THE PEOPLE of Paris are being provided with reading-rooms. Ten districts are now furnished with small popular libraries open for two hours in the evening to the public, and the other districts are taking measures with a view to being similarly provided. The average number of readers who frequented these libraries during the first half of the present year was 4500.

A CROWDED meeting of workmen was recently held at Sheffield, Eng., for the purpose of taking steps to promote the emigration of surplus labor. A resolution was passed expressing the opinion that it was absolutely necessary, considering the state and prospects of trade in England, that there should be a large emigration of the surplus population. A further meeting is to be held in a short time to carry this resolution into effect.

A SPECIMEN LAND MONOPOLIST.—The Hon. William Campbell, of Melbourne, "owns" land in New South Wales to the extent of 5,000,000 acres, which is all leased and brings him in a round sum annually. There is very little of the public land left in New South Wales for agricultural purposes, the best portions having been taken possession of by land monopolists who openly and corruptly oppose every land measure for the benefit of the masses of the people.

A YOUNG FRENCHWOMAN, a farm servant at St. Peter's, Jersey, who had been laboring under religious monomania, rushed out of the house early one morning last week, without any clothing whatever, ran all the way to St. Heller's, a distance of five miles, threw herself into the harbor, and was on the point of drowning when she was rescued by some men who put off in a boat. She was conveyed to the hospital, where she was found to be raving mad.—*National Reformer*.

BURNS RELICS are almost as numerous and inexhaustible as Burns clubs and Burns monuments. Some of them are by no means valuable or interesting, but the latter adjective may at least be applied to one presented to a museum in the Scotch town of Kilmarlock by Mr. John Templeton, once looked upon as the chief singer of Scotch melodies. It is a

manuscript copy of the poet's "Song of Death." At a festive gathering in the Albemarle Hotel in London, as far back as 1836, Templeton was asked to sing the song by Thomas Campbell, who was present. The singer not remembering the words, Campbell wrote them off from memory and presented the manuscript to Templeton. He looked upon this as the best song Burns had ever written.—*Examiner*.

THE TRIAL of some of the Galway peasants accused of participating in the late Clifden riots has resulted in the acquittal of two and the disagreement of the jury with respect to the others. This impotent conclusion has surprised no one who knows anything of Irish society. The counsel for the defence thus spoke of the Scripture reader, McNeese: "He has sworn that he is the paid agent of the Irish Church Missions, and as he is the paid agent of the Missions, I ask the jury to believe that he is a professional liar." Lord Justice Deasy remarked that "in all his legal experience he had never heard a greater amount of perjury committed than at these assizes." These are illustrations of the manner in which the Christian virtues flourish in Connemara, a district in which the priest and the Bible-reader are unusually active.—*Secular Review*.

DR. VAUGHAN, Dean of Llandaff, is wiser in his generation than the great body of his brother professionalists. He recognizes the folly of opposing the onward progress of popular education, and he made the following confession last week at the opening of new board schools at Cardiff: "I confess I regret more than I am able to tell you the attitude taken up towards this board school system by many members of the church to which I belong. I think it a very grave and a very serious mistake; and I think that if the energy which has been thrown into the cause of opposing had been thrown into the cause of promoting, the Church might have exercised a very beneficial influence upon the character and progress of the work." During the whole course of its existence the Established Church has done little or nothing towards the promotion of secular education, caring only to inculcate slavish doctrines of subordination, creeds, and catechisms. Now that the nation has determined that the people shall be instructed, the Church does its utmost to impede the action of the educational machinery. The few churchmen who possess any prescience see clearly that this bigoted antagonism only defeats its own ends. It will assuredly lead to the complete divorce of education and religion.—*National Reformer*.

THE RACE is not always to the swift nor the battle to the strong, nor is it the man with the largest mouth who gets the most favors in this world. A very quiet stranger entered a real-estate office on Griswold Street, and softly asked if he could use a blotting-pad a moment. One was handed him, and he sat down to a table, looked around, and said: "Ah! thanks, but have you pen and ink?" They were furnished him. He tried the pen on the pad, shook the ink around, and modestly continued: "If you could spare a sheet of paper?" A sheet was handed him. He wrote a brief letter, folded it up, and whispered: "I shall have to beg an envelope of you." An envelope was passed over, and, when he had directed it, he looked all over the table, under the table, up at the ceiling, and inquired: "You couldn't lend me a stamp, could you?" A three-center was handed out, and, when it had been licked on, the stranger rose and started out, saying: "As you have no office-boy, I suppose I shall have to take this letter to the office myself."—*Detroit Free Press*.

## Poetry.

(FOR THE INDEX.)

## KANT.

Far up in granite altitudes cloud-bung  
Of mountain loneliness, the source we spy  
Of continent-furrowing rivers grand, whereby  
Earth's chiefest capitals have proudly sprung.  
'Tis from some: murmurous cavern near the sky  
The lowland champagne draws fertility:  
So to thy lofty brain, O thinker high!  
The thousand rills of thought, ideal streams,  
Which to the common level of thy race  
Bring rich alluvium of truth, we trace.  
You found within, where sovereign Reason beams,  
The primal, universal verities  
Unmixed with sensual alloy. Your eyes  
Were purged by a most spiritual euphrasy.

B. W. BALL.

## CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING SEPT. 20.

Lizzie Richards, \$1; S. O. Walsh, \$1.25; J. S. Merrill, \$3; L. Prang & Co., \$3.20; S. Hunt, \$1; E. J. Moffitt, \$5; F. Stickler, \$1; M. E. Spencer, \$1.50; N. E. News Co., \$2.72; Rev. S. B. Huntington, 35 cents; A. Kimpton, \$1.50; Thomas Common, 15 cents; Ed. Whitcher, \$5; Am. News Co., \$4.52; M. E. Trumbower, \$3.20; J. O. Bentley, \$3.20; C. S. Mellen, \$1.50.

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N.B.—Orders for Tracts or single numbers of THE INDEX which are not on hand will, if of small amount, be otherwise filled to the same amount without further notice.



# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHERRY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CARY STANTON, J. L. STODDARD, O. D. B. MILLS, W. D. LE SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KEISY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of individuality, three of society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

## PHOTOGRAPHS OF MR. HOLYOAKE.

The welcome presence of Mr. George Jacob Holyoake in the United States will quicken the desire of many to obtain his likeness. An excellent portrait of him, painted by his brother and representing him in his study, has been reproduced in "permanent photography" by the Autotype Company of London, and a few copies out of the limited number made have been sent to us for disposal. The size is five by ten inches, and the price \$1.50. Ordinary cartes de visite, 25 cents.

## A PEEP AT FAYAL.

As we spent over five weeks this summer at the Azores or Western Islands, and fancy that a desultory sketch or two of what we saw may not be wholly uninteresting to our INDEX friends, we will venture to invite them to take with us a peep at Fayal.

The Azores are nine in number, Flores, Corvo, Graciosa, São Jorge, Fayal, Pico, Terceira, São Miguel, and Santa Maria; and northeast of the latter is a group of very small islands called the Formigas. All but Santa Maria are of volcanic origin. They are situated between the thirty-sixth and fortieth parallels, north latitude, and the twenty-fifth and thirty-second meridians, west longitude, and belong to the Portuguese dominions. The climate is mild and equable; in fact, the thermometer must have a dull time of it, as it is never allowed to go above 85° nor below 45°. This statement, however, is misleading to persons accustomed to our own climate; for the humidity of the atmosphere is so great that a temperature of 70° makes the slightest exertion result in a profuse perspiration, while the sun is so powerful that umbrellas at noon are scarcely less frequent on the streets in fair than in wet weather. It is the fashion to praise the climate of these islands; but we take a radical's liberty to dissent from the rest of mankind, and confess that we prefer a dry and bracing air, even if exposed to far greater variations of temperature.

Fayal, where we remained nearly the whole of the time, is over two thousand miles in a direction almost exactly due east from Washington, and about eight hundred miles west of Lisbon, with which a line of Portuguese steamers establishes regular communication once a fortnight. A fine "A 1 barque," named the *Veronica*, and commanded by Captain Henry C. Hathaway, formerly City Marshal of New Bedford and now one of the best, kindest, and most deservedly popular shipmasters in the American merchant service, completes the round trip from New Bedford to the Azores and Madeira in three months or less. The steamer *Mississippi* also plies between New Bedford and these islands; but we were abundantly satisfied with our choice of the sailing vessel. Leaving New Bedford on the twenty-fourth of June, a smooth and pleasant passage of eighteen days brought us to Horta on the twelfth of July, after stopping a day or two at Flores. Here seven of the cabin passengers, five ladies and two gentlemen, landed, while the *Veronica* sailed with the remaining ten for the rest of the Azores and Madeira.

Horta is the chief town of Fayal, containing eight or ten thousand inhabitants; the other towns, Pastel-leiro, Feteira, Castello Branco, Ribeiro do Cabo, Capello, Praia do Norte, Cedros, Salão, Ribeirinha, Pedro Miguel, Praia de Almaxoriffe, Santo Amaro, and Flamengos are mostly mere hamlets. The entire population of the island does not exceed thirty thousand; that of all the Azores is about three hundred thousand. The inhabitants are mostly Portuguese; Flamengos, however, as the name suggests, was originally settled by Flemings, whose descendants betray their origin still by their features and complexion, though their language has become assimilated to that of their Portuguese neighbors.

The island of Fayal, in its general configuration, bears a striking resemblance to a tortoise with its outstretched head turned towards the west. It is only about thirteen miles long and ten miles broad, sloping upwards from the sea on all sides towards the centre. Horta is situated on a beautifully curved or crescent-shaped little bay at the southeastern extremity of the island, with Monte Espalamarca at the end of the northeastern horn rising to the height of four hundred and twenty feet, and Monte da Gula at the end of the southwestern horn rising to that of three hundred and forty. Behind it towers a noble amphitheatre of mountains, in the foreground Monte St. Amaro, five hundred and fifty-three feet high, Monte Carneiro, eight hundred and eighty-six feet high, and Stonehenge, five hundred and ninety-four feet high, while in the background the great Caldeira lifts its giant bulk in the air above them all, often shrouded in clouds, to the altitude of thirty-five hundred and fifty-one feet above the level of the sea. The long ridge of the Lomba, of which Stonehenge forms a part, extends from Monte Espalamarca to the Caldeira, and offers the least difficult road to that eighth wonder of the world. Fayal, like all the Azores, is in a high state of cultivation; wherever there is a foot of arable land, it is always made to yield a return of some sort in corn, wheat, potatoes, etc. Between the small and numerous fields are hedges of cane in all directions; and they give the

effect, especially as seen from the sea, of a beautifully green checker-board. In the interior of the island these hedges often consist of the hydrangeas, and in the summer season constitute luxuriant and continuous masses of lovely blue blossoms, bordering the mountain paths on both sides, between which one rides on his donkey as between walls of purest azure, while landscapes of marvellous beauty charm the eye on every hand.

Thus cradled between the mountains and the ocean, Horta looks out upon a scene even more magnificent than itself. Directly opposite, a little south of east, lies the pear-shaped island of Pico, about thirty miles long and ten broad, with the blossom-end turned towards Fayal. Beyond Pico, the island of São Jorge bounds the horizon on the northeast, in hazy weather scarcely distinguishable from a long mass of clouds in the far distance. The villages of Magdalena, Ares Larga, and Creação Velha, on the coast of Pico, lie opposite to Horta, easily discernible by their shining white houses; between the two islands is a channel about four and a half miles wide, out of whose blue waters, not far from the Pico shore, looms up the enormous brown mass of the Magdalena Rocks, two hundred and thirty-seven feet high, above which the spray is sometimes thrown in the furious storms that rage in the archipelago during the winter months.

But the grandest feature of the scene remains still to be mentioned—the lofty volcanic peak of Pico itself, from which the island takes its name, soaring in solitary grandeur seven thousand six hundred and thirteen feet into the sky—nearly a mile and a half of perpendicular height above the level of the sea, and, unlike all mountains which rise out of interior tablelands, exhibiting its full altitude. Nothing could surpass the beauty of form which gives to this superb mountain an altogether unique character. Sloping up from the ocean on either hand at nearly the same angle, the two sides of the mountain converge at the summit to a true peak—none of your sham peaks shaped like a hay-rick or mere heap of earth, with a tame, rounded top, but a veritable cone, shooting up into the sky pointed and sharp. Neither does Pico possess the monotonousness of a mere geometrical figure; it is saved from a disappointing excess of regularity in outline by the picturesque shape of the crater. Seen from Horta, a distance of thirteen miles, the crater terminates abruptly on the north-west in a perpendicular precipice, descending to an immense depth and presenting on the left hand a bold right angle, or shoulder; while on the right the outline of the volcano sweeps down towards the sea in two slight and graceful curves, resembling somewhat the double hump of a camel. Thus flanked at the base, the supreme pinnacle or cone rises out of the horizontal floor of the great crater in the form of an absolutely faultless pyramid, itself a smaller crater, from the apex of which, in the early morning and in certain states of the atmosphere, a thin stream of vapor may be seen escaping. This extremely beautiful configuration, combining great regularity in general effect with a pleasing irregularity in detail, gives to Pico a peculiar nobleness and majesty of form, with the contemplation of which the beholder never wearies.

But Pico enhances the influence of its beauty by a certain coyness of self-revelation. It is seldom seen in its entire outline, and for days and weeks is sometimes completely hidden from view. Clouds usually hang about its glorious form, now stretching across the mountain midway between the base and the peak, now covering the peak alone with a close-fitting cap, now shrouding the whole with a dense mantle of gray. In truth, Pico is a practised coquette, using her veil of cloud with consummate art so as to arrest attention and extort admiration by an endless variety of atmospheric effects. But it is at sunset that her beauty seems occasionally to surpass the terrestrial and to steal the glory of the heavens themselves. Now and then, as the sun is sinking behind the mountains of Fayal, Pico robes herself in a wonderful and superb purple glow, deep, dark, and warm, which climbs slowly upwards as the sun descends, and at last vanishes from the tip of the cone into the skies above. Never shall we forget our farewell view of her, on the evening before we sailed for home. That night her magnificence beggared all description. Athwart the middle of the volcano stretched a belt of dazzlingly white cumulus clouds, with their upper edges as sharply defined as if of porcelain, and with a charmingly rounded and irregular contour. The same slanting sunlight which made these clouds almost too brightly and splendidly white to look at shed its marvellous rosy glow over the entire upper



portion of the mountain, and transformed it into ruby; while above and beyond were the unclouded heavens, clear and transparent and blue as sapphire. It was as if Nature had for one brief moment exposed to the gaze of mortals her imperial diadem resting on a cushion of snowy silk. That glimpse of Pico was our last. Next morning, as if she had been too lavish in the display of her charms, she had wrapped herself in her impenetrable Isis-veil of cloud; and we saw her no more.

Such was the scene that lay before our chamber-window in the fourth story front, southeast corner, of the Fayal Hotel,—the best room of the house, in our opinion, because it entirely overlooked the low buildings opposite and invited us constantly to the enjoyment of an unrivalled panorama, with the bold headlands of Monte Espalamarca and Monte da Gula on either extreme, and the harbor, the Magdalena Rocks, São Jorge, and Pico between. Below ran the narrow street, the *Rua do S. Francisco*, with its quaint illustrations of Portuguese life: its occasional groups of well-to-do women of the middle class, who, all clad in the heavy blue-black, broadcloth *capote*, with its huge hood (in form like a smoke-jack) totally enveloping the head, stood at the corner or squatted on a pile of timber, and chattered gossip with a volubility equalled only by a flock of crows in a corn-field,—its diminutive donkeys laden with panniers of red tiles, barrels of water, or piles of cornstalks so immense that only the heads of the poor beasts would be visible, while the vociferating drivers belabored them with objurgations and cudgels,—its lumbering old *calèches*, drawn by three mules abreast, and thundering at a breakneck pace over the stone pavements,—its antediluvian and frightfully creaking carts, made of a single piece of wood surmounted by a basket-body, and drawn by two oxen, or an ox and a cow, as the case might be,—its barefooted peasants, carrying great burdens on their shoulders with the aid of a stick,—its wooden-shod or barefooted peasant women, carrying on their heads enormous water-pails shaped like truncated cones,—its occasional dandy with shining black silk hat and purple or buff sun-umbrella,—its frequent garrison-soldier, with close skull-cap, black jacket, white trousers, and waist flaring up like a wasp, etc., etc. There was a never-failing source of amusement in watching these curious scenes, so utterly unlike anything to be beheld at home. Occasionally a Catholic procession would slowly march through the street, with a band of music, gay standards, uniformed candle-bearers, and bystanders dropping on their knees along the route as the displayed Host passed by. Beggars abound, never slow to exhibit disgusting sores or crippled limbs and to beg alms from the inattentive passengers with a pertinacity truly astonishing. Even the children have learned to cry "One shent!" after every apparent foreigner, and to persist with a dauntlessness worthy of a better cause.

The people are mostly very poor, and very unprogressive. Their arts and instruments are frequently of the most primitive, almost pre-historic, description. Windmills cap the summits of many a hill around Horta. Corn is ground, at the rate of a bushel an hour, in the basement of some of its houses, a blinded ox being made to travel in a circle and turn one stone upon another. Wheat is threshed all over the island on precisely such threshing-floors, built in the open air, as are mentioned in the Bible and in Homer, and by the same means—the treading of cattle. Ploughs are in use exactly such as Virgil describes. Pitchforks are made out of a single stick split at one end. The people are mostly Catholics, there being none but Catholic churches in Fayal; and they are mostly too ignorant to be otherwise than very tenacious of old ways and customs. They are peaceable and temperate, though wine is abundant and cheap; and they are remarkably kind to strangers, often going out of their way to render any little service in their power. They are fond of music and dancing, and often sing about their ordinary work. Yet only two serillias, equal to forty cents of our money, are the average wages of the male day laborer.

The houses of Horta, as indeed of the whole island, are built of igneous stone, which is the cheapest material there. Usually they have not more than two stories, frequently only one; the more pretentious buildings have three, or even four. Almost invariably they are whitewashed, though negligence in this respect gives to many of them a very dowdy appearance; the churches, in particular, sadly need the brush, and reserve all their finery for the interior. Long, low, and white, without chimneys and with red tile roofs (the tiles are made of clay, shaped like

a hollow cylinder split down the middle, and laid in rows from the ridge downwards, giving a curious ribbed appearance to the roof, and regular scalloped edges to the eaves), these houses are built in continuous blocks, and make the town look very flat as seen from the harbor, though the flatness is relieved by the half dozen churches, with their high façades and square towers. The streets are all very narrow. Only the main streets possess sidewalks, and these are scarcely wide enough for two to walk abreast; while the side streets, to speak in Hibernian fashion, have their sidewalks in the middle, in the shape of a row of flagstones for foot passengers. No sooner do you begin to reach the confines of the town than you find yourself shut in on both sides by stone walls ten or fifteen feet high, between which the sun pours down his rays with pitiless severity, while the cooling breeze is wholly excluded, unless it chances to blow in the direction of the road. This curious contrivance for cooking the pedestrian on the shell extends far out into the country. It would be exceedingly awkward to meet a mad dog or a wild steer in one of these artificial gullies. A noticeable consequence of these exceedingly narrow streets is the almost total absence of shade-trees, and that in a climate where shade-trees would be particularly agreeable: we remember only a few in the broad and short promenade called the *Alameda da Gloria*, and a few shrubs in the small square before the Church of the Matriz called the *Largo do Marquez d'Avila e de Bolama*. But Horta, though poverty-stricken with respect to shade-trees, is a millionaire with respect to gardens. We never saw such lovely gardens before; they are veritable gardens of Eden. Here grow bananas, oranges, lemons, figs, pineapples, pomegranates, coffee, date-palms, olive-trees, bay-trees, camphor-trees, cork-trees, dragon-trees, chestnut-trees, southern magnolias, bamboos, sugar-canes, etc., together with a vast profusion of flowers of exquisite beauty and boundless variety. Nothing could exceed the beauty of the scene, when the magnificent sea-view of the harbor, the adjacent islands, and the towering cone of Pico is beheld through the vistas or from the terraces of such perfect paradises as these.

But it is time to draw these rambling sketches to a close, and, though we should like to describe our ascent to the topmost peak of Pico (a very fatiguing two-days excursion from Horta), we must devote our remaining space to the chief wonder and glory of Fayal, its peerless Caldeira or extinct crater. This we visited twice; and it is without exception the most remarkable spot it has ever been our fortune to behold. A ride of seven or eight miles on a donkey, accompanied by his inseparable driver on foot, or (if you are an invalid lady) in a hammock borne by two stout Portuguese peasants, with a third to relieve his comrades by turns, will bring you to the Caldeira in just about three hours from Horta; and it is advisable to start as early as five or six o'clock in the morning, so as to escape the heat of the noonday sun and allow ample time for exploration. The road soon ceases to be a road after leaving the high-walled streets that lead up to the surrounding hills, and dwindles to a mere donkey-path on reaching the summit of the Lomba ridge, on the north of the little city; and before you gain the heights of the Caldeira, you may fancy it is the famous cow-path that shrank to a squirrel-track and ran up a tree. It is to be hoped that your nerves are steady; for the patient and hardy little donkeys, though generally very sure-footed, are put to their mettle in clambering over the great rocks in the bed of the gullies, or picking their way along the edge of the sharp ridges, and sometimes stumble or fall in very awkward places. On one such occasion we saw our prince of companions sit down very suddenly, but still cheerfully and composedly, on the very brink of a precipice of some twenty-five feet in height, when his poor little beast gave way without warning beneath him. Of course, the hammock-bearers take better care of their precious burdens; yet even these do not altogether escape bumps against the rocks, or (as in one instance) a sudden and unceremonious seat on the pavement in the streets of Horta itself! Only one of the four ladies who rode in hammocks, however, can boast of this latter experience.

After a long and tiresome three-hours jolting on the donkeys (which it is the fashion at Fayal for ladies and gentlemen alike to ride sideways on the broad, flat saddles, both feet dangling in mid-air without stirrups), notwithstanding the charming views on either hand which constantly invite attention and admiration, it is for more reasons than one a pleasure to reach the wished-for goal, and come unexpectedly upon the very edge of the vast crater.

Here a marvellous scene meets the eye of the astonished beholder. Picture to yourself an enormous abyss nearly circular in form, five miles in circumference, sloping almost perpendicularly on all sides to a depth of seventeen hundred feet towards a large plain at the bottom, near the centre of which is a hill with a smaller crater about two hundred feet high, and also a little lake nearly overspread with a thick covering of green; clothe the walls of this stupendous cauldron, and the larger part of its perfectly flat bottom, with the most beautiful verdure; conceive its environing rim as the summit of a mountain over thirty-five hundred feet high, and its level bottom as lying beneath you at a depth which is almost half of this great altitude,—and you have the bare outline of a scene which is one of the marvels of the world.

But it is impossible, even on the spot, to take in the vast dimensions of the Caldeira through the eye alone. As at the Falls of Niagara, they must grow upon you gradually. Time, reflection, and exploration are required in order to appreciate the magnitude of this extraordinary abyss. Do you discern those minute black and white specks at the bottom of the Caldeira, moving almost imperceptibly over the surface of the ground? That is a party of frolicsome naval officers, belonging to the French corvette which lies anchored on the Horta roadstead, who are engaged in the warlike pastime of chasing sheep over the plain at the top of their speed. Do you see those other motionless specks that resemble ants with tiny grains of sand upon their backs? Those are Fayal peasants, some of them bearing huge bundles of firewood on their shoulders (for a large part of the fuel of the islanders is thus collected in the woods of the Caldeira), and others bearing still more huge bundles of long grasses, which they gather for the manufacture of grass ropes and use to tie their cattle with; the poor creatures, both men and women, come from miles around, descend into the bowels of the mountain, toil up its frightfully steep walls with their packs on their heads, and carry them sweating to their homes down the long and rough paths which it almost exhausted you to ride over on your donkey or in your hammock. Yet they sing and shout in their Herculean labors as if they, too, like the French officers, were off for a holiday of fun!

Sit down quietly on the grass just over the edge of the crater, while your drivers tether the donkeys and lie down themselves to sleep; the wind blows too briskly above you, while here the air scarcely stirs, and you need to shield yourself from the heat of the sun with your umbrella or the canopy of shawls which the men have stretched upon four tall canes stuck in the ground. Here you may sit or recline in luxurious ease, while you drink in the matchless loveliness of the scene around you; and here you will enjoy your noonday dinner, if the man who carries it in a big basket on his head does not keep you waiting (as he did our party, on our first visit) for a couple of hours beyond the noon. Perhaps on arriving at the top you find yourself surrounded by a thick cloud, permitting you only to perceive that a chasm of unknown depth yawns at your feet: never mind—sit down on the bit of carpet taken from your donkey-saddle (for the thick short grass holds the moisture of rain or mist like a sponge), and wait patiently till the wind or the sun at its own leisure lifts the veil from before your impatient eyes. You will be rewarded indeed if your first glimpse of the glorious Caldeira comes to you as the cloud rolls slowly up, revealing to you first the far-off plain at your feet, then the little central lake and hill, and last of all the mighty walls looming up on the opposite side. Even if that sole view is all that circumstances permit you to accomplish on your first visit, you will be almost intoxicated with the glory of the place, and resolve to come again another day to achieve the descent into the crater and the circuit of its dizzy rim.

But do not undertake either, unless you are strong and firm of nerve. The ride around the edge of the Caldeira is a long five miles, and will consume over a couple of hours; and nearly half of the distance must be traversed on foot, unless you have greater faith in your donkey's surefootedness than we had retained after our morning's journey up the mountain. You will be glad enough to dismount when the narrow path pitches down steeply before you, and your donkey himself seems to be thoroughly frightened at the notion of descending it; for, on the Caldeira side, the precipice not seldom falls so nearly perpendicularly that your eye can catch no projection betwixt the ground at your feet and the far-off, dim plain a third of a mile below, while the other



side is scarcely less precipitous, running down in long, deep ravines with frightfully jagged banks, and sloping more steeply than the gables of an old-fashioned New England homestead. This rough and serrated rim of the Caldeira must have been in Henry Ward Beecher's mind, when he spoke of the "ragged edge" of anxiety and remorse; and our own passage over it has fixed this in our mind as the most painfully vivid of all metaphors. The mind is at first appalled at the abruptness, contortion, and gnarled irregularities of these fearful volcanic precipices, and shrinks back from a prolonged contemplation of them; it is well if one can resist the temptation to dizziness, and the perverse tendency to fancy oneself rolling and plunging downwards into the abyss.

After a while, however, these mental aberrations will be corrected by your firm will, and you will begin to enjoy the inconceivable beauty of the prospect about you. The entire island comes into view as you pass slowly round: Horta with its lovely harbor and bold headlands,—village after village in the midst of smiling valleys and thrifty farms,—the whole vividly green checker-board of fields and hedges, which extends far up the mountain's sides and covers the tops of many a high hill around,—the indescribably bright and liquid blue of the Atlantic, stretching illimitably outwards from the shores towards the horizon on all sides, save where the three sister islands of Pico, São Jorge, and Graciosa stand like emeralds. A long ridge, nearly as high as the rim of the Caldeira itself, rises between it and the southern shore, and hides the magnificent bluff of the Castelo Branco Rock, which looms up hundreds of feet as a vast knobby promontory almost cut off from the main-land, and which ages ago furnished a safe asylum to the nuns of the neighboring convent when corsairs invaded these distant islands. Three smaller volcanic hills, each with its crater at the top, may be seen rising one after the other in a straight line extending from the Caldeira towards the western shore. The largest and central one of the three, the Pico do Fogo, betrays by its dark red, angry hue and the total absence of verdure on its rugged rocks that it was the scene of the last eruption known in Fayal; and broadening paths of desolation from the summit to the sea on both sides, barren, dreary, and gray with moss, shows where the molten lava rolled down from the volcano in rivers of fire and swept villages and scattered homes out of existence. This desolate tract is called the Mysterio; and after the lapse of many years it shows only here and there the signs of a slowly returning vegetation.

You will be fortunate if the clouds which habitually hang over and about the Caldeira do not altogether hide the towering peak of Pico. On our first visit, not even a momentary view of it was vouchsafed, and on the second we obtained no more than a brief and partial one. The full view of Pico from such a height must be superb. As it was, we caught only a glimpse of it, as we were making our alternate ride and walk around the rim. Nothing of the huge mountain was visible except the cone at the top, rising majestically above an intervening bank of clouds; and it loomed up above us so far into the sky that it was at first difficult to believe the fact. The distance from the level of the sea to the lofty height on which we stood was less than the distance from this height to that of the immovable pinnacle of solid rock which towered above us, apparently resting only on an unsubstantial basis of vapor. The immediate effect of such an apparition was positively startling; it gave us our first adequate conception of the enormous altitude of Pico. It was well worth climbing so high merely to obtain a juster estimate of the vast proportions of this most magnificent alp. How often it happens that true greatness fails to win human appreciation, if it exhibits nothing of the disproportioned, the distorted, or the unbalanced!

At last you complete your novel and rewarding excursion round the rim of the Caldeira, and return tired and hungry to the little camp where your companions and your dinner await you. Rest well before you undertake the still more exhausting descent to the bottom of the huge abyss. Never was stair-case so steep as the pathway that awaits you. If Virgil had ever climbed down the dizzy wall of the Caldeira, he would never have been guilty of the ridiculous sentiment that—"Easy is the descent to Avernus." Easy, forsooth! It would not even be possible but for the tortuousness of the zigzag path that winds down the declivity; and your life may be the forfeit if you venture it without a guide. Beware of a misstep! A misstep here has proved fatal. But with caution there is little danger, though great fatigue. Near the bottom is a delicious pool of coolest water,

hidden in a little grotto and fed by a tiny streamlet; and never will water taste sweeter to you than here as you rest once more and scoop up the shining liquid in your hands. Out upon the plain at last! It is at least a mile in diameter. You walk over crumbled stones like the burnt-out cinders of an ash-heap, and remember that, on the very spot where you now stand, once were belched forth the flames, the smoke, the molten lava, and all the terrors of the subterranean forces which now seem to have gone to sleep, but which alone built up the gigantic walls that gird you in on every hand, and which may yet be merely biding their time for a fearful re-awakening. How splendidly the shadows lie on the monstrous sides of the Caldeira, as you stand here in its very heart and behold the beams of the afternoon sun strike obliquely the lofty cliffs and crags that jut out into the plain! But the declining sun admonishes you to hurry on. The little lake lies before you, and in its shallow waters swim countless gold and silver fish, said to have been put there years and years ago by the Jesuits, before they were expelled from the island in the last century. The thick covering which above appeared to you to be a mere green scum on the water's surface, you now perceive to be only a dense bed of lily-pads, with the beautiful white water-lilies shining star-like in their midst. You pick a few of the tiny heather or thyme blossoms that strew the ground; you ramble a little while over the plain towards the central hill-crater, whose dense trees and shrubs forbid you to undertake its ascent; and you retrace your steps to begin the long climb of the enormous precipice before you. After that arduous exertion, even the back of your jolting donkey will be soft as a bed of elder-down. But when you reach your hotel at about eight o'clock in the evening, you will hardly plan an equally fatiguing excursion for the morrow. Not even the serenade of the mosquito will charm you out of your slumbers that night.

In the afternoon of the eighteenth of August, the *Veronica* sailed once more for America, arriving at the wharves of New Bedford on the morning of the thirteenth of September, after a tedious but prosperous voyage of nearly twenty-six days.

## Communications.

### MUTUAL ASSURANCE AGAINST POVERTY.

TO THE EDITOR OF THE INDEX:—

IN THE INDEX of the 11th inst. I undertook to discuss in my next letter "the possibility of our practicing—far more efficiently than heretofore, and by perfectly safe and proper means—a system of mutual assurance against the ever-impending danger" of "falling into or remaining in that hand-to-mouth condition involved in one's poverty or lack of capital."

In Mr. Holyoake's brilliant essay on Socialism (reprinted in THE INDEX, Sept. 4, 1879), he well remarks: "It is the first duty of the industrious poor not to be poor. . . . The obligation lies upon them always and everywhere to find out why riches accumulate in other hands and not in theirs, and to take immediate and persistent steps to amend the irregularity." The problem thus distinctly formulated is practically identical with that which we have here undertaken to study, inasmuch as the desiderated "mutual assurance against poverty," if it is in fact (as alleged) safely and properly practicable, must at least be included among the steps which Mr. Holyoake advises us to take immediately and persistently "to amend the irregularity." And it is obvious that the question "why riches accumulate in other hands and not in (ours)" is a proper, if not essential, preliminary to the decision of the claims of "mutual assurance," to be so included among such "steps." Unless the proposed mutual assurance is "calculated" to promote the accumulation of capital in hands in which it would otherwise not accumulate to the same extent, and that, too, in spite of the continuance of the adverse conditions which now prevent such accumulation in those hands, the system in question can hardly sustain its claim to adoption.

Without going into detail, the facts on this portion of the question may be stated thus: Owing partly to mental or moral defects in some of the individuals concerned, and partly to physical incapacity or an adverse environment in the same or other persons, the practice of SAVING fails, as to large numbers of people, under existing circumstances, as to inducement thereto and opportunity therefor, either to be indulged in as largely as it might be, or else to secure to those indulging in it a satisfactory degree of the beneficial ownership of capital.

As a matter of course we are to use all properly practicable means to remove the "mental or moral defects," and to cure or prevent the "physical incapacity and adversity of environment" here pointed out as conditions which cause saving either not to be fully indulged in, or to remain comparatively fruitless when made. But this must not be all that we attempt, if we find that we may independently work toward the same result by way of favorably changing those "existing circumstances of inducement to saving and opportunity therefor," which our diagnosis

points out as cooperating with those before mentioned toward the ill result of insufficient or ineffectual saving. Our policy, in other words, should include the PROMOTION and the EFFECTUALIZATION of saving.

The former object—the "promotion" of saving—might consist of some or all of these things: saving might, in given kinds of cases, be rendered inherently easier than at present, either through the increase of income or the diminution of expenses; or, secondly, it might be made to present so much greater an inducement than at present (through the increase of the advantages consequent on a given amount of saving) as to lead men to avail themselves more fully than at present of their ability to save; or, lastly, by the existence of an institution expressly and publicly devoted to the purpose, and in various ways suggesting and facilitating saving in practice, saving would obviously be promoted. SAVINGS-BANKS have already, with considerable efficiency, performed all three of these functions, but more especially the latter two. I am not aware that they have diminished people's expenses, but they have suggested and facilitated saving, have secured for the money saved a better reward than the owner would otherwise have obtained, and have, in this very "better reward," increased incomes, and so made further saving inherently easier. On the other hand, the known forms of Distributive Coöperation tend to promote saving by diminishing people's expenses.

Productive Coöperation (where practicable) is a means toward mutual increase of income.

This analysis of our first object—the promotion of saving—having been made, we come to the second object,—its "effectualization." This, however, is identical with the second of the above-mentioned forms of promoting saving, the "effectualization" of saving being simply "the increase of the advantages consequent on a given amount of saving." This, as has been seen, is a function already undertaken by savings-banks. But it is believed quite possible to supplement these institutions by another sort which would even more—much more—efficiently tend to effectualize saving, and consequently to promote it. Of course it is this hardly known and less-practiced form of embodiment of the policy, this supplement to the already known forms, which it is here the purpose to emphasize. The nature, peculiar efficiency, and practical prospects of these new aids to the promotion and effectualization of saving may occupy us in future letters.

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### PERPETUAL BEING.

The question of a continuance of this our present life into a future condition of being, after what is termed death, is an ever interesting one of mystery to the thoughtful. For this reason, the following article is submitted. It was elicited by the remark of a friend to this effect: "If you think, as you say you do, that in a future life you will not have your present organization, how can you believe in your future life? The now-you will not, cannot, then be." By which it is meant to imply that, as I shall cease to retain my present material organization, I must, of necessity, lose my identity. The question arises from the assumption that man's body is solely the man's self; while I, believing man to be a duality,—that is to say, possessing a physical and a psychical nature,—must endeavor to answer from this standpoint.

I reply, then, that the now man is not the former child; he is no longer what he then was, either in material substance, mind, tastes, or sympathies. Having progressed from the stage of childhood by a natural evolution through the stages of youth and manhood into his present condition, in this phase of his being he retains but little of his former self save the recognition of a broken flow of weakened memories and affections to connect the man of the present with the child of the past. Beyond these, there is absolutely nothing to identify his individuality of to-day with that condition which has long since vanished.

And yet despite this there is something within him—a vital and undefinable consciousness—that has all along asserted its existence. Through all the physical changes, through all the mutations of taste, intelligence, and sympathies pervading these changes,—in short, from the time the brain was strong enough to propel a thought,—this subtle and intangible something has manifested itself, and will indeed continue to manifest itself till vital energy becomes inert. What reason is there, then, for believing that it will cease to continue to do so when by dissolution it shall have "cast off this mortal coil," and it may be have re clothed itself in matter too diaphanous for our present organs of perception?

This "coil," this material substance with which it has all along invested itself, has been passing off, atom by atom; and as these atoms left the body they have been replaced by others, till there is not a particle of the material which formerly clothed the organization remaining. Yet still this pertinacious and mysterious something continues to assert itself as the "I" of the present and of the past. And why not of the future? We see the body changing its compounds and tissues throughout the progress of its development; in short, undergoing a continuous process of accretion and excretion. There is, as it were, a constant streaming off of effete particles that have exhausted their functions and have thus become void of vitalizing properties, to make way for others that are ready to flow forward so as to maintain the body in an equilibrium of health and vigor.

In this we see a beautiful demonstration of a principle of continuity in Nature,—a continuous round of transmutations and translations. Nothing lost, nothing abruptly broken off or discarded, not an atom destroyed. What was so potent an element in one living organization, after having ended its function



becomes an inorganic mass of atoms to be again taken up to constitute and enter into new forms and structures, developing, maturing, and decaying in an ever continuous circle, eternal as the living principle of conscious life in man.

But matter is subordinate to a higher principle: its progression is onwards, not upwards; it serves to elevate, but is never elevated of itself. It is protean in character, shifting from one organization to another, but having no individuality of its own.

But to the question from which I may appear to have digressed: It is evident, at least to me, arguing from this continuous translation of matter from one organized structure to another, that it cannot, so far as my individuality is concerned, be proper to me; that it cannot permanently constitute me, as a living, thinking entity. And, as I have no will or power to retain it in its passage to and from me, I am constrained to believe and regard it as something divisible from my being, and by no means to constitute my veritable selfhood.

A. OSBORNE.

BROOKLYN, N. Y.

#### MORAL DEFECTS OF MATERIALISM.

The theory of Materialism derives all forms of life from matter. According to this belief matter is the only entity, and life but a mere property or manifestation of the former. All thought and feeling, all joy and sorrow, have a material basis and cause. The genius of the poet, the wisdom of the philosopher, the courage of the hero, the affection of a mother, are all the products of an unconscious action of material elements. "Nature forms man without purpose, and obliterates him without regret," as the brilliant champion of Materialism, Mr. R. G. Ingersoll, expresses it. Man is a creature of a physical necessity, which, wholly unconscious of its own methods and results, forms and destroys, generates and exterminates, without knowing the difference between order and chaos, or life and death. Man was evolved from lower orders of life by an unthinking law of progress, and when the individual dies his conscious being and living identity are lost in an eternal oblivion.

Man has really no more identity than a machine. He is, in fact, only a self-conscious machine. The ego of which man is conscious is no more real, is no more an entity, than the sound of a steam-whistle. The thoughts and sensations of man are but the products of certain physical conditions, and outside of the human consciousness are as destitute of all moral value as heat, light, electricity, or any other manifestation of material force. There was no right, no wrong, no moral quality, before the evolution of life had reached a sufficient degree of advancement to make these ideas conceivable. Materialism knows nothing of an eternal standard of right, for it knows no eternal intelligence capable of conceiving such. Right and wrong, good and bad, are mere arbitrary terms which man has invented for his own convenience, and have no eternal existence in the nature of things. Man himself is the author of his ethical ideas, and as they are not referable to any infallible standard or measure, morality has no better basis of stability than the fashions of the day. Right has no authority for its support except custom, for moral qualities have no existence outside of man's consciousness. It is right for the lion to seize and devour his prey. Had man remained a cannibal, it would have been equally right for him to have eaten his fellows.

It is in this respect that Materialism seems to me to be radically defective. It knows no *Moral Law*. It cannot define the terms *Right* and *Wrong* so as to satisfy the demands of man's ethical nature. It cannot pay to virtue that tribute of honor that its inherent nobility demands. The god of Materialism is a blind power that knows nothing of the nature of good or evil. To that force which Materialists deify, the greatest crime in the human category is no darker than the noblest act of virtue. Outside of that arbitrary human code of morality which custom has established, good and evil have no meaning. The savage man found that if he would have his own life respected he must not take the life of his fellow.

This is the real foundation of that sentiment which says, "Thou shalt not kill." Materialism knows but one law for animate Nature, and that is the law of absolute selfishness. Every sentiment in human nature that is called just or generous had its origin in that all-absorbing passion of selfishness. If man has become magnanimous in his thoughts and actions, it is simply because his own selfish instincts have forced him to become such. In all of his progress from the savage to the civilized man, no principle but the supreme, inexorable law of self-preservation and "the survival of the fittest" has guided or influenced him. Beneath every generous and magnanimous sentiment that now moves man to deeds of the sublimest nobility lies hidden the primal instinct of selfishness from which it sprang. Behind all the beauty and excellence of self-forgetting virtue crouches the greedy, ferocious beast that only necessity has forced into submission. Analyze that beautiful sentiment of love which draws man and woman into what we call the holiest of unions, and you find that in its essence it is only the grossest lust glided over with the romance of custom.

But why particularize further? What is true of one of man's ideas of right or wrong is true of all. Materialism cannot teach man any morality except the utilitarian system, for it knows no principle but selfishness; it cannot give man any lofty conception of right, for it knows not right as an eternal, absolute principle; it cannot appeal to the noblest sentiments of human nature, for its moral ideal is too low and narrow to discern man's finest ethical capacities; it cannot awake man from the stupor of sensuality and point him to the crystal heights of pure virtue, for sensualism is its philosophy; it cannot array the duties

and privations of every-day life in the beautiful dress of poetry and religion, for its cold, selfish philosophy knows not the sunny fancies of the one nor the cheerful hopes of the other.

That some Materialists have all of the moral nobility that human nature has yet attained, is no proof that Materialism is not degrading in its general tendency. Men are often better than their creeds; and few persons, if any, have ever been educated in a purely materialistic environment. The few models of moral greatness to be found in all ages of the world among those believing the doctrine of Materialism cannot be called the products of this system of belief.

H. CLAY NEVILLE.

OZARK, Mo., July 8, 1879.

#### ANCIENT MYSTERY-PLAYS.

The old mysteries, founded on portions of Scripture and popular Legends of the Saints, and more especially upon stories in the Apocryphal Gospels, were formerly performed at the corners of the streets, and in various public places, by players who went about on a stage moved upon wheels. These were favorite spectacles with the populace, and were approved by ecclesiastical authorities as conducive to the religious education of the people. In some parts of Catholic Europe, there are still remains of this once universal custom. The following account of a Mystery performed at Bamberg, in Germany, in 1783, is copied from Hone's *Ancient Mysteries*, a very curious and amusing volume. The author says he received the account from a person who witnessed the scene, described as follows.

LYDIA MARIA CHILD.

"The end of a house or barn being taken away, a dark hole appeared hung with old tapestry, wrong side outward; a curtain dividing the middle. On this stage 'The Creation' was performed. A stupid-looking Capuchin personated the Creator. He wore a large full-bottomed wig and a false beard. Over the rusty dress of his order he wore a brocade morning-gown lined with light-blue silk, which was rendered visible occasionally by the pride the wearer took in showing it. He eyed his slippers, of the same material, with equal satisfaction. He first came on groping his way through the tapestry, purposely running his head against posts. With a sort of peevish authority he exclaimed, 'Let there be light'; at the same time he pushed the tapestry right and left and disclosed some candles glimmering through a veil of linen cloth. The creation of the sea was represented by pouring water on the stage; and the creation of land by throwing earth upon it. Girls and young priests, in dresses hired from a masquerade shop, with wings of geese clumsily attached to their shoulders, personated angels. The creation of animals was signified by cattle driven on the stage, a well-shod horse, two pigs with rings in their noses, and a large, ugly mastiff with a brass collar."

"Soon after, Adam appeared on the scene. He was a stout clumsy fellow, with a strangely-shaped wig. He was covered with a coarse kind of stocking stuff, which fitted very closely and made him look as grotesque as Orson, though not quite so decent. As he walked about wondering at everything, the mastiff, which probably belonged to him, followed him everywhere. When he reclined to sleep, preparatory to the production of Eve, the mastiff lay down by him. This occasioned some strife between the Creator, Adam, and the dog. In vain the angels tried to whistle him off. The dog would not move from his post. The next performance was taking from Adam's side a rib-bone, which was brought forward and shown to the audience, and then carried back for the manufacture of Eve. That the woman might seem to rise from Adam's side, she was dragged up by the Creator through an ill-contrived trap-door. As he lifted her up, the dog, being accidentally trodden upon, made a sudden snap at Eve and so frightened her that she tumbled over Adam. A clumsy angel gave the dog a hearty kick, whereupon he went off howling; but he soon consoled himself by the discovery of the rib, which, being a beef-bone, he greedily began to gnaw. Eve was personated by a lank, awkward, effeminate-looking priest, with long locks, which hung stiffly down the back, looking like strands of rope. These were brought round and fastened in front, below the waist.

"The play closed with the expulsion of Adam and Eve from Paradise by one of the angels. Adam, who was made angry by a blow on his head, resisted, and broke the angel's fiery sword. Whereupon the angel, being a Capuchin friar, produced from beneath his robe his knotted Capuchin-robe, which he so applied to Adam's back as to effect his expulsion.

"The audience was of all ranks, and I believe all except myself were Roman Catholics. I did not perceive the slightest signs of risibility among them while this strange performance went on."

#### THE CONCESSION.

With a certain sort of unction and irritating sang froid the priesthood subscribe a pitiful specific for the nervous impatience of to-day to reach a little further than yesterday. We ask for more humanity, and they offer us more sectarianism; that is, devilishness, social powder, explosiveness, and bad interminably. You see, they mistake the age. Ever is this the course of unwise men, unless Nature gratuitously tumbles them into the truth. We ask them for bread and they give us a stone; and dull stone has no nourishment, crack, break, or grind it as we may in the search. What shall we do, prithee, in the present? Sit by and starve for want of the nourishment they do not, cannot give us? "Yes," quoth Sir Priest; "starve or be damned!" "No!" eloquently cries humanity; "no! their manna is hard and bitter as gall; and mine is sweet and soft, grown under Nature's kindest smile." And the age de-

cides for itself—it is getting into a trifle of manhood—by simply finding its manna aside from church provisioning. It laughs at your *Index Expurgatorius* and anathema and excommunication as "love laughs at locksmiths," and passes on. Then, of course, Sir Priest is offended and prates angrily at the powers that defy him. But those who love not his altars slung back a generous defiance, a heartier, mightier greeting than ever was sung by Neptune with his waves of water, or Æolus with his waves of air; and Mr. Priest, bowing gracefully to the inevitable, cogitates, and once in a great while makes some concession of doctrine, as if to say to the godless, penitently (but in his mind only), "After all, I grant you to be right in this, though wrong in many another thing." And then, honestly, what does Sir Priest do? Plainly tell his people that he has long preached an error, and been made wiser by some outside power? Not at all! His change is made quietly, as if it were no change at all; and in the course of several generations, when these little concessions have at last built a big concession, he cutely, in retrospect, points to the progress the world has made under his dominion. And the credit is his! And the godless are still cursed! And, strange to say, the world's blood does not boil at the indignity.

HORACE L. TRAUBEL.

#### A PROTEST.

MADISON, Ga., Aug. 17, 1879.

EDITOR OF THE INDEX:

Dear Sir,—I see in a paragraph in your paper of the 14th inst. a statement made by "a Methodist paper," giving a list of "thirty-three" cases in which "ministers of the Northern Methodist Church, going South to preach to the negroes, have either been killed or maltreated since the war." You should suspect the story to be a pious lie. Any man coming here from Boston who behaves himself is just as safe as he would be at home. Thieves and liars are not treated well anywhere. That a few of those preachers might have got into the chain-gang, may be possible. Be assured no man is molested here, unless his base conduct deserves it. His being a preacher is no shield, and ought not to be. Hundreds of Northern people in this vicinity will tell you the same thing.

Respectfully,

A. A. BELL M.D.

[Another correspondent, also a physician, encloses to us the following letter to the Chattanoogs (Tenn.) Times of Sept. 6.—Ed.]

#### Plain Talk.

TUNNEL HILL, Ga., Sept. 5, 1879.

I see in your *Weekly Times* that the three Mormon murderers are still in jail, and can't give bond. This is a mistake. They have given bond and are home, and will await their trial. We don't want any Mormons in this country. The sentiment of the people is with the murderers. Still we don't uphold the murder, but we don't intend that Mormons shall run this part of the country. The boys will come out all right at court.

Your obedient servant,

CLIO.

#### JESTINGS.

"THEY FIRED two shots at him," wrote an Irish reporter; "the first shot killed him, but the second shot was not fatal."

AN EXCHANGE tells of an absent-minded man who got in a barber chair, pinned the newspaper round his neck, and began to read the towel.

WHEN A MAN whose obituary has been printed in a Texas newspaper turns up alive, the newspaper refuses to recognize his existence and treats him as a corpse.—*Boston Times*.

A REASON WHY.—First little girl: "I loike the church." Second ditto: "I doan't! I loike the Methodists; for if you go to their school twice on Sundays they give you a half-penny."—*Fun*.

PIOUS OLD LADY: "Just think, Rose, only five missionaries to twenty thousand cannibals!" Kind-hearted niece: "Goodness! the poor cannibals will starve to death at that rate."—*Ottawa Herald*.

A VERY LITTLE GIRL at church exclaimed, when the long-handled contribution boxes came round: "Mamma, mamma, what makes them pass those corn-poppers round for?"—*Cambridge Tribune*.

THE CONVERSATION appeared to be dying out, when a bilious man suddenly observed to a young lady on his right, "I don't think they make pills as large as they used to." After that the conversation went out again.—*Danbury News*.

ONCE A WEEK.—Before the days of sanitary reform, a lady stopped a little boy in Silver Street, Newcastle, and asked him if he ever washed his face. The dirty-faced cherub, proud at being able to answer in the affirmative, replied, "Yes, ma'am, ivory Sunday!"—*Newcastle Weekly Chronicle*.

IT IS RELATED that Webster and Clay were once standing on the steps of the Capitol when a drove of mules passed, moving southward. "There come some of your constituents, Mr. Webster," jokingly remarked Clay. "Yes," replied Webster, "they are going to Kentucky to teach school."—*Cambridge Tribune*.

ADVERTISEMENT from a Paris paper: "*Matrimonial*.—A gentleman of thirty-five, with a fortune of two hundred thousand francs and disease of the lungs, desires to marry a young, handsome, and well-educated lady of similar fortune and complaint, who wishes to live in strict retirement on the shores of the Mediterranean. Photographs exchanged. Address X. 12, box 35, poste restante, Paris." Is this with an eye to keeping up for several generations the business in cod liver oil?—*Boston Times*.



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"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

**Proceedings of Sixth Annual Meeting, 1873.** Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. O. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

**Proceedings of Seventh Annual Meeting, 1874.** Contains verbatim reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonnenschein's speech on "Reformed Judaism," and of the statements by Messrs. Galtrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keeshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

**Proceedings of Eighth Annual Meeting, 1875.** Contains Essays by Wm. O. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. F. Putnam, and E. S. Morse.

**Proceedings of Ninth Annual Meeting, 1876.** Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Catholics and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

**Proceedings of Tenth Annual Meeting, 1877.** Contains Essays by Rev. Wm. E. Alger, on "Steps towards Religious Emancipation in Christendom," and by O. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion." Addresses by O. B. Frothingham, Wm. Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

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**EDITOR:**  
**FRANCIS ELLINGWOOD ABBOT.**

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BOSTON, MASS., THURSDAY, OCT. 2, 1879.

WHOLE NO. 510.

## LIBERAL LEAGUE PLATFORM

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

## GLIMPSES.

THE CHINESE sage, Mencius, did not omit public usefulness from his ideal of individual excellence: "There is no attribute of the superior man greater than his helping men to practise virtue."

THE FRENCH Minister of Justice, M. Leroyer, says that the government is unanimously resolved to make the State the mistress of intellectual education. "We don't ask," he declares, "for any laws of persecution, and we have the most absolute respect for liberty and conscience. We are not the enemies of religion, and religious consciences have nothing to fear from us. But we do intend to revive the true traditions of national French teaching."

MR. JAMES L. HOWSON, of Washington, D.C., writes thus to the *Scientific American*: "I notice in your issue of September 20 an article on skunk bites, in which the writer says that the bite is *always* fatal, sooner or later. Permit me to say that, when a youth of nineteen, I was badly mangled by a skunk which I seized in the dark, believing it to be a rabbit. I am now fifty-five, hale and hearty. I have personal knowledge of two similar cases, and have heard of others, and have yet to learn of the first case of death attributable directly to the bite, or causes arising therefrom. I am inclined to think that the fatal cases are of the same order as those of the centenarians who die from the use of tobacco (?)." Mr. Howson's experience is reassuring. It forbids us to fear that the cause of State Secularization, badly bitten as it is, will die even from the bite of "polecat opinions." Not it, but the opinions that have bitten it, will die.

THE *National Reformer* of September 7 contained the following, under the caption "National Secular Society": "Executive meeting, Thursday, August 28. Mr. Bradlaugh in the chair. Present, Mrs. Besant, Messrs. Haines, Truelove, Parris, Ramsey, Hilditch, Standing, Reynolds, Errington, Feltham, Le Lubez, and Forder, secretary. The minutes of the last meeting having been read and confirmed, the president congratulated the executive on the projected union of the society with the Liberal League of America. The formal affiliation only awaited the consent of the next general meeting of the League, which would be held," etc., etc. At Cincinnati, the National Liberal League passed a "resolution of sympathy with the liberals of England and the friends of secularization led by Mr. Bradlaugh, Annie Besant, Mr. Truelove, and others whose names are familiar to us as active workers" (i.e., the National Secular Society, but not the British Secular Union). Col. Ingersoll tried to break the force of this resolution by moving to "include all societies everywhere whose object is the amelioration of the condition of mankind"; but this was cunningly accepted by "Prof." Rawson, the mover, as a mere "addition," and "the motion was adopted with enthusiasm." So affiliation has been voted after a fashion.

MR. HOLYOAKE lectured on the "Practical and Utopian Aspects of Coöperation" at Stacy Hall, in this city, Friday evening, September 26. Hon. Josiah Quincy, one of the most eminent and honored citizens of Boston, presided and introduced the lecturer, alluding to the fact that this was the hall in which Garrison was speaking, when the mob seized him and dragged him through the streets with a halter round his neck. Mr. Holyoake's address was instructive and interesting in the extreme. He has labored for the advancement of Coöperation all his life, and has published a most valuable history of it in two volumes. We wish that all our readers could have listened to his wise and noble words. What he told about the practical success of the famous Rochdale Store, and the material and moral improvement the enterprise wrought among the coöperators themselves, was astonishing to those who had not heard

the facts before. We believe that there is far greater hope for our own industrial classes in Coöperation than in any other direction; and we should be very glad to make THE INDEX useful in extending knowledge of the principles and facts of the movement. This wish may yet be accomplished with the assistance of Mr. Holyoake, who favored us with two most delightful visits and deepened by the charm of his conversation the admiration we have entertained for his character and published thought ever since 1860. Last Sunday he was to lecture to the Free Religious Society at Providence, preliminary to making a tour in the West; and we venture to bespeak for him everywhere the kindest attentions of all our friends.

MR. GEORGE JACOB HOLYOAKE is the father and founder of English "Secularism," as a distinct liberal movement in that country. He originated the name, and wrote the famous article defining it in *Chambers' Cyclopædia*. This article is generally accepted as the ablest and best statement of the original ideas, objects, and principles of the Secularists. The party, however, has become divided into two antagonistic wings,—one represented by the British Secular Union and the other by the National Secular Society. The latter, headed by Charles Bradlaugh, most unwisely suffered itself to be saddled with the defence of pseudo-scientific and worthless publications analogous to *Cupid's Yokes*, and it naturally gravitates towards sympathy with the National Liberal League in this country. Mr. Holyoake, Mr. Watts, and others of like character, refusing to be either seduced or dragged into the advocacy and propagation of opinions which they believed to be both mischievous in themselves and utterly foreign to the spirit and objects of the Secular movement, seceded from the National Secular Society and organized about three years ago the British Secular Union, which naturally sympathizes with the National Liberal League of America. Mr. Bradlaugh believes that Secularism is necessarily and inevitably Atheistic, and should confess the fact to the world; Mr. Holyoake believes that it is not necessarily either Atheistic or Theistic, but concerns directly the practical interests of the present life, leaving every member of the party perfectly free to hold and avow Atheistic, Agnostic, or Theistic views on his own responsibility alone, without throwing the slightest responsibility for them on his associates. It is needless to say that, of these two views, we consider Mr. Holyoake's to be far the more sagacious, logical, and genuinely liberal. His position in this respect is identical with that of the Free Religious Association, though personally he is less inclined to affirm positive Theistic views than the majority of its individual members. But the liberal cause has no eminent representative, on either side of the Atlantic, of whose personal character and reputation it has greater reason to be proud. Even so conservative and not over-friendly a critic as the *Tory London Standard*, in an able review of Mr. Holyoake's *History of Coöperation*, pays to him this noble tribute as leader of the Secular party: "Mr. Holyoake did something to make freethought respectable, not by any vigor or clearness of negative exposition, but by the good sense and good taste which governed his course as the leader of a party, and helped by degrees to suppress what was wantonly offensive and aggressive in its tone and language; as well as by exhibiting, in his own person and those of the men he most influenced, an undoubted elevation of moral conviction and conduct. As he became more and more known as a leader among the working-class, and was brought by his influence with them into contact with social and political sympathizers of a higher order, his unselfishness, disinterestedness, indifference to personal fame and power, were recognized, and won for him a respect and confidence withheld from most of his compeers."



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

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## Our Conceptions of Physical Law.

AN ADDRESS BEFORE THE ALUMNI OF THE STATE UNIVERSITY OF IOWA, JUNE 19, 1878, DELIVERED AT KANSAS CITY, DECEMBER 23, 1878.

BY PROF. FRANCIS E. NIPHER,  
ST. LOUIS, MO.

In the short time at my disposal, I wish to point out some reasons for the more general cultivation of a certain cardinal virtue which is so rare that I fear it has no name. Perhaps the words *Intellectual Modesty* would come as near as any others in expressing what I mean. The world is very full of people who are ready to make assertions upon subjects which are evidently too difficult for them—in many cases too difficult for any one—to handle with any degree of certainty; and it doubtless often happens that some who have meditated studiously for years upon some such subject, arriving at no satisfactory conclusion, are regarded as objects of profound commiseration by others, who rush upon conclusions like the unthinking horse into the battle. It is as natural that people should thus differ as that some should have darker skins, taller frames, or more irritable tempers than others. To what extent these, and other differences which we shall point out, are blameworthy, we cannot attempt to discuss, but shall study the mental habits of men in precisely the same spirit in which we would study the habits of other animals. But I wish to show some tangible reasons for thinking that there are very few subjects upon which we can dogmatize, and that in any case it is unnecessary. I wish to advocate the cultivation of intellectual modesty, not merely because it seems to me to be one of the brightest ornaments of the human mind, but because of its vital connection with another cardinal virtue—intellectual honesty.

Perhaps this end will be best attained by considering the difficulties which are met in the investigation of any subject, when the sole aim is to find out the truth of the matter; and I have thought it proper to point out some of the difficulties to which we are subject in arriving at our conceptions of physical law.

The study of physical science has endowed the human mind with an attribute which is usually ascribed to, and is thought to be characteristic of, the divine mind. I refer to the power of prophecy. The astronomer can predict the position of the planets for generations to come, basing his predictions on the assumption—an unproved assumption—that only those causes which he has considered will act in the future; or, in other words, that the present order of things will continue. His power of prediction does not, however, extend indefinitely into the future, for there are, doubtless, many minor disturbances or perturbations, too small to be detected by the instruments which he can command, without many centuries of

observation, the effects of which will become plainly apparent after the lapse of ages; that is to say, his power of prophecy is limited by his ignorance of certain facts, and, possibly, by his inability to solve the equations involved in a complete discussion of the subject.

It is for precisely the same reason that we cannot foretell the future destiny of every person in the world. But to a mind possessing all knowledge, and of infinite power, the one problem would evidently be as simple as the other.

We can readily imagine a being possessing sufficient knowledge and ability to calculate the orbits of every person now living. Such a being must know all that is to be known in regard to our mental and physical organisms, and the circumstances under which we are and will be placed. Having thus the initial stage, and being able to trace succeeding events as logical sequences of the present, such a being could predict exactly what each of us will decide to do, under the present and all succeeding circumstances,—could predict how far we will be physically and mentally able to carry our resolutions into effect.

But how awful must be the mind which could perform such a task! The most gifted mathematicians have, after enormous labor for two centuries, given an approximate solution of the interaction of three gravitating bodies; but they tell us that the methods used would not apply to four bodies each of which exerted appreciable effects upon the others. How utterly beyond human power it would be to discuss the motions of the millions of chemical atoms contained in a single ounce of matter. Herschel has said that each of these particles is forever solving differential equations, which, if written out, might belt the earth.

But our imagined ideal mind must deal with the physics of our globe, and the interaction of its myriads of men. The whole phenomena of meteorology must be calculated, not only for every part of the earth, but for all time. The effect of these climatic influences upon each man, and upon the grain or other productions of his industry, must be determined. The repressing effects of political and social tyranny, and the conditions of their existence; the refreshing effects of food and sleep, and the circumstances which may sometimes prevent communities or individuals from obtaining enough of them; the moral influence of men upon each other; to come to smaller matters, the effect of the present address upon each member of the present audience,—all must be taken into account in this stupendous calculation. And now, given the myriads of vibrating atoms, and whatever else may constitute a man, and the external forces which act upon him, the manner in which the atomic motions of his body will be modified, and the resulting effect upon his thoughts and decisions must be determined. The calculation must be comprehensive enough to include the thoughts and actions of all men through all time. Such a being would be able to determine, by aid of some high order of mathematical analysis, how many men will exist upon this earth five hundred years hence; would be able to locate each man, as astronomers predict the position of planets; and must be able to predict what task will then employ his hands, what train of thought will then be passing through his mind. A great famine occurs in China: it is produced by a combination of unfortunate circumstances, and the exact limit of its ravages could have been predicted ages before.

A certain closed line drawn upon the earth would mark out the area where twenty-five per cent. of the inhabitants would starve to death. Outside of this area would lie a belt of country where twenty per cent. would die, and in this manner the whole of the melancholy facts could be represented. The discussion of the distribution of people and food, the means of transportation, the physical strength and wealth of individuals affected, and other matters involved in the question, would enable an all-powerful mind to determine to what extent each individual would be affected and which ones would be strained beyond physical endurance. The position of each atom of matter in our world must be deducible, and the exact manner in which each atom moves and vibrates. Some portion of matter may repose for ages, locked in some rocky ledge. Infinite intelligence can calculate when a chance stroke from a workman's hammer may beat it loose, at what time it will be borne aloft on the fickle and inconstant winds, and when and where it will again fall; now it becomes part of some animal or plant, but everywhere its existence is recognized and its path is traced by infinite mental power.

When we consider that our earth is but a speck in this universe of universes, that untold millions of suns and worlds are scattered through space, and that all are grasped by a knowledge equally profound, we begin to get some faint idea of the magnitude of that mind which can solve the general equations of the universe, and we can begin to realize how comparatively insignificant, how necessarily imperfect, are our highest mental achievements.

Whether or not there be such a being as the one we have here imagined, it would be foreign to our purpose to discuss; but it seems to me that very few who talk fluently on either side of the question have ever tried to weigh, in a calm and dispassionate manner, the awful import of the words they use.

In such a calculation as the one we have here supposed, mental philosophy would become an exact science. The intensity of mental action, the strength of different minds, and quantities of pleasure and pain would be determined. The logic of the wise and the foolish, the learned and the ignorant, the virtuous and the vicious, would be followed out to the conclusions which these minds would severally reach, under the particular circumstances in which each is placed.

Let us assume that one of the secret springs of



human action is this: that in any given case we decide to do that which we then think will give us, on the whole, most pleasure or least pain, often deciding, however, to give up a greater pleasure, to be enjoyed only in the future, for a lesser one which we can enjoy immediately, precisely as we sometimes allow a note to be discounted in order that we may realize upon it at once; or, to take another case: we have in mechanics a principle known as the "principle of least action." Applied to the solar system, it affirms that each of the planetary bodies so moves, that the sum of the energy lost by counter attraction is less than if they moved in any other way. If this law holds in the interaction of men in society, it would mean that however erratic the orbits of individual men may be, however much trouble may come upon them, or however much they may bring upon themselves, taking men as they are, the sum of human trouble is less than if men *did* differently, being what they are. Assuming that man is wisely constructed, mentally and physically, this is merely saying, in other words, that the present order of things is a wise one.

We are hardly in a position to assert that either of these statements is really a law of social physics. They are referred to here merely to indicate the nature of the results, which could be reached by mathematical analysis if we were able to discuss the interaction of moral and mental centres of action as astronomers discuss, approximately, the interaction of worlds.

Not only are we unable to predict for an infinite future, on account of the summing up of disturbances which cannot be detected in a short time, with our means of investigation, but, as before suggested, events wholly unexpected to our partially instructed minds—apparent breaches of continuity—are liable to happen at any time. A tribe of savages, not acquainted with fire-arms, may acquire a loaded musket. In toying with it for a time they become familiar with its appearance, and, as they think, with its properties. But some day they succeed in discharging it,—an event which they are powerless to bring about again by an exact repetition of the act which brought it about before. Who shall say that there are not hair triggers in the universe, upon which we may sometime stumble? \* "We can imagine intelligent beings living on a world surrounded by an atmosphere of oxygen and hydrogen. So long as they were unacquainted with fire, they might live for ages in fancied security," studying the laws of the evolution of their world, and making wise predictions in regard to its future. But the production of a single spark of fire would ignite their atmosphere, and wrap them in utter destruction. "We know not at what moment immense and to us wholly unexpected energies may be called into action. For all that our knowledge can tell, the volume of human history may be finished during the next hour. A great explosion on the sun may scorch us into cinders in a second. The earth may be dashed to pieces and dissipated into gas, by collision with some immense meteorite. We may become involved in a nebulous atmosphere of combustible gas, which would ignite a moment later; in fact, as was so eloquently pointed out by Mr. Babbage, there is no catastrophe too great or too sudden to be consistent with the reign of law and the continuity of action."

In the discussion of physical phenomena, we always ignore the greater part of the discussion, by neglecting those elements which are, or are supposed to be, unimportant. In so simple an operation as the weighing of a quantity of matter on a steelyard, we can discuss only the merest elements of the case. The student of physics would tell you that the weights are inversely as the lever arms; but this is far from being the whole story. During the weighing, certain parts of the steel bar are heated; other parts are cooled; still other parts retain their temperature unchanged; electrical currents are set up within its mass; its magnetism is changed; its torsion and elasticity become different,—in fact, to discuss all the changes occurring within the bar during so simple an operation would infinitely transcend the power of the most gifted men.

If we could discuss completely the laws which govern phenomena, we should find them represented, in many cases, not by the comparatively simple formulae which have been found sufficient for practical purposes, but by infinite series, the first terms only of which our mathematicians have been able to deduce and our physicists to experimentally detect.

What is here said of physical problems is also true of problems of pure mathematics. It is stated by mathematicians "that those problems which have been solved are but an infinitely small part of those which can be proposed; that they are all special cases (although sometimes called general); and that if a problem were selected at random, out of the whole number that might be proposed the probability would be infinitely slight that any human being could solve it."

Even those problems that have been satisfactorily solved involve ideas that we cannot comprehend. Let us take a simple problem in geometry. Imagine two wooden rods or finite lines intersecting each other, and let us revolve one of them until they become parallel. Consider these lines infinitely prolonged, and let us see what becomes of these prolongations. As one line is revolved, the point of intersection travels outwards. Finally the lines might seem to be parallel; but perhaps if we were to travel along the lines for a million of miles, we might come to the point of intersection. The mathematicians say that when the lines have become parallel, the point of intersection will be removed to an infinite distance,—which is, they say, equivalent to saying that the lines will not intersect. Where in space will

these lines part company? Have they ends, which the point of intersection finally reaches, and which then separate from each other? No! The lines are supposed to be without end. However far the point of intersection may have travelled, we may straightway regard this distance as represented by the first term of a divergent series of an infinite number of terms, each term of which is infinitely greater than the one which preceded it. We can form an independent conception of two infinite and absolutely parallel lines, but we cannot imagine how the infinite prolongations of intersecting lines can ever separate; nevertheless, we can continue the rotation of our finite line until it passes through parallelism, and the point or at least a point of intersection comes travelling towards us from the opposite direction.

Prof. Jevons appears to think that our difficulty in such cases is due to an imperfect idea of infinite space.\*

In the study of physics, our most certain experimental results force us to ideas equally beyond our power of realization. It is shown beyond question that light moves over a distance of about seven times the circumference of our earth in a single second. We must look for something marvellous in any theory which can account for so marvellous a fact. According to Newton's theory, we should have particles of light shooting off from a distant luminous body with this immense velocity, and, falling upon a mirror, their motion would not merely be checked, but the elasticity of these light particles must be assumed to be so perfect that they rebound with an equal velocity.

According to the undulatory theory, the light consists of vibrations of a medium which fills all space. Since the velocity of transmission of these vibrations is so great, it follows that the elasticity of this medium must be ten billion times as great as that of the hardest steel. Space is not now regarded as a void, but as filled with a medium which, as Thomas Young remarked, "is not only highly elastic, but absolutely solid." And yet as we walk through space, the solid atoms which compose our bodies experience not the slightest resistance. Such ideas, although they can be conceived, cannot be realized. We have had no previous experience with materials possessing such properties, and such ideas must necessarily appear strange to us; but they are no more strange than the phenomena of light which we directly observe, and which force us to this or to some other theory equally marvellous. Only those who have carefully examined the subject can realize how weighty is the evidence in favor of the undulatory theory of light; but where such stupendous conceptions are involved, a slavish acceptance of any theory, even by them, would be in the highest degree objectionable. We are not the friends of theories, but of truth.

So in all departments of thought, we come sooner or later to depths which the human sounding-line cannot pierce; we reach ideas about which it becomes hazardous to talk, unless one courts the position of a babbling of nonsense; we learn that all our "final" formulae contain unknown quantities. As we are not infallible, we must therefore be cautious and modest.

It is not surprising, then, that in the progress of our sciences many errors of reasoning and in the interpretation of facts have been committed. You are all familiar with the ideas of Newton in regard to the nature of light,—ideas which were not in themselves absurd, which were firmly believed in by this man of such transcendent power, but which were clearly negatived by results of subsequent experiment.

It was known long ago that rain-gauges placed above the surface of the ground caught less rain than those placed at the surface; and it is still taught in many of our text-books that this is due to a condensation of moisture in the lower strata of the atmosphere. This idea is not absurd, but it has been shown that this cause produces no appreciable effect, and that the observed effect is due to the action of the wind, "which sweeps some rain out of all gauges, and most out of those which are highest and therefore most exposed."

Lavoisier's idea that all acids were compounds of oxygen received a complete refutation when the constitution of prussic and muriatic acids became known. In fact, the errors of scientific men are well-nigh innumerable, not because they are men of science, but because they are *men*; and we are probably justified in saying, quite in general, that if the man who never committed a mental blunder be found, we shall also find a man who never conceived a vigorous thought. The fact that the results of scientific men can usually be checked by observation and experiment, perhaps diminishes their liability to err and enables them to discover multitudes of errors that would otherwise escape their attention. This does not tend to make the results of their investigations less weighty than results which have been reached by other processes more purely mental. If men of science, with their severe methods of research, their habits of testing their conclusions by observation and experiment, are nevertheless led into wrong conclusions, what does it prove? Simply that the human mind, even under the most favorable circumstances, is fallible! Is there a class of men less liable to make mistakes? It is precisely this experience which causes many to place a small value upon the unsupported assertions and speculations of any man, however honest, earnest, or able he may be.

On this point, one of the most admirable of experimenters, Faraday, has beautifully said: "The world little knows how many of the thoughts and theories which have passed through the mind of the scientific investigator have been crushed in silence and secrecy by his own severe criticism and adverse examination; that in the most successful instances, not a tenth of

the suggestions, the hopes, the wishes, the preliminary conclusions, have been realized."

In the twenty-fourth series of his *Experimental Researches*, Faraday describes many tedious and intricate experiments in which he tried to connect gravitation and electricity. "He labored with characteristic energy for days on the clock tower of the Houses of Parliament and in the shot-tower of Southwark, raising and lowering heavy weights connected with wire coils. Many times his great skill as an experimenter prevented him from being deceived by results which others would have regarded as conclusive proofs of his idea; and when the whole was done, there remained absolutely no result." For although the results were wholly negative, Faraday could never accept them as conclusive against his idea, to which he had been led by his experiments on the relations between electricity and magnetism. His mental condition after this work was done is best described in his own words. "Occasionally, and frequently, the exercise of the judgment ought to end in *absolute reservation*. It may be very distasteful and great fatigue to suspend a conclusion; but as we are not infallible, so we ought to be cautious."

It is a matter of common observation, that men who, like Faraday, have done much to widen the boundaries of our knowledge are precisely the ones who are most frequently in a state of doubt; while those who have received all their knowledge at second hand are generally more ready with a positive decision and a reason for it, not necessarily because their intellectual integrity is less, but because they cannot realize how vain a thing the human reason is. To imagination and reason, controlled and checked by experiment and observation, are we to look as the source of the greatest advancement in science; but we are not to look for infallibility, and in cases where the reason alone is allowed to decide, where observation and experiment are impossible, the uncertainty must necessarily be greater. In many cases, the fact that the subject is so intrinsically difficult that no experimental check is possible appears to inspire the investigator with a confidence in his conclusions that could hardly be reinforced by absolute certainty.

But we have not yet exhausted the list of errors to which scientific men are liable, in arriving at what we provisionally call correct conceptions of physical law. A few of them have carried their investigations into a domain in which certain hypothetical beings called "spirits" are said to be the main actors. It is exceedingly probable that a few trained investigators have been deceived in regard to the evidence of their own senses. This is not an unlooked-for result, as it can be readily reproduced in the performances of any expert juggler.

I have confined myself to the errors which scientific men have committed, and to which they are liable in their search for truth, not because they alone are liable to err, but because a discussion of the multitude of errors into which intellectual men of other professions have fallen would be sure to give offence. But it is not the scientific mind which stands impeached,—it is the *human mind*!

To what end have we, then, come? It appears that all scientific results are attended with some uncertainty. Sometimes the uncertainty is very small, and we are able to obtain a numerical estimate of it. In other cases, it may be possible that a fundamental misconception of the truth may have been formed. As an instance illustrating what I mean, we may cite the case of the measurement of the Atlanta base-line by the engineers of the United States Coast Survey. The whole length of the base-line was nearly six miles, and three determinations of its length showed differences of about three-tenths of an inch,—about a millionth of the entire length. It is safe to say that if these remeasurements had shown differences of ten feet, there would have been no quarrelling in regard to which measurement was right, but all would have been rejected; and if the engineers were not dismissed as incompetent, they would, with feelings of mortification, have begun their work over again. It is curious to observe that in many cases where less skilful men attack problems infinitely more complex, reaching conclusions differing as widely as the poles, we have, instead of conscientious reinvestigation or a modest reservation of judgment, dogmatic discussions, empty words.

In the other cases, where the error is likely to be a fundamental one, the probability of the truth or error of a conclusion cannot always be determined numerically, and will vary greatly in different minds. For instance, A may think he saw a ball dropped into a box, and may feel certain that it is yet there; B is certain that it was a juggler's trick, and that the box is empty; C did not see the act and has no opinion in the matter. About the *fact* there is no uncertainty: the ball is either in the box or not. No discussion can affect the matter in the least. The uncertainty is purely a mental affair, its degree depending upon the ability of the observers, their opportunities for investigation, and their previous training. Their differences on this subject will be wholly obliterated by an exposure of the interior of the box, and without the necessity for any discussion whatever. If the box cannot be opened, the matter will remain a legitimate subject for dispute. The fact that competent men think a subject worthy of dispute seems to me a good indication that the matter is, humanly speaking, uncertain. That unpleasant thing called intolerance, in those cases in which it is accompanied with sincerity, arises from an inability to see these points; and hence we have A making strenuous efforts to convert B and C to his own opinion, falling in which, he proceeds to burn them, to imprison them, to lampoon them in the newspapers, or to do some of the more quiet but scarcely less effective things, characteristic of our own times, that the spirit of the age will permit. Perhaps no blame is to be attached to such

\*Principles of Science, p. 767.

†Jevons, in *Philosophical Magazine*, December, 1861.

\*See Jevon's *Principles of Science*, 1877. pp. 742-748.



acts. If they are failings; they are simply to be counted in with the other failings to which well-meaning men are liable; and when the evil effects fall heavily upon us, it is perhaps wise to endure them with philosophic calmness, along with the other misfortunes which for some reason or other seem incident to human life.

In conclusion, allow me to say that it seems quite probable that human welfare does not require us to sit in judgment on the ideas of others. Thoughtful men are becoming more and more impressed with the vastness of the unknown and the comparative insignificance of human achievement; while the demonstrated fallibility of human reason leads them to temperance and modesty of thought and expression; to appreciation, as well as toleration, of opposition and doubt. Certain it is that if we preserve our intellectual integrity, we shall be unable to settle many of the problems that interest us most. If we decide upon some of them, and other persons still reserve their judgment or decide differently, we need not lose our temper: they have not only decided differently from us, but we have also decided differently from them. It is important to notice that neither of these decisions has affected the truth in the least. If we feel called upon to defend the truth, we are, after all, only defending what we believe to be truth, and possibly against men as honest and as able as ourselves. But why should we defend the truth? So long as the heart of humanity shall pulsate, will not truth be cherished there? Why would it not be far better for each one to put himself in the attitude of a reverent searcher for truth? remembering always that the little decisions that we may reach are possibly wrong, that all of the honesty and ability in the world is not concentrated within ourselves and the comparatively few who think as we do, and that one can do nothing nobler than to make himself as intelligent and humane as possible, resolutely following out his highest convictions, and living at peace with himself and with all men.

#### NOT UP TO THEIR WORK.

The common opinion is that it takes a man of strong sense to be genuinely liberal. In looking over a somewhat detailed report of the proceedings of the "National Liberal League" at Cincinnati, we are led to the conclusion either that the common opinion is wrong on the point mentioned, or that some members of the "National Liberal League" are not liberal, but only narrow and trifling. Spitefulness is as much opposed to liberality as bigotry is. To be truly liberal is to bring a trained and unimpassioned judgment to bear on all sides of a question; to weigh evidence without prejudice; to acknowledge the good there is in anything, as well as to point out the bad; to rest opinions, not on hatred and prejudice, but on reason and principle. With a noble desire to secure the adoption of the principles of justice by society, the truly liberal man does not imperil his chances of success by foolish and futile assaults on trifling errors, for the simple purpose of annoyance. It does not follow that because a body of men who oppose bigotry in one form and call themselves "liberal," are not after all as illiberal and bigoted as those they condemn. Opposition to the existing order of things does not always indicate liberality.

For instance, the Ingersoll Convention does not, in its proceedings, vindicate its right to be called liberal. There are questions more or less discussed in this country which a liberal organization ought to take hold of in a broad spirit, with a determination to learn what is just, what is best, for the benefit of society. But the Ingersoll Convention considers first and mainly the necessity of a repeal of the law in relation to obscene literature, of which the facts are these: Mercenary newsmen sell to young men and children obscene publications, revolting in their nastiness and corrupting in the extreme. The vilest conversation of the vilest men and women is not as revolting and demoralizing as these publications; no creature is degraded enough to talk to his most degraded associate in the language of these obscene publications. Anthony Comstock began a systematic war on the publishers of such literature, under the law which prohibits the sending of obscene matter through the mails. It is a work for which he deserves the gratitude of every parent in the land; society is indebted to him more than it knows. Yet it was the first intention of the Ingersoll Convention to make the repeal of the law under which Comstock acts the leading plank in the platform. The report says: "Mr. Peckman, of New York, who had just arrived, read a letter from T. B. Bradbury, in which that gentleman advised against making the repeal of the obscene-literature law the leading plank in the platform. Mr. Peckman seconded this suggestion, and thought the first duty of the League was to demand a government founded on justice and liberty. He wanted this convention to declare in favor of women's suffrage, against an incorporated aristocracy of banks, and in favor of government control of the currency." Now why do the "liberals" oppose this law? Simply because Anthony Comstock is a member of the Young Men's Christian Association. This is the only reason. The suggestion of Eliza Wright, that it can be made an instrument of religious persecution, is unworthy of a "liberal" man who pretends to be intelligent,—the courts in the United States are not given to religious persecutions.

The resolution which places the Bible in the same class with the obscene literature referred to is mere spitefulness. Even in this remarkable age and even to Col. Ingersoll, it is not necessary to defend the Bible from the charge of immorality, whatever may be said of its inspirational origin. All this is child's play; worse than child's play,—the small vindictiveness of grown men. Liberal men everywhere will be disappointed and disgusted with the spectacle pre-

sented at Cincinnati, of an organization with a noble name pursuing with curses a man who is doing a good work, simply because he is a member of a Christian association; defending indirectly the dissemination of obscene literature, because the Bible is distributed all over the land; advocating the government issue of paper money and lending its ears to the cry of the ignorant against an aristocracy in banking which does not exist. Only incidentally and only in the proposed platform (none having been adopted at this writing) is there mention of the great question which should occupy the convention,—that of the absolute secularization of the government. Here is a great battlefield worthy of the great minds of the age. The absolute secularization of the government, the taxation of church property, the abolition of Bible-reading and religious instruction in the public schools, the reorganization of the school system,—these are the subjects that should engage the attention of liberal and strong minds. Let Anthony Comstock go on with his work of prosecuting the publishers of obscene literature,—what do the great minds at Cincinnati care whether he is Christian, Pagan, Jew, or what not, so long as his work is in the interest of morality? Let people read the Bible if they will,—as a code of morals, if nothing more, it is better than any the Cincinnati liberals can draw up. Let people believe in it if they will, without spiteful criticisms which all know will not make them believe the less or make them better.

Believing as the liberal thinkers say they do, as some of them certainly do, there would have been power and dignity in a declaration of the principles of a liberal league. These principles,—that it is unjust to make political privileges dependent upon the religious opinions of citizens; that it is unjust to compel a citizen to pay for the instruction of children in a religion in which he does not believe; that it is unjust to compel a tax-payer to contribute to the support of a church in the teachings of which he does not believe; that it is contrary to the spirit of liberty to prejudice the minds of the young in the direction of a particular religious faith,—these principles, properly amplified, cover the entire field. If the liberals should go into a contest on these, not as malignant partisans but as broad-minded men seeking for the true welfare of the race, there would be an education of the world in the operation. But to make a fight on little Comstock, to make a Woodhull-Clafin mouth at the Bible, is beneath the dignity of a "National Liberal League." If the platform finally adopted is no stronger than the proposed platform, the convention will have done much to deserve the name of narrow-minded and intolerant "liberals."—*Milwaukee Sentinel*, Sept. 15.

#### FREE-LOVISM IN CONVENTION.

The platform adopted at the "Congress of the National Liberal League" might be properly characterized as a declaration of total irresponsibility. It is not strange, therefore, that the status of woman should be fixed in consonance with the general protest against the existing restraints of society. Accordingly, one of the demands made by the Ingersoll Convention was couched in the following language:—"4. The reform by which woman shall be practically emancipated, and be given the control of herself and of her destiny."

Declarations against the nuptial state as regulated by law are naturally expressed in vague terms. But the meaning of the sentence quoted may be interpreted in the light of the other proceedings. Had the "emancipation" demanded for woman referred to her political status, there would have been no reason for not setting forth clearly that the Convention was in favor of conferring the right of suffrage upon women. Such a demand has not been unusual of late years, and there are set phrases which convey such an intention distinctly. In avoiding this direct form of statement, it was evidently the purpose of the Convention to express some other and still less popular notion. What the intention was may be inferred from the action taken in regard to the Bennett conviction. It is not necessary to pass any judgment upon the justice or injustice of that conviction in order to arrive at the meaning of the above paragraph. It is sufficient to say that Bennett was convicted under the law prohibiting the circulation of obscene literature through the mails, because he had sold a book entitled *Cupid's Yokes*, which, as its title partly indicates, is a protest against marriage as regulated by law, and which treats such marriage as "legalized prostitution." It is undoubtedly in the same spirit that a "reform" is demanded whereby "woman shall be practically emancipated, and be given the control of herself and her destiny."

"Emancipation" is defined by Webster to be "the act of setting free from slavery, subjection, dependence, or controlling influence." The word in this instance must refer to a married woman, for a *femme sole*, whether a woman who has never been married or one who has been left a widow, has no need for emancipation from the subjection of married life; she is as much a free agent as an unmarried man under the ordinary restraints of decent society. The freethinkers, then, have demanded that married women be set free from the duties and responsibilities of domestic life. In a broad sense, this means that women may marry and unmarried according to the caprice of the moment; that they may follow what has been called their "affinity," wherever that may lead them; that they may "select the fathers of their own children," as the Woodhull or some other apostle of free-love has put it. There does not seem to be any other interpretation that can be reasonably placed upon the proposed "emancipation" of women. The "reformers" do not stop to consider where such emancipation would lead; probably they do not know, and many of them do not care. That it would involve moral ruin and social chaos is cer-

tain, whatever form the emancipation might take. That it is utterly incongruous with the advanced and advancing civilization of the age, is the hope that it will never be "practically" carried out, as the freethinkers demand, beyond individual instances in which women choose to defy public opinion, or occasional sects that separate themselves from society and voluntarily become objects of scorn or pity.

We do not believe that Col. Ingersoll and a few other respectable men who took part in the "Congress of the National Liberal League" have any sympathy with this sort of emancipation for women. Indeed, Ingersoll declared in his Cincinnati speech that "the family is the unit of good government," and his own domestic life is the best evidence of a voluntary submission to the restraints which government places upon marital relations. But the trouble with all movements in the direction of personal irresponsibility is, that they cannot, in the nature of things, be controlled. Communism seized upon the Liberal League at Cincinnati,—communism in property, communism in politics, communism in religion, and communism in morals. "Free-love" is the logical outcome of every movement against the legalized restraints imposed upon the relations of the sexes, and all the other dreams of Utopian government are easy of realization as compared with this "reform." When it comes to that, society will be no more.—*Chicago Tribune*, Sept. 16.

#### A GOSPEL OF DIRT.

Robert G. Ingersoll is fooling the finest oratory in the United States away in trying to put a gospel of dirt above decent religions. A fellow named Heywood published a book in Massachusetts, from which we quote these samples:—

"The new commandment is that we love each other fervently, not in pairs, but en masse.

"Experience teaches that sexual love is not restricted to pairs.

"Variety is as beautiful and useful in love as in eating and drinking.

"A system of complex marriage, supplying want, both as to time and variety, will open the prison doors both to the victims of marriage and celibacy.

"Neither superstitious supernaturalism, with its theatrical terrors, nor learned infidelity, 'full of wise saws and modern instances,' should deter the sexes from thought and experiment as to the best uses of themselves.

"We now forbid the sexes, unless married, to sleep together; but this restriction is a relic of Oriental customs, which will vanish as intelligence increases.

"It will ere long be seen that a lady and gentleman can as innocently and properly occupy one room at night as they can now dine together.

"No woman or man should have a second child by his or her marital partner, when there is another person willing to assume the relation, by whom he or she can have a better child.

"Many of the noblest women now live as maligned 'old maids,' and will go down to their graves childless, because the natural right of maternity is denied them."

He was sent to jail for a short time, for sending obscene matter through the mails, but was soon pardoned out and set himself up for a martyr of liberalism. It was probably foolish to prosecute Heywood for his indecent book, but it was a United States court that pronounced it unlawful for Heywood's book to be sent through the mails. A fellow named Bennett determined to defy the court and circulate Heywood's book anyhow. So Judge Choate sent Bennett to prison. It is to vindicate the right of this smut machine to run, that Ingersoll is wasting his time and brains, holding conventions about. He said last month in New York:—

"For years he had longed to see the time when State and Church shall be really divorced; when science and not superstition shall fill the routine of school hours; when no set of men can set up a lecture hall, and, labelling it a church, evade taxes; when majorities shall not dictate to minorities what they shall do with one-seventh of their lives; and when laws should bear alike on Jew and Gentile, Christian and freethinker. He had felt so outraged by this persecution of Bennett that he had told John Sherman that he would never vote for the Republican party until Bennett was released. He rather meant to keep his word, but did not know if he could yet give up his preference for the Republican party. That party had been the champion of human rights, and he hoped it would be again. He had no faith in the Democratic party. They stole the livery of State rights and individual sovereignty to serve the devil of secession and slavery in. In a choice of evils, choose neither. Form a new party under a new name, and appeal to all parties and all people to help us uphold its sound principles. Let us but simplify the issues, and the people will understand and support us. He did not think it wise to make a personal matter of it. Bennett and his pamphlet might not be understood, but every one knew what it meant to pay for prayers and Bible-reading in schools, and to pay a large per cent. more taxes in order that superstition might go untaxed."

Now he is attending another convention at Cincinnati in a further attempt to organize public sentiment in support of the gospel of dirt. Interviewed by the *Cincinnati Gazette*, he said some bad things and some good things. His wife was with him, and we give some of the interview:—

Col. I.—Whether I act with the Republican party or not, will depend on how the Republican party believes and acts. If that party agrees with the statements recently made by one of its leaders, that the government cannot protect its citizens at home, and nothing is left for the colored people but to sub-



mit and suffer,—if that is Republicanism, I am not a Republican.

Rep.—Do you think it is possible for the administration to enforce the laws in regard to negro suffrage in the South?

Col. I.—I suppose it is impossible for the present administration, under the present circumstances, to do anything in the South toward the protection of the black man.

Lady.—I think a great deal has been accomplished in bettering their condition as a result of the war.

Col. I.—Yes, their condition, bad as it is, is almost infinitely better than when they were slaves; and I don't know that the condition, so far as their exercise of their rights as citizens, can be improved until there is absolute freedom of speech there; and when that comes to pass there will be more justice, for those who are in favor of freedom of speech are in favor also of justice.

Rep.—Is it wise, then, is it safe policy, for your Liberal League to organize a party that will weaken the party that has accomplished this much for the millions of colored people, and turn them over to the Democratic party, that would have kept them in slavery?

Col. I.—I think it would scarcely be worse than the present administration, which says it can do nothing more for them. Surely the Democratic party could not do less.

Lady.—It might do less good, but it most likely would do more harm as soon as it gained the power.

Col. I.—I have been a Republican ever since the commencement of the war, in 1861. I have been with it because it has been in favor of more liberty than any other party. It ought to take one more step, and favor the absolute secularization of the government. In many States of the Union I would not be allowed to testify. If a man should kill my wife and children before my eyes, I would not be allowed to go before a grand jury, nor before a petit jury, and tell who did it.

Mrs. Ingersoll.—They would certainly not enforce such a law.

Col. I.—Yes, they do enforce it. And there are many States in which I would not be allowed to hold office, in which I would be held as a complete outlaw, simply on account of my religious or irreligious belief. In several States it is a penitentiary offence to deny the inspiration of the Scriptures; in Maine it is a penitentiary offence to deny the day of judgment.

Rep.—Do you not think it more practicable to get the progressive Republican party to accomplish some wholesome reforms in these respects than by dividing its forces with a new party?

Col. I.—I expect to give the Republican party a chance to carry out these measures if it wants to. I want the infidel and the Christian to be put on an equality, so far as the government and the laws are concerned. I don't want any class of people to be protecting their God by law. If there is an infidel God, he can get along without the assistance of any legislation.

Rep.—Then if I understand you correctly, you have not deserted the Republican party, but may again give it the help of your eloquent voice?

Mrs. I.—He is not fighting the Republican party, and never has fought it.

Col. I.—No, if they will help me, or help the cause of human rights, I will help them with all my might. But as for political speaking, I do not banker after it. From 1868 until 1876 I took no part in politics whatever, and did not intend again to make a political speech, but was drawn by circumstances into the last presidential campaign.

Rep.—Allow me to call your attention to the following from the platform of the Liberal League: "Universal education the basis of universal suffrage." Do you favor the restriction of the right of suffrage to those who are educated?

Col. I.—The basis of universal suffrage with me is humanity; but should there be an educational qualification, it should be put far enough in the future to allow of all becoming qualified. But I am in favor of universal suffrage in the meantime, believing that even the ignorant will not vote against education. I think negro suffrage was absolutely necessary to enable them to protect themselves; their condition would have been far worse than it is if they had not been given the ballot.

Rep.—What do you think of Blaine now as a candidate for the next presidential contest? Will the success of the Maine election secure him the nomination?

Col. I.—I think that he ought to be nominated, and I believe he can be elected.

Rep.—Do you think he could do any more in the way of enforcing the laws and maintaining the rights of white and colored Republicans in the South than President Hayes has done?

Col. I.—I think he would do as much as any other man. I like Blaine personally very much, and I hope the Republican party of the United States will adopt a platform upon which all liberals can stand. Mr. Blaine and I do not agree upon some religious questions; but I think he is a man broad enough in his views to see that all should have equal rights before the law, whatever their religious opinions. If he is not, I am not for him; I never will vote for another man in my life, for any office, however great or however small, who is not in favor of giving to every other human being every right that he claims for himself.

Rep.—If we should all take such an uncompromising stand in regard to measures we think of vital importance, the number of voters would be reduced very considerably, and the loss would be those competent to exert the best influence by their votes. For instance, I happen to know a man whose wife says he ought not to vote for any man who is not in

favor of woman suffrage; and if all men who regard that measure as of vital importance should take your position, many influential voters would be lost.

Mrs. I.—I would modify the rule, and say that no man should be voted for who refuses to favor woman suffrage or equal rights.

Col. I.—I hold that it is better not to vote at all than to vote wrong.

The conversation again took a religious turn by the lady interviewer remarking:—

Col. Ingersoll, do you not think that your positive, combative style of expression drives many away from accepting your views? I must confess that I am not particularly pious or Orthodox, but your strong and startling expressions and extravagant assertions startle even me, and I know they repel others from reading you.

Col. I.—Why, madam, I do not think I ever made an extravagant assertion in my life in regard to popular theology. I always feel that I fall far short of the truth.

Lady.—That may be; but you put your statements in such form as to shock the feelings of most readers. Nearly all persons have some religious sentiment, and the blunt way in which you present your propositions is calculated to excite opposition, if not disgust, at the outset. For instance, you say "An honest God is the noblest work of man." Now, while it may be true that, inverting the proposition, the noblest work of man is to form in his own mind the idea of an honest, good, and just God, the way in which you put it shocks the mind at once, and we feel disposed to, and many do, throw the book aside as irreverent and abusive. The effect of your style is to hurt the feelings of the people.

Col. I.—I certainly do not mean it in that way. The first thing they tell me is that I am going to hell, and that I ought to go to hell.

Lady.—Of course they think so, and feel it their duty to warn you of it.

Col. I.—No, I do not think there is an educated person in the world that believes anybody is going to hell,—such a hell as their Bible describes.

Lady.—Then you think most people are hypocrites?

Col. I.—No, not exactly that; but they have received their faith by inheritance, and do not investigate it for themselves. Their belief doesn't amount to much. They think it a good thing to scare people with. They regard God as a policeman, to keep the wicked from stealing their property; they use Him mostly to guard their property. I feel kindly disposed to all these people, and only insist that I shall have the same rights as they. You say they are outgrowing the old dogmas, and becoming more liberal,—that is to some extent. But while I have ever treated them with kindness, they always treat me unkindly. I have never said a word against any minister by name, while thousands of them have stood up in their pulpits and told the most malicious lies about me personally that could be invented; and the same is true of the religious editors.

The Colonel then spoke of the prosecution of certain parties for the distribution of obscene literature, and of attempts made to include infidel books under the same law that prohibits their circulation in the mails. Of this law he once said it should be amended, and very soon it was published far and wide that he was in favor of the sale and circulation of the vile trash that was corrupting the youth of the land; while the fact was, he was in favor of the suppression of all such poisonous literature, including the Jewish Scriptures, for there were chapters in the Old Testament that he would not read in the presence of any gentleman, to say nothing of ladies.

In closing the conversation, Colonel Ingersoll called to mind the fact that when he was here last, some one interviewed Bishop Purcell as to what he thought of Bob Ingersoll, and that he then supposed to be honest and worthy prelate pronounced him to be an "enemy to the human race." Since that time the bishop has been found guilty, or has acknowledged the fact that he has made way with \$4,000,000 of his people's money, and that it can never be restored to them. I submit, said the Colonel, to the people of Cincinnati,—Which is the greatest enemy to the human race, he or I?—*Kookuk (Iowa) Gate City, Sept. 16.*

#### FOREIGN.

A NARRATIVE of General Grant's "grand tour" is, we hear, being prepared by a Scotchman, a native of Paisley. It is to be hoped that he will get the loan of a few jokes to enliven it.—*Examiner.*

NEW PARIS OMNIBUSES.—Forty-five of the new monster omnibuses are now running regularly on the principal Paris boulevards. A reserve of nine others is kept ready in case of accidents, thus making a total of fifty-four vehicles. Each omnibus cost 8,000fr., and is served by nineteen horses plus a fraction; that is to say, eight hundred and sixty for the whole line. This line of omnibuses has cost, in round numbers, 5,000,000fr.

ANY ONE would think the shelter of a hay-stack a good one when belated at night without money and not near a dwelling-house. So thought a man in Dorsetshire who had just come out of gaol. The friends of such men are few, and their impunctuality is unquestionable. It is rather surprising, then, to learn that by sleeping under a hay-stack for one short night the slumberer can secure an apartment well roofed in, where his food is handed to him in due season. His gratitude should exceed the power of words to express when a provision of that character for three months is not merely offered to him but enforced on him. Such is justice' law in the county of Dorsetshire, and it is sufficiently ingenious for ensuring that our gaols shall not be empty.—*Brighton Guardian.*

VICTOR SCHOELCHER, now a senator of France, and whose name used to be familiar to our old readers, lectured on a recent Sunday at the Théâtre des Folies Bergères for the benefit of a subscription to erect a monument to Toussaint L'Ouverture, the great chief of the blacks, of whom Lamartine said, "This man was a nation." After the lecture, which was frequently interrupted by loud applause, M. Legouvé, who presided, told the story of a young man who, going to the colonies for commercial purposes, became so impressed with the horrors of slavery that he devoted himself to collect information about it for the mother country, studied its working in the West Indies and America, and passed much time in the hot-bed of the slave trade in tropical Africa. Coming home as the Revolution of 1848 broke out, this young man was declared by Lamartine to have rendered services to humanity which God alone could requite. He became Under-Secretary of State to Arago, and Minister of Marine, and with his own hand drew the short, glorious Bill declaring slavery abolished in all the French possessions. That young man was before them. He was Victor Schoelcher.—*National Reformer.*

HONORS FOR SOLDIERS.—Some deserve honor; some lose honor; and some have honor thrust upon them. General Lord Chelmsford is gazetted to a higher rank in the Order of the Bath. The higher his place in that Order, the more is it probable that the future historian will examine closely what were his doings in the Zulu War to be followed by such a reward! On the news reaching England of the wretched disaster at Isandula, a telegram was sent to Lord Chelmsford that every confidence was placed in him; and whatever reputation historians may hereafter award him, at least an ephemeral wreath is now glided for him. Captain Carey, on landing in England, is informed that he is at liberty, and his rank remains to him. He also ought to be put on the roll of the Order of the Bath, but only somewhere low on the roll; for the higher degrees would not be appropriate. He has only been gibbeted for some months past, while common report said his sentence was that he should be shot! The award of the Court Martial could not be effective until sanctioned by the Home authorities, and they find that the sentence is not warranted by the evidence. This decision was arrived at several weeks ago, but the English people have been left in doubt whether Captain Carey was a soldier or a *fainéant*; and, as his reputation has been in risk during the time, a claim should be put in for the Order of the Bath. A reputation more seriously in risk and for a longer time is already rewarded by a very high position in the Order.—*Brighton Guardian.*

#### Poetry.

##### A STRIKE.

Once upon an evening dreary,  
As I pondered, sad and weary,  
O'er the basket with the mending from the wash the day before;

As I thought of countless stitches  
To be placed in little breeches,  
Bene my heart rebellious in me, as it oft had done before,  
At the fate that did condemn me, when my daily task was o'er,

To that basket evermore.

John, with scarce a sign or motion,

Sat and read the *Inter-Ocean*,

With no thought of the commotion  
Which within me rankled sore.

"He," thought I, "when day is ended,

Has no stockings to be mended,

Has no babies to be tended.

He can sit and read and snore;

He can sit and read and rest him:

Must I work thus evermore?"

And my heart rebellious answered,

"Nevermore; no, nevermore."

For, though I am but a woman,

Every nerve within is human,—

Aching, throbbing, when o'erworked,—

Mind and body sick and sore.

"I will strike. When day is ended,

Though the stockings are not mended,

Though my course can't be defended,

Safe behind the closet door

Goes the basket with the mending, and I'll haunted be no more.

In the daylight shall be crowded all the work that I will do;  
When the evening lamps are lighted, I will read the papers too."

Here Pegasus stumbled, but the strike has been a success. Try it, sisters.

—MRS. KATIE, in *Chicago Inter-Ocean.*

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING SEPT. 27.

P. R. Wright, \$6.40; Wm. Corning, \$1.60; Edwin Brown, \$10; Benj. Cobb, Jr., \$5; P. C. Howland, \$3.20; J. D. Oppenheim, \$3.20; G. A. Adams, \$3.20; John E. Roberts, \$1.20; C. F. Wrecks, \$2; F. H. Guilwitz, \$2; Geo. K. Taber & Co., \$21.31; P. S. Orwell, \$3.20; Henry S. Griggs, \$3; Hon. C. Roosevelt, \$3.20; F. Fradley, \$3.20; G. Fraustein, \$3.20; Val H. Seaman, \$3.20; Wm. Boyer, \$3.20; Prof. Achille Magni, \$6.40; Mrs. Emma Burton, \$1.70; Rev. J. Fisher, \$3.20; H. M. Oross, \$1; C. M. Dennison, \$3.20; J. H. Buffum, \$3.20; Geo. W. Stevens, \$3.20.



# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
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## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

## PHOTOGRAPHS OF MR. HOLYOAKE.

The welcome presence of Mr. George Jacob Holyoake in the United States will quicken the desire of many to obtain his likeness. An excellent portrait of him, painted by his brother and representing him in his study, has been reproduced in "permanent photography" by the Autotype Company of London, and a few copies out of the limited number made have been sent to us for disposal. The size is five by ten inches, and the price \$1.50. Ordinary cartes de visite, 25 cents.

## THE CINCINNATI MEETING.

The National Liberal League (which must by no means be confounded with the National Liberal League of America) held its third Annual Congress at Cincinnati, Sept. 13 and 14; and this Congress, adjourning as a League at 11 o'clock in the forenoon on Sept. 14, included all present and continued its sessions during the rest of the day, in the same hall, as a mass-meeting or convention of the "National Liberal Party." It is important to understand precisely the relations of these two bodies, and, in order to make no mistake, we quote the statement of the President of the League, Hon. Elizer Wright, made immediately after concluding his opening address. Mr. Wright said (the italics are ours):—

"The official call of the League provides for the organization of a convention outside of this League meeting. There was a meeting of liberals in New York on the 8th ultimo, at which it was agreed to call, by an advisory committee outside of the League, a convention of all liberals of all kinds, to meet here in conjunction with the League. I suppose the League is now in session as a special organization, and it will attend to its routine business as such; but, that done, we [i.e., the League] will resolve ourselves into a Committee of the Whole of all organizations, or no organization, to meet with us and vote upon the great questions before the League."

This statement, being the official preliminary declaration of the President, we presume to be correct and indisputable. If so, it follows—

1. That the National Liberal League officially called the convention of the "National Liberal Party."
2. That it issued this official call through an "outside committee"—"outside" merely of the Board of Directors, however, as the members of the committee were also well-known members or officers of the League (Messrs. Ingersoll, Parton, Wakeman, Neymann, Pillsbury, Mendum, Seaver, Underwood).
3. The National Liberal League and the National Liberal Party met together as one body.
4. The National Liberal League transacted some routine business by itself, and then the National Liberal League and the National Liberal Party united together to "vote upon the great questions before the League."

The distinction, therefore, between the Congress and the subsequent Convention is not of the slightest importance. What the Congress did was indorsed by the Convention, which formally adopted the platform of the League; what the Convention did was indorsed by the members of the Congress, who remained on the spot, voted, and acquiesced in the decisions of the Convention. There was no secession, and no protest. The only point of importance to the public is that the National Liberal League has practically merged itself in a misnamed "National Liberal Party," become responsible for a platform of principles utterly foreign to its own, and been captured by Socialists. The party, as such, appeals for support to all the liberals of the country, claims to represent them, and assumes to speak and act in their name. This extraordinary assumption challenges close attention to the measures and men put forward at Cincinnati. Are they such as the liberals of America are likely to approve? Let us see.

The following report of the committee on resolutions was adopted first by the Congress, and afterwards by the Convention:—

Your committee have the honor to submit the following report:—

First, as to the unfinished business of the League, your committee submits the following resolutions:—

*Resolved*, That we are in favor of such postal laws as will allow the free transportation through the mails of the United States of all books, pamphlets, and papers, irrespective of the religious, irreligious, political, and scientific views they may contain, so that the literature of science may be placed upon an equality with that of superstition.

*Resolved*, That we are utterly opposed to the dissemination through the mails, or by any other means, of obscene literature, whether "inspired" or uninspired, and hold in measureless contempt its authors and disseminators.

*Resolved*, That we call upon the Christian world to expunge from the so-called "sacred" Bible every passage that cannot be read without covering the cheek of modesty with the blush of shame; and until such passages are expunged, we demand that the laws against the dissemination of obscene literature be impartially enforced.

Second, As to the propriety of taking political action, your committee further report that we deem it expedient for the liberals of this country to act as a political organization for the accomplishment of the following objects:—

1. Total separation of Church and State, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for

religious purposes, and all other measures necessary to the same general end.

2. National protection for national citizens, in their equal civil, industrial, political, and religious rights, irrespective of race or sex; to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. Universal education the basis of universal suffrage in this secular Republic; to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public-school system, and to permit no child within its limits to grow up without a good elementary education.

And that the following resolutions be adopted by the League:—

*Resolved*, That we mutually pledge each other that we will, in our several localities, use our influence and cast our votes for such candidates for office who publicly declare their belief in the actual secularization of the government; and we recommend that the State and auxiliary Leagues act together upon all political questions.

*Resolved*, That we claim it the duty of every true liberal to extend to all others every right that he claims for himself; that he cannot politically discriminate against any person on account of religious belief, provided only that such person is in favor of perfect civil and intellectual liberty.

*Resolved*, That the President of the League be authorized and requested to call a Liberal National Convention, to meet at such time and place as he may deem expedient, in the year 1880, to determine the propriety of nominating candidates for President and Vice-President of the United States, and to take such other political action as may be deemed expedient.

The Congress also unanimously adopted the following preamble and resolutions, moved by Charles Sotheman, who described himself as "President of a League in New York city, auxiliary to the National League and composed entirely of members belonging to the Socialistic Labor Party":—

WHEREAS, In the Revolution of 1876, the patriots and philanthropists of Europe recognized the universal and therefore international character of political, industrial, and religious liberty; and

WHEREAS, At the present time, the noble endeavors of the Freethinkers and Proletarians of European countries are being stamped out, as the Americans were, at the time of the Declaration of Independence, by prison, by torture, and by death; therefore, be it

*Resolved*, That the National Liberal League, accepting the principle of solidarity, extends its fraternal sympathy to the unfortunate exiles from those countries about to accept American citizenship, and to the unfortunate children of liberty now pining in imprisonment in Siberia and in the dungeons of the German Empire.

The Congress also adopted the following resolution, moved by Col. Ingersoll, with only one brave voice against it—that of "R. C. Spencer, of Milwaukee, who alone, standing up prominently and attempting to speak in opposition, voted a vigorous 'No!'"

*Resolved*, That we express the deepest sympathy with D. M. Bennett and his family, for the reason that he has been convicted by religious bigotry and ignorant zeal, and has been imprisoned and is now languishing in the cell of a felon, when in truth and fact he has committed no offence whatever against any law of the land.

The old list of officers was re-elected—the Directors being Elizer Wright, A. L. Rawson, C. Palmer, H. L. Green, and Lucy N. Colman, as before.

What shall be said of these resolutions of the Congress? As to the "unfinished business," did the repealers have courage to carry out their cherished purpose of passing at this session unequivocal resolutions demanding repeal of the postal law of 1873? No. They did not dare to do it. The public opinion awakened by THE INDEX against that supernal folly and shame proved too mighty to be withstood; it broke out in the Congress itself in Mr. Underwood's letter and Col. Ingersoll's and Mr. Wright's opposition; it defeated the desperate exertions of T. B. Wakeman to carry his pet point of getting the Congress to indorse his broken-down Constitutional argument. Nothing but Col. Ingersoll's almost unbounded popularity with the delegates enabled him to baulk their almost universal desire. He is enough of a politician to comprehend perfectly the swift, total, and terrible ruin impending over any party that is mad enough to champion repeal in plain English; he went to Cincinnati to avert that perdition from liberalism; and he succeeded so far as to stave off for another year an open, honest avowal of the League's real opinion. That is all he accomplished. The three resolutions on this subject are very adroitly ambiguous; they can be read easily in two ways; and, read in either way, they will deceive the simple-minded man who thinks they come out squarely either for repeal or for reform.

Take the first one, which demands free passage through the mails for "all books, pamphlets, and pe-



pers, irrespective of their opinions." "That takes for granted the propriety of excluding vile books that have no opinions; it means reform!" exclaims the deceived reformer. "Not at all! The resolution demands passage for all publications without exception; it means repeal!" exclaims the equally deceived repealer. The truth is, it means neither. "You pay your money, and you take your choice."

So of the second resolution; it dodges the point, which is the postal law. A man may be professedly opposed to a crime, and yet be also stubbornly opposed to the law that punishes it. The reformer and the repealer can each fit his own opinion to these India-rubber words.

The third resolution is only a defiant blow at the Bible. Closely scrutinized, it demands nothing but impartiality. Interpreted by the known opinions of the Congress, it does not mean an honest demand for the enforcement of the laws; it demands enforcement only on the well-understood principle that "the best way to repeal a bad law is to enforce it." By a little twisting, repealer and reformer can equally wrest the resolution to his own opinion.

When three resolutions thus agree in being uniformly ambiguous on the main point at issue, the doctrine of chances forbids us to believe the ambiguity accidental. They are a transparent sham. The National Liberal League has fallen low indeed, when it must needs stoop to clumsy trickery like this, which will deceive none but simpletons. We should have had more respect for it, if it had come out boldly for repeal, and despised the tactics of the double-faced professional politician. That policy would at least have had the merit of moral courage. The facts that cannot be rubbed out are these:—

1. That at Syracuse, the preceding year, the League was divided into two parties on the sole issue of the repeal or reform of the postal law of 1873.

2. That each party nominated its own ticket.

3. That the repeal party elected its own ticket, replacing four reformers and one repealer by five repealers in the Board of Directors.

4. That these same five repealers were reelected at Cincinnati for another year.

5. That the question of reform versus repeal was not openly touched in the Cincinnati resolutions, but carefully evaded.

6. That the attitude of the League remains wholly unchanged on that question.

7. That the resolution of sympathy for D. M. Bennett proves that the sentiments of the League on that question remain exactly what they were at Syracuse.

Those are the incontrovertible facts of the Congress. What the subsequent Convention added is contained in the following resolutions:—

The delegates to the Convention of the National Liberal Party, held at Cincinnati on the 14th day of September, 1879, recommend and adopt the following preliminary declaration and platform to the consideration of their constituents and the liberals of the United States, for the purpose of producing a general coöperation and the organization of the party, preparatory to their General Convention, and the nomination of candidates in 1880. In the meantime, it is left to the Executive Committees appointed in each of the States to take such action in regard to the fall elections of this year as in their judgment may be for the best interests of the Liberal Party.

#### Preliminary Declaration and Platform of the National Liberal Party.

WHEREAS, The National Liberal League has advised the liberals of our country to unite in action as a political party; now, as the preliminary declaration and platform, be it

Resolved, That the general purpose and motive of the National Liberal Party is to realize more fully than ever yet has been done the main object of a government by the people, as expressed in the Declaration of Independence and the Preamble to the Constitution of the United States, to wit: That it shall be made true, as far as possible in our country, that all persons shall hereafter be born free and equal, and be endowed with certain rights, among which shall be life, liberty, and the right to the pursuit of happiness.

That to secure these purposes it has become necessary, in our judgment, that a new party should administer and reform the whole of our national and State governments, so as to effectually "establish justice and secure the blessings of liberty to ourselves and our posterity."

That, as the best governmental policy to effect these ends, we adopt and rely upon the noble maxims of Jefferson's inaugural, which he said were "the bright constellation that had led our fathers through an age of revolution and reformation," and which, we believe, should be our guiding stars in the similar work to which the National Liberal Party is now called, to wit:—

Equal and exact justice to all men, of whatever state or persuasion, religious or political.

Peace, commerce, and honest friendship with all nations, entertaining alliances with none.

The support of the State governments in all their

rights as the most competent administrators of our domestic concerns, and the surest bulwarks against anti-Republican tendencies.

The preservation of the general government, in its whole constitutional vigor, as the sheet anchor of our peace at home and safety abroad.

Freedom of religion; freedom of the press; freedom of persons under the protection of *habeas corpus*; and trial by juries impartially selected.

That, in order to effect the needed reformation in our national and State governments, we recognize and incorporate, as part of the practical measures of the National Liberal Party, the substance of the prominent reforms now demanded by our people, and we desire them to be justly, prudently, and peaceably achieved, to wit:—

1. The reform in the interests and welfare of labor whereby the products of labor shall be justly distributed among the producers of the country, and the host of non-producers and parasites shall be reduced to a minimum; that the hours of labor should be lessened; that women should have equal compensation with men for labor; that the employment of children under fourteen years of age in factories and similar works should be prohibited.

That all laws for the fining and imprisonment of those unemployed workmen whom necessity compels to wander as so-called "tramps" in search of work, are, in our judgment, unconstitutional and inhuman; that poverty is thereby made a crime; and, as those laws are executed in the interest of a class, we demand their repeal.

And, finally, on these subjects we extend our cordial sympathy to and desire the coöperation of all organizations whose objects are to increase and improve the opportunities of the laboring people now struggling in unequal competition with the great monopolists and wealthy corporations of the country.

2. The reform in the currency of the country, by which it shall pass out of the hands of usurers, speculators, and a banking aristocracy into the hands of a government responsible to the people.

3. The reform in the use and occupation of land by which the title thereto shall depend upon its use, and its ownership may be limited in amount for the public benefit.

4. The reform by which woman shall be politically and practically emancipated, and be given the control of herself and of her destiny.

5. Universal, compulsory secular education, fitting all children, as they become citizens, for their practical, political, and social duties in life.

6. That neither the general government nor the States should create any corporation except for the public good; and when any corporations become inimical to the interests of the whole people, the government holds in regard to them the right and power of eminent domain, and that power should be exercised so that the grants to such corporations may be limited or wholly withdrawn. And generally the incomes of corporations derived from the people, over and above a reasonable compensation to the incorporators or investors, should go to the government granting the corporate privileges, for the benefit of the people.

7. That the present methods of legislation by which the passage of important measures is accomplished by direct or indirect bribery, log-rolling, and pressure at the close of the sessions, without any possible knowledge by the people of what is done, should be radically reformed; that to that end the people should as far as possible have the referendum, or power of passing upon all public and important laws, not only in their passage by their representatives, but also through their own votes, as is now done in adopting our constitutions; and that this method should be made practical in our national, State, and municipal legislation.

8. That public officers should as a general practice be elected directly by the people, and be made directly and effectively responsible to them; that electoral colleges should be abolished, and the appointing power of officers elected be greatly limited.

9. That good morals and habits can be better fostered by education, persuasion, industry, and healthy amusements than by force and governmental interference. In this view we favor the repeal of all Sabbath, sumptuary, and temperance laws, and demand that every phase of government and State education should be secular in spirit and practice, and emancipated from all ecclesiastical or clerical control and influence. That to this end this Convention adopt in substance the platform and principles of the National Liberal League.

Omitting all consideration of the other resolutions, we simply point out here that the resolution numbered "4" in the above series contains a covert but very intelligible demand for the abolition of marriage, or the practical enforcement of the "free love" principle. The National Liberal League, notwithstanding the shallow pretence of a separate Convention, is morally responsible for declarations with which, by its folly, it has saddled the cause of liberalism in this country.

The executive officers or Board of Directors of the "National Liberal Party" are—President, B. A. Morton; Secretary, A. L. Rawson; Treasurer, T. Sharp; Chairman of the Executive Committee, T. B. Wakeman; Chairman of the Finance Committee, O. M. Hechtman.

We wish it were possible to close this article here without a grave dereliction of public duty. What remains to be said, however, painful as it is, is imperatively demanded by the most sacred interests of the cause to which THE INDEX is devoted.

The Cincinnati meeting has inflicted a terrible wound upon the liberal cause by its public championship of D. M. Bennett. We would gladly continue to ignore this wretched man and his doings, if he had not been adopted by several liberal conventions, grossly deceived as to the facts, as a martyr, hero, and saint. Such a course is absolutely suicidal. If liberals unanimously put themselves on record as making no distinction between good and bad moral character, they will simply sink their cause to perdition. The most desperate efforts have been persistently and systematically made in New York and elsewhere to conceal the real facts about Bennett from the public, and to create a powerful public opinion to sustain him. Thousands of excellent liberals, many of whom were present at Cincinnati, have had their generous sympathies shamefully abused by the cunning falsehoods industriously circulated by the "free love" ring which has its headquarters at New York. Cost what it may, it is our duty to make an effort to undeceive them in season, before the impending thunderbolt of public indignation overwhelms us all in a common ruin.

The National Liberal League has gone on record as "expressing the deepest sympathy with D. M. Bennett and his family," as a victim of "religious bigotry and ignorant zeal." What are the facts?

The evidence on which Bennett was convicted included not only *Cupid's Yokes*, but also copies of the *Truth Seeker* for Sept. 7, Sept. 14, and Dec. 21, 1878, and Feb. 22, 1879—the latter containing an article entitled "Jesus a Eunuch," and vile beyond description. That *Cupid's Yokes* ought not to be included in the class of publications prohibited by the postal law, we have steadily maintained from the beginning, and still maintain; it is entitled to the "contemptuous toleration" which Mr. Holyoake would extend to "polecat opinions." But the *Truth Seeker* itself has been a persistent offender against the recognized laws of decency, and published article after article of the very vilest character. When the United States Court declared that Bennett had been guilty of sending really obscene matter through the mails, basing this decision on the evidence submitted by the prosecution, it is utterly absurd to charge the Court with persecuting him out of "religious bigotry." In his charge to the jury, Judge Benedict expressly warned the jury against condemning him on religious grounds. He said: "Freelovers and Freethinkers have a right to their views, and they may express them, and they may publish them; but they cannot publish them in connection with obscene matter and then send that matter through the mails. If, in the discussion of any doctrine, any man uses obscene matter, he cannot send it through the mails of the United States without violating the law."

But the absurdity of holding up Bennett as a martyr to "religious bigotry" is made still more glaring, when such a case as this is reported in the *Albany Argus* of August 4:—

William F. Babcock, a young man whose home is at Hoosac, in Rensselaer County, was arrested at Holland Patent on Friday, charged with publishing and uttering obscene literature. Deputy United States Marshal A. H. Comstock made the arrest. He states that the case has been of a peculiar nature, and has thwarted detectives during the past four years. The accused used such methods that apprehension was extremely difficult. Finally, Babcock was caught at Holland Patent by means of a decoy answer to one of his advertisements. These have been circulated in every State, and in almost all large cities. The service for suppressing the transmission of such matter through the mails has been on the track of Mr. Babcock since 1874, when he first commenced printing this class of articles. Marshal Comstock alleges that he has expended five thousand dollars in traveling expenses while tracing out this case. Babcock has done all his advertising and illegitimate business under the alias of B. M. Williams. As he received the confidence of the village people in Hoosac, he had access to the post-office, and received his mail without detection at that point. By that means he misled the officers of the government. The nature of this case will cause no little surprise in the upper part of Rensselaer County. Babcock was widely known thereabouts as a contributor to the Troy dailies and local journals. He also published a monthly amateur magazine called the *Centennial*, besides owning quite a large stock of printing material and a good press. He is twenty-three years old, and among the neighbors was respected. When apprehended he was acting as Superintendent of the Baptist Sabbath-school in North Hoosac. On Saturday he returned home, accompanied by the officer, after which means were taken to secure his appearance when wanted at court. He visited the Troy *Whig* office on Friday, and left for the West on what he claimed to be a pleasure trip, but which has resulted rather disastrously for his future prospects. Further inquiry into the case will be heard before United States Commissioner Sylvester, at Troy.

Here is the "Superintendent of a Baptist Sabbath-school" apprehended for this same offence. Was



Anthony Comstock persecuting Baptist Christianity? Would not every liberal laugh at such a charge? If the Baptist churches of the land should pass resolutions declaring Babcock the victim of "religious bigotry," would not every liberal consider them in a conspiracy to shield a fellow-believer from punishment under false pretences? Of course. How does the case differ, when the tables are turned, and liberal conventions adopt a bigoted and crazy policy which the Baptists have had too much sense to adopt?

But the worst is not yet told. The *Boston Herald*, an influential and responsible secular journal in this city, with a circulation of over a hundred thousand copies, published this statement in its issue of Sept. 2:

It is said the President has reasons unknown to the public for not exercising the same executive clemency in the case of *Cupid's Yokes* Bennett as he did in the case of *Cupid's Yokes* Heywood. In fact, it appears that Bennett is an old scamp. He is a married man, and a pretended foe of free love, but a lot of his letters have recently come to light—letters addressed to a young woman in New York, a former employé of his in the office of the *Truth Seeker*—which not only reveal marital infidelity on his part, but a moral nastiness which cannot be glossed over by pretensions of a philanthropic purpose.

Three separate and credible witnesses have informed us personally that they have seen these letters, recognized the handwriting, and found the case even worse than is above stated!

It is the very delirium of fanaticism to dare to hold up a defiant law-breaker, with such a record as that, to the public as the victim of "religious bigotry." That charge will simply crush those who make it. No excuse for the grave offence of attempting to whitewash a character so infamous, and of seeking to enlist public sympathy in his behalf as a martyr and injured saint, will be accepted by the outraged public except the plea of penitent ignorance.

But this case, shocking as it is, is not the only one from the stains of which it mightily concerns American liberals to cleanse their tarnished scutcheon. Both the National Liberal League and the "National Liberal Party" have elected as their Secretary the same man, A. L. Rawson, of New York city. On our return from abroad, we found awaiting us the following transcript from the official *Book of Judgments* of Onondaga County, New York, No. 8:—

MARY D. RAWSON } June 1, 1864.  
ALBERT L. RAWSON } SEDGWICK, ANDREWS &  
ATTY. } KENNEDY (Attys).

This cause having been brought on to a hearing, upon the complaint filed herein taken as confessed, and the report of Levi W. Hall, the referee herein at a special term of this court held at the Court House in Syracuse, the 31st day of May, 1864, whereupon said Court made and filed its decision whereby judgment was ordered for the plaintiff, declaring the marriage between her and the said defendant void, on the ground that the said defendant at the time of said marriage between her and the said plaintiff [defendant] had a wife then living, and also on the ground that said marriage between the plaintiff, Mary D. Rawson, and the defendant, Albert L. Rawson, was procured to be solemnized by the fraud of the said defendant, and also that the said marriage between the plaintiff and defendant was entered into by the said plaintiff in good faith, and in the belief on her part that the first wife of the said defendant was dead:

Now, on motion of Sedgwick, Andrews, and Kennedy, Attys. for said plaintiff, it is adjudged and decreed, and the Court, by virtue of the power and authority therein vested, and pursuant to the statute in such case made and provided, doth adjudge that the marriage between the said plaintiff, Mary D. Rawson, and the said defendant, Albert L. Rawson, is null and void, and that the same be dissolved on the ground that at the time of said marriage the said defendant had a wife by a former marriage then living, and from whom he had not been in any manner divorced, and also on the ground that said marriage between said plaintiff and defendant was induced by the fraud of the said defendant, etc. [In the closing portion of the decree, the two children born from this marriage of A. L. Rawson and Mary D. Rawson are adjudged to the custody of the plaintiff.]

This officially recorded bigamist and betrayer of an innocent, unsuspecting woman, notwithstanding that his record was matter of town talk at the time, was elected Secretary of the National Liberal League at Syracuse, re-elected as such at Cincinnati, and also elected as Secretary of the "National Liberal Party" immediately after. It profoundly concerns the liberals of this country to clear their cause from the disgrace entailed on it by such men as these. The possibility of whitewashing them any longer has vanished; they must either be indorsed with all their deeds, or repudiated with indignation and at once. If we liberals care nothing for pure moral character in our public representatives, are willing to wink at any and all crimes in those who choose to profess liberal principles, and do not scruple to elect to office and publicly profess sympathy for men like D. M. Bennett and A. L. Rawson, it is high time for the general public to know that fact. As individuals

alone, THE INDEX would have no word to say of them; but, held up as leaders and martyrs of the liberal cause, THE INDEX dares to do its duty and expose the iniquity which others would fain conceal and gild. That its motives will be belied and violently attacked, is a mere matter of course. Let it be known of all men whether liberals are resolved to whitewash malefactors in their own ranks, or are honest enough to put the interests of society above the interests of their own party. In honoring such men as Bennett and Rawson, the National Liberal League has plunged the liberal cause into an abyss of shame. Will the good men in its own ranks, hitherto cheated and abused, help to drag it out?

#### A QUESTION FOR MR. BRADLAUGH.

CHARLES BRADLAUGH, ESQ., President of the National Secular Society, London:

Dear Sir,—In the editorial department of the *National Reformer*, of which you are the editor, in the issue of July 13, 1879, I find on my return from abroad the following announcement:—

"We are very glad to be able to state that negotiations are in progress for the affiliation of the National Liberal League of America with the National Secular Society. The National Liberal League has now ninety-four branches scattered all over the United States. The Secretary of the League is Dr. A. L. Rawson, of 34 Bond Street, New York City, and that gentleman has expressed his willingness to become the correspondent of the National Secular Society in New York City."

Presuming that you have hitherto been ignorant of the antecedents of your new official correspondent in New York, I invite your special attention to the foregoing article. You have friends in America who will watch your action in this case with anxious interest.

Your obedient servant,

BOSTON, Sept. 28, 1879.

THE PHILADELPHIA *Christian Statesman*, the organ of the "God in the Constitution" movement, once feared the National Liberal League: It now simply despises it. These are its comments: "The National Convention of Liberal Leagues was held in Cincinnati on Saturday and Sabbath last. This was the Convention of that wing which a year ago at Syracuse persisted in demanding the absolute repeal of all laws against the circulation of impure literature through the mails, while Mr. Abbot and those who favored some restriction upon obscenity withdrew. The party of license seems to have retained in its allegiance by far the largest number of auxiliary leagues throughout the country. The chief man in this Convention was Col. R. G. Ingersoll. True to their antecedents, they denounced unsparingly the United States laws against impure literature, declaring that so long as the Bible is left free, no restriction can consistently be placed on anything else. On the second day, the Sabbath, the German Turners were in attendance, and, with other Communists, appeared to control the proceedings. Ultra-socialistic views were expressed in the resolutions, though it was understood that they expressed the opinion of the Convention only, not of the League as an organization. Various speakers assailed the institutions of property and marriage, and one raved against 'those vile dens called homes by the American people.' The virtues of D. M. Bennett, now lying in jail for circulating an obscene and demoralizing book, were lauded in extravagant terms, and he was declared a better and purer man than Jesus Christ himself. Much that was said was too blasphemous to be recorded, and part of the proceedings were marked by great disorder and confusion. It was an every way disgraceful meeting, the legitimate outcome of a wicked and dishonorable movement, and will do much to array against the liberal platform the best sentiments and convictions of the American people." And again: "It will be seen from the report in our first pages that the Liberal League Convention at Cincinnati was an assembly of reckless, violent, and malignant spirits, with the most diverse views on social questions, and with no bond of union except their common hatred of Christianity. The danger to American institutions from this particular organization has well-nigh passed by, for it has ceased to deserve the consideration which is always accorded to calm and thoughtful movements, however mistaken. The American people will turn with profound disgust from the record which these fanatics have made for themselves in the late Convention. Disgust, however, should not blind our eyes to the fact that, however incapable of organization or of calm and wise action, they and their opinions are still a significant sign of the times and a dangerous element of society."

#### BRIEF COMMENTS OF THE SECLAR PRESS.

IF SOCIETY were based upon the principles taught in Bennett's book which the liberals are so anxious to have placed on a par with the Bible, there would be a good-sized hell in every household, and a very big hell in every community. This is a point Col. Ingersoll has probably overlooked in his fury about an Orthodox hell.—*Cincinnati Gazette*.

THE LIBERAL LEAGUE, as we predicted on Saturday, has shown itself largely a Bennett Aid League. It plants itself on the platform of unrestricted dissemination of obscene publications. Col. Ingersoll, who is so virtuously and violently indignant against all who charge him with favoring the obscene, proposed a resolution yesterday fully indorsing Bennett, which was, of course, at once adopted. The doughty Colonel attempts to prove his consistency by affirming that Bennett was illegally convicted. The United States Court thought differently, etc.—*Cincinnati Gazette*.

A NEW PARTY, to be called the National Liberal, was born recently at Cincinnati, Col. Ingersoll and other radicals being the responsible authors of its existence. The party was organized principally because of the refusal of President Hayes to pardon D. M. Bennett, now imprisoned in the New York penitentiary for circulating "obscene" literature through the mails. Mr. Ingersoll was very much incensed because of this refusal to pardon Bennett, and, it is said, he swore vengeance on the administration for the refusal to heed the petition of the radical multitude.—*Vineland Independent*.

B. F. UNDERWOOD, who lectures and debates in behalf of atheism, is yet in sympathy with F. E. Abbot in believing that the championing of works in defence of the promiscuous intercourse of the sexes is not a necessary part of the sceptic's creed. He thinks the line must be drawn somewhere, and so is content with having man die like a brute, without previously living like one. He was one of the callers of the convention of the Liberal League which met here on Saturday, but he did not attend. The tone of his letter, protesting against the indorsement of Bennett and his infamous publications, seems to show that he will wash his hands of the unclean crowd.—*Cincinnati Gazette*.

THE FIRST EXPERIENCE of the no-religionists in the attempt to wrestle with national politics has been such as to excite derision and contempt among those who had not already passed unfavorable judgment upon the undertaking. The so-called National Liberal League, in convention at Cincinnati, allowed itself to be completely captured by the Socialists, who improved the occasion by injecting into the platform adopted an enormous dose of their own particular doctrines. The only saving clause in the confession of surrender is that which holds the resolutions in partial abeyance by making them subject to the approval of the National Convention to be held next year for the nomination of candidates for President and Vice-President of the United States. Until then, however, the Socialists hold the fort.—*Chicago Tribune*.

BOB INGERSOLL's society for the promotion of license, nihilism, and the circulation of dubious literature met at Cincinnati yesterday and transacted some business. One of the delegates opened the ball with a denunciation of the Young Men's Christian Association, which, were it worth while, the *Times* in its capacity as adviser, friend, and guide of that plous band would deem it its duty to rebuke. Most of the speakers had but one grievance, and that, singularly enough, was the imprisonment of the man Bennett for using the mails for unlawful purposes. As during the rebellion State sovereignty and a hundred other issues were brought forward at the South to delude, mislead, and mystify, while in reality the "nigger" was the sole issue, so it is with the Pope Bob league. Liberty in religion or none at all, the rejection of the Bible from the schools, the taxation of church property, and a dozen other points advanced by the new party or sect now supposed to be preparing for a search for converts simply conceal the one object of their meeting,—the securing of the pardon of D. M. Bennett. A political or religio-nihilistic organization with its chief tenet the defence of the circulation of obscene publications cannot hope to command much sympathy. When Bennett is pardoned or when his time expires, the Liberal League will expire also, unless some other individual happens in the meantime to reach the penitentiary at Albany under similar circumstances.—*New York Times*, Sept. 14.

A NUMBER OF GENTLEMEN constituting a "Congress of the National League" held a convention in Cincinnati on Saturday and Sunday for some purpose not very distinctly defined, and perhaps somewhat general in its nature. Mr. Elizur Wright presided, and Professor Toohay, of Boston, Mr. Parker Pillsbury, Mr. Wakeman, of this city, and Elder Evans, of the Shaker settlement at Lebanon, were prominent actors. Colonel Ingersoll was perhaps the most animating figure, however; he "brought his better half," as one of the delegates said, adding: "I know of no other two hemispheres that compose a grander globe." The call for the convention had been addressed to all those who were oppressed by the grinding tyranny of the Sabbatarian spirit which permeates our modern society, and comes to the surface in various shameless ways, from openly resting one day in seven to frowning upon the distribution of obscenity through the mails. Of this offending, Presi-



dent Hayes was declared to be the head and front, and he was charged with "having allowed himself to be bull-dozed by the clerical party" out of executing his intention to send Colonel Ingersoll to Berlin, "because Ingersoll is an infidel." To this influence also were ascribed the choice of Foster over Taft by the Ohio Republicans, the action of Governor Talbot, of Massachusetts, in signing a petition against the pardon of the notorious Bennett, and, "the last crowning act of infamy," the refusal of the President to grant the said pardon. The sessions were spirited, and the members, united only by the negative tie of grievance, naturally somewhat unruly. Various speeches were delivered expressing sympathy with Bennett, denouncing the frightful obscenity of the Bible, and urging the repeal of "the Comstock law" and of the laws against profane swearing, inasmuch as "the punishment of heresy and blasphemy should be left with God, the only being supposed to be injured." It was announced on Sunday that the convention had been "captured by Socialists" before its adjournment, but there does not seem any good reason to fear this; at least the individual liberty of the League's members was not rigorously restrained, and in any event very little was done except to postpone the consideration of effective relief measures till next year.—*New York Nation*, Sept. 18.

COLONEL BOB INGERSOLL is having a rather queer experience in his work of organizing a Liberal League. There are many intelligent gentlemen ready to act in concert with him, and who met with him in Cincinnati. Then there are a large number of howling visionaries and intolerant fools who surge around the standard he has unfurled, and who will rule the League, as he must readily see, unless conditions of membership are prescribed. The convention at Cincinnati was too awful liberal. It permitted any and everybody to come in as delegates, free their minds, and pervert the prime object of the gathering. The result was that one of the main stays of liberalism was publicly insulted and denounced, while impracticable notions of all kinds were advocated ad nauseam. Now, as is well known, Colonel Ingersoll sympathizes, in common with the best men of the country, with the wrongs of the laboring classes; he would do all in his power to remedy existing abuses and emancipate the toilers of the world from injustice; but he does not approve of mob law, nor want delegates to his convention jumping up to brag that they were in the incendiary gatherings of 1877, and are proud of it. Particularly are such demonstrations distasteful, we judge, when they take the form of threats and insults to a man like General Morton, of Connecticut, who has made himself so prominent as an advocate of liberal thought. This is what was done, however, at Cincinnati; and we can hardly imagine that Colonel Ingersoll is particularly encouraged at the outcome of the convention. The bars will have to be put up in the future, or these gatherings will be chiefly celebrated for wild thought and disconnected harangues, very noisy, but hardly worthy of the men who have taken so much pains to bring them about. It is very easy to light a fire in a forest of dry brush, but it is not so easy to extinguish it. We can hardly suppose that Colonel Ingersoll thought when he called his meeting of liberals that a mob of intolerant bigots would conduct its later proceedings; but they seem to have done it. We take it that if these gatherings are to be thus distinguished in the future, even Ingersoll will admit it to be a happy thing that society is yet composed of a large proportion of conservative workers and thinkers, who, even if illiberal, are not insane.—*Chicago Inter-ocean*, Sept. 16.

CINCINNATI, Sept. 14.—The proceedings of the Ingersoll Convention took a curious turn to-day. The body in session yesterday was termed "Congress of the National League," and was confined to members of that organization. To-day, the meeting took the form of the "National Convention of Liberals," and all persons in sympathy with the movement were admitted. The result was the capture of the meeting by the Socialists. The Socialists began to give trouble on Saturday, but they were in a minority, and the resolutions reported did not reflect their views. To-day, they began a shrewd series of manoeuvres, managed by the Socialist, Van Patten, on the one hand, and by Col. Ingersoll on the other. Ingersoll's committee, by confining their proceedings closely to the doctrines of the freethinkers, succeeded in keeping the League clear of socialistic entanglements. Thus, the League is not bound to support the convention's platform; indeed, it is openly said by leading liberals to-night that the work of to-day will be undone on a future occasion. The Socialists managed their case very shrewdly. They first secured a majority in the convention, and then, through the management of a person named Sotheran, from New York, who controlled the temporary chairman, they obtained a majority on the committee on resolutions. Thereafter it was clear sailing. Resolutions were reported which Sotheran declared made a more socialistic platform than that of the New York Socialists. Mr. Wakeman, Chairman of the Committee, reserved the right to revise the platform, and refused to give it to the reporters until after such revision.

The speeches of to-day varied widely, each delegate having radical views of his own. As to the case of Bennett, there was a difference of opinion as to what action should be taken, some of the conservative members wanting the League to disavow sympathy with the views of Heywood. The League, however, contented itself with expressing sympathy with Bennett, denouncing the Comstock law, pronouncing the Bible obscene, demanding the expunging from the Scriptures of passages thus characterized, and declaring for political action in favor of

equal rights. The question of separate political organizations in the national campaign of 1880 is left to be determined by a convention to be held one year hence.—*New York Times*, Sept. 15.

#### THE TWO NATIONAL LIBERAL LEAGUES.

Elizur Wright announces the Annual Congress of the National Liberal League in Cincinnati September 13 and 14. This is one-half the body so-called which quarrelled and split last fall on the question of the national law against circulating obscene literature through the mails. Mr. Wright and his crowd want the statute abolished and no check at all put on obscene literature. F. E. Abbot, the President of the League up to that time, and a majority of its founders, desiring instead only a modification of the law to prevent interference with "legitimate personal liberty," withdrew and organized "The National Liberal League of America," of which Mr. Abbot is president, and *THE INDEX* official organ. Excepting for this divergence, the objects of the two Leagues are substantially the same; viz., total separation of Church and State, fixed by a religious freedom amendment to the Constitution; national protection for national citizens; universal education the basis of universal suffrage. There ought to be a greater difference in their titles, however; and to indicate the tendency of Mr. Wright's faction it might properly be termed the national *License* league. It is a pity to make two bites of a pin cherry.—*Springfield Republican*, Aug. 20.

#### LIMITS OF TOLERATION.

EDITOR OF THE HERALD:

Sir,—In the report you did me the honor to make of my address at the "Parker Memorial" on Sunday last, occur the words, "Lord John Russell has declared that the minority has no rights." No doubt the fault was my own, not speaking distinctly at that point. What I intended to convey was a meaning the very opposite of this. I said we were all grateful to Lord John for being the first nobleman of influence to maintain that the minority had rights. Lord Russell well knew that I was one who did him honor for his action in this matter; and I would not like that Lady Russell, taking interest in public affairs, as her illustrious husband did, should read these words and suppose that I had forgotten the obligation we were all under to Lord Russell in this matter,—obligations which I had personally acknowledged during his lifetime.

I see it stated in your impression of Thursday that "Mr. Holyoake would have obscene books treated with contemptuous toleration." On the contrary, I maintained the right and duty of the State to suppress them, whereas, as respects books of opinion, occupying the border-land between science and repulsiveness, which the imbecility of the writers has so confused that an equal fanaticism grows up to suppress them and maintain them, the Lord Chief Justice of England lately declared that they were best left alone, as persecution increased their noisomeness. This I defined as "contemptuous toleration," which was justifiable only as the lesser of two evils. For myself I regard the authors of these questionable books, whatever may be their intentions, as the traitors of freethought, who obscure what should be kept jealously clear,—the line of demarcation between liberty and license.

Yours faithfully,

GEORGE JACOB HOLYOAKE.

—*Boston Herald*, Sept. 27.

#### PERSONAL ITEMS.

JAMES RUSSELL LOWELL will be sixty next February.

A BIOGRAPHY of the late Elihu Burritt is in preparation.

SECRETARY SCHURZ has been making a personal investigation of Indian affairs this summer.

CHARLES BRADLAUGH has inherited £1500 from an uncle recently deceased, a Montrose broker.

COL. NICHOLAS SMITH, son-in-law of the late Horace Greeley, is to enter the lecture-field this winter.

T. W. HIGGINSON has written a book entitled *Short Studies of American Authors*, which is soon to appear.

JAMES E. MURDOCH, the distinguished actor and dramatic teacher, now lives in a cosy cottage just outside of Cincinnati.

MRS. JULIA WARD HOWE will be received by the Boston Woman's Suffrage Club, of which she is president, at the residence of Mrs. Newell, Independence Square, October 3.

ARTHUR SULLIVAN, the composer of the music of *Pinafore*, is coming to this country to repeat some of the grand concerts which have been so popular at Covent Garden, in London.

PROF. GEORGE H. HOWISON, late Professor of Logic and Philosophy at the Institute of Technology, Boston, is to give in this city a course of lectures on philosophy which will be open to both sexes.

ALFRED TENNYSON is the only heir to the estate of his late brother, who was known as the Rev. Charles Turner. He, however, declines to accept the property, as it would require the adoption of the name of Turner.

FAITHFUL TO DEATH.—"McMasters, an Ohio temperance lecturer, was taken suddenly ill in a railroad car, and a physician told him that a glass of brandy was the only thing that would save his life; but he refused to take the liquor and died."

MISS KATE BENNETT, the New York swimming

teacher, with twenty of her pupils, young ladies of fashion and family, lately entered the water at Coney Island and proved that she and they were perfectly at home in the briny elements. They were all diving bells—of course.

PROF. KO KUN HUA, the new instructor of Chinese at Harvard, attracts much attention in Cambridge streets. His costume consists of a black silk gown with dark-blue sleeves, green trousers, white shoes trimmed with light blue, and a black skull-cap.

REV. EDWARD EVERETT HALE was the orator at the recent anniversary of the settlement of the State of Kansas. Speeches were also made by Col. John W. Forney, Governor St. John, and others, and letters were read from J. G. Whittier, Secretary Everts, James Freeman Clarke, Secretary Sherman, Amos Lawrence, and other persons of distinction.

A MR. SOULE, of Elgin, Ill., is in his third year of frog-farming, and his first crop is now being marketed. He has an acre and a quarter devoted to the frog industry. The kind grown is the "Goslin frog," much larger than the common sort. Mr. Soule will, next season, furnish St. Louis, Chicago, and Cincinnati with frogs, and is confident of success in the business.

PARKER PILLSBURY, says the *Milwaukee Sentinel*, "seems to have been the only liberal speaker at the Cincinnati Convention. From the way in which the others damned people and religions right and left, one might be excused for regarding the Convention as an assembly of religious bigots. None of them reached the liberal point of allowing others to believe as they please, claiming only the same privilege and equal political privileges for themselves,—which is true liberalism."

GOV. ST. JOHN, of Kansas, denies that negroes coming to that State have starved or suffered. He says that instead of loafing around towns and cities, employment has been readily obtained for them. "They are now self-supporting, doing well, and are happy; and neither love nor money would induce them to return again to the South. Of the seven thousand that have come to Kansas, there are not over seventy-five receiving aid from charitable institutions. We have found these refugees to be sober and industrious, and, whenever afforded anything like a reasonably fair opportunity, not only take care of themselves, but do more: They lay by their surplus means with a view to securing for themselves a home. It may be said to the credit of this people that I have yet to see or hear of a drunken refugee."

#### JESTINGS.

MEN WHO PROFIT by their extremities—pedestrians.

WHAT MOST RESEMBLES the half of the moon? The other half.

"IT BITETH like a serpent and stingeth like an adder," when the adder editor gets through adding up the amounts due from his subscribers.—*American Israelite*.

MILTON was asked by a friend whether he would instruct his daughters in the different languages; to which he replied, "No, sir; one tongue is sufficient for a woman."

IF YOU ARE ASKED what a sermon should be about in order to effect the most good, you may safely reply that it should be about half an hour, and no more.—*N. Y. Herald*.

ABOUT THREE MONTHS ago a man in a Kentucky town was shot at by a concealed assassin and slightly wounded. He recovered from his injuries in about a week, and was again shot, and this time seriously wounded. He was out again in two months, and the other day he received a bullet in the head, which, it was thought, would prove fatal. It is strongly suspected that his would-be murderer is a sewing-machine agent who is killing his victim on the "installment plan."—*Norristown Herald*.

A PROVIDENCE man relates that when he was a little boy he was one day standing in Market Square with his grandfather, when four Irishmen came up, one of whom asked the distance to Pawtucket. He was told by the old gentleman that it was about four miles. "Well, faith," said Pat, in a mock tone of encouragement to his three tired companions, "that's not bad at all,—only a mile apiece for us." "Whom do you want to see in Pawtucket?" inquired he. "Be jabers," was the quick reply, "I want to see myself there the most of anybody!"

"W—, DO YOU KNOW why you are like a donkey?" "Like a donkey?" echoed W—, opening his eyes wide; "no, I don't." "Do you give it up?" "I do." "Because your better-half is stubbornness itself." "That's not bad. Hal! I'll give that to my wife when I get home." "Mrs. W—," he asked, as he sat down to supper, "do you know why I am like a donkey?" He waited a moment, expecting his wife to give it up. But she didn't. She looked at him somewhat commiseratingly as she answered: "I suppose because you were born so."—*Albany Argus*.

SOME YEARS AGO, when Macready was performing in Chicago, he was unfortunate enough to offend one of the actors. This person, who was cast for King Claudius in "Hamlet," resolved to pay off the star for many supposed offences. So, in the last scene, as Hamlet stabbed the usurper, that monarch reeled forward, and, after a most spasmodic finish, stretched himself out precisely in the place Hamlet required for his own death. Macready, much annoyed, whispered: "Die further up the stage, sir." The monarch lay insensible; upon which, in a still louder voice, Hamlet growled: "Die further up the stage, sir." Hereupon Claudius, sitting up, observed: "I believe I am king here, and I'll die where I please."



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VOLUME 10.

BOSTON, MASS., THURSDAY, OCT. 9, 1879.

WHOLE No. 511.

## LIBERAL LEAGUE PLATFORM

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification to any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

CARDINAL MANNING is quoted by the *Catholic Review* as giving this "hint to will-makers": "When you are making your wills, remember the children of the poor. It is a bad will that has not the name of the Lord among the heirs." The point of this recommendation will be lost, unless you remember that the Church, claiming to have a general "power of attorney" from the Lord, wants to receive all the legacies.

THE BOSTON *Congregationalist* remarks: "THE INDEX has a correspondent who says: 'I believe, like Stephen Girard, that a child's mind should not be poisoned by religious dogmas till he is old enough to choose and think for himself.' This reminds us of the man who expressed the same opinion to Coleridge, saying: 'I don't believe in prejudicing the soil of a child's mind.' Coleridge invited him into the garden, which was completely overrun by weeds and brambles. His friend could not restrain his surprise at its state, and Coleridge replied, 'I have refrained from prejudicing the soil.' But even a crop of innocent weeds and brambles is better than a crop of poppies for the opium trade. We believe in 'prejudicing the soil of a child's mind' in favor of truth, and not mischievous fiction."

THIS was the prophecy of the Philadelphia *Christian Statesman*, in its issue of March 20, 1879: "The National Liberal League, which postponed the consideration of the obscene literature question, refusing to commit itself against the circulation of such literature through the mails, reports seventy-five auxiliaries. The seceding party, under Mr. Abbot, which stood for some measure of restraint on such traffic, and for the modification, not the repeal, of the Comstock laws, reports only eight. This result seems to foreshadow the final attitude of this whole party on this test question. We apprehend that the gap which has been made in the ranks of these atheistic agitators will yet be closed up, and that the whole company, with scattering exceptions, will march under the flag of unlimited license for panders to licentiousness."

THE NEW YORK *Nation* makes this instructive statement: "There is a singular but instructive contest pending in Belgium between the Catholic clergy and the State. The liberals, having now a majority in the Parliament, have determined to take the public schools out of the hands of the priests, who, since 1842, have had complete control of them. Under the law recently passed, religious instruction is to be given in the schools at a certain hour, by priests, to those children whose parents shall call for it; but beyond this the clergy is to have nothing to say to the management. The bishops, however, have not only forbidden the curés to give such instruction, but have directed them to refuse the sacraments to any teacher who attempts to supply their place by teaching the children the catechism. It is reported that in some dioceses the bishops have gone still farther, and have directed that absolution shall be denied to all masters of primary schools serving under the new law, and to both the teachers and pupils of the normal schools. This report is not thoroughly authenticated, but the Ultramontane papers have not as yet denied it. The affair is useful, as showing what the Catholic clergy will do when circumstances are favorable, and how thoroughly conditional their liberalism is apt to be."

OLIVER JOHNSON, in the New York *Tribune*, says of the organization of the earliest abolitionist society, about fifty years ago: "As the little company that formed the new society were stepping out into the storm and darkness from the African school-house where their work was accomplished, Mr. Garrison impressively remarked: 'We have met to-night in this obscure school-house; our numbers are few and

our influence limited; but, mark my prediction, Faneuil Hall shall ere long echo with the principles we have set forth. We shall shake the nation by their mighty power.' I well remember those words as they fell from the lips of our great leader; but I am indebted for their preservation to my friend, the late Benjamin C. Bacon, among whose private memoranda they were found after his death, and who doubtless wrote them down shortly after they were uttered. How well the prophecy they contain has been fulfilled, I need not say." He says that the twelve men who signed the constitution of the New England Anti-Slavery Society, when it was first adopted, were William Lloyd Garrison, Oliver Johnson, Robert B. Hall, Arnold Buffum, William J. Snelling, John E. Fuller, Moses Thacher, Joshua Coffin, Stillman B. Newcomb, Benjamin C. Bacon, Isaac Knapp, Henry K. Stockton. He says one of these twelve proved a Judas, and became a "Know-Nothing" member of Congress.

A REMARKABLE ARTICLE in the New York *Christian Union* of September 10 makes confessions which have startled the ultra-orthodox, and goes so far as to demand "a Sabbath of the future" which shall be "neither Puritan nor Parisian, but American." It begins with this bold admission: "The Puritan Sabbath is gone; not threatened; not going; but gone. There may be communities which lie anchored outside of the channel of the nineteenth century and preserve the old-time Sabbath repose because they are not in the new-time secular rush and hurry. There may be some families where an attempt is yet made to conform modern practice to an ancient and revered theory; there are families where the parents still attempt to enforce on their children restraints which they have cast off from themselves; but the New England Sabbath of the seventeenth century exists only as its forts and stockades exist, in curious monumental remains." After describing very frankly the mode in which the modern Sunday is actually passed, it adds: "If any reader thinks that we are making a national picture out of provincial details, or are imputing to New England the Sabbath which is really characteristic of the Middle or Western States, let him spend a Sunday at Martha's Vineyard. This lies on the borders of three New England States: Connecticut, Rhode Island, Massachusetts. It was founded by religious people for a religious purpose. Its cottages are still mainly owned by men in whose veins flows Puritan blood. It was a camp-meeting ground, and the camp-meeting is still there; but on Sunday, excursion-boats from New Haven, Hartford, New London, Providence, New Bedford, and Wood's Hole land at Oaks Bluffs excursionists from as far west as Western Connecticut, and as far north as Boston and Worcester. A brass band parades the streets. Half the shops are open and doing a good business. Soda water and lager beer are flowing as if they were nineteenth-century milk, and Oak Bluffs were a nineteenth-century Promised Land. Twenty thousand people wander through the streets of the cottage city; one thousand gather in the pavilion to listen to a sermon. On the Sunday which furnishes us our picture, four worshippers repeated the responses at the Episcopal service in the Union Chapel. The crowd was orderly, good-natured, happy; there was drinking but no drunkenness; jollification but no disorder; but unmistakably a crowd of pleasure-seekers, not of worshippers either of God or Nature, and as unmistakably a crowd not of Germans, or Irish, or French, but of full-blooded New Englanders; of sons and daughters of the Puritans. We are not writing to commend nor to condemn the change so rapidly taking place in the American Sabbath,—only to describe it and to emphasize the fact that whether the Puritan Sabbath shall be retained is no longer a practical question. It does not exist."



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

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## The Principle of Life.

PART OF AN ADDRESS ON BIOLOGY, DELIVERED AT SHEFFIELD, AUGUST 20TH.

BY DR. G. J. ALLMAN,  
 President of the British Association.

I have chosen, as the matter of my address to you to-night, a subject in the study of which there has during the last few years prevailed an unwonted amount of activity, resulting in the discovery of many remarkable facts and the justification of many significant generalizations. I propose, in short, to give you, in as untechnical a form as possible, some account of the most generalized expression of living matter, and of the results of the more recent researches into its nature and phenomena. More than forty years have now passed away since the French naturalist, Dujardin, drew attention to the fact that the bodies of some of the lowest members of the animal kingdom consist of a structureless, semi-fluid, contractile substance, to which he gave the name of sarcode. A similar substance occurring in the cells of plants was afterwards studied by Hugo von Mohl, and named by him protoplasm. It remained for Max Schultze to demonstrate that the sarcode of animals and the protoplasm of plants were identical. The conclusions of Max Schultze have been in all respects confirmed by subsequent research, and it has further been rendered certain that this same protoplasm lies at the base of all the phenomena of life, whether in the animal or the vegetable kingdom. Thus has arisen the most important and significant generalization in the whole domain of biological science. Within the last few years protoplasm has again been made a subject of special study, unexpected and often startling facts have been brought to light, and a voluminous literature has gathered round this new centre of research. I believe, therefore, that I cannot do better than call your attention to some of the more important results of these inquiries, and endeavor to give you some knowledge of the properties of protoplasm, and of the part it plays in the two great kingdoms of organic nature. As has just been said, protoplasm lies at the base of every vital phenomenon. It is, as Huxley has well expressed it, "the physical basis of life." Wherever there is life, from its lowest to its highest manifestations, there is protoplasm; wherever there is protoplasm, there, too, is life. Thus coextensive with the whole of organic nature,—every vital act being referable to some mode or property of protoplasm,—it becomes to the biologist what the ether is to the physicist; only that, instead of being a hypothetical conception, accepted as a reality from its adequacy in the explanation of phenomena, it is a tangible and visible reality, which the chemist may analyze in his laboratory, the biolo-

gist scrutinize beneath his microscope and his dissecting-needle.

The chemical composition of protoplasm is very complex, and has not been exactly determined. It may, however, be stated that protoplasm is essentially a combination of albuminoid bodies, and that its principal elements are, therefore, oxygen, carbon, hydrogen, and nitrogen. In its typical state, it presents the condition of a semi-fluid substance—a tenacious, glairy liquid, with a consistence somewhat like that of the white of an unboiled egg. While we watch it beneath the microscope, movements are set up in it. Waves traverse its surface, or it may be seen to flow away in streams, either broad and stationary but a slight distance from the main mass, or else stretching away far from their source, as narrow, liquid threads, which may continue simple or may divide into branches, each following its own independent course; or the streams may flow one into the other, as streamlets would flow into rivulets and rivulets into rivers; and this not only where gravity would carry them, but in a direction diametrically opposed to gravitation. Now we see it spreading itself out on all sides into a thin liquid stratum, and again drawing itself together within the narrow limits which had at first confined it; and all this without any obvious impulse from without which would send the ripples over its surface or set the streams flowing from its margin. Though it is certain that all these phenomena are in response to some stimulus exerted on it by the outer world, they are such as we never meet with in a simply physical fluid. They are spontaneous movements, resulting from its proper irritability, from its essential constitution as living matter. Examine it closer; bring to bear on it the highest powers of your microscope. You will probably find disseminated through it countless multitudes of exceedingly minute granules; but you may also find it absolutely homogeneous. And, whether containing granules or not, it is certain that you will find nothing to which the term organization can be applied. You have before you a glairy, tenacious fluid, which, if not absolutely homogeneous, is yet totally destitute of structure. And yet no one who contemplates this spontaneously moving matter can deny that it is alive. Liquid as it is, it is a living liquid. Organless and structureless as it is, it manifests the essential phenomena of life.

The picture which I have thus endeavored to trace for you in a few leading outlines is that of protoplasm in its most generalized aspect. Such generalizations, however, are in themselves unable to satisfy the conditions demanded by an exact scientific inquiry, and I propose now, before passing to the further consideration of the place and purport of protoplasm in Nature, to bring before you some definite examples of protoplasm, such as are actually met with in the organic world. A quantity of a peculiar slimy matter was dredged in the North Atlantic by the naturalists of the exploring ship "Porcupine," from a depth of five thousand feet to twenty-five thousand feet. It is described as exhibiting, when examined on the spot, spontaneous movements, and as being obviously endowed with life. Specimens of this, preserved in spirits, were examined by Professor Huxley, and declared by him to consist of protoplasm, vast masses of which must thus in a living state extend over wide areas of sea-bottom. To this wonderful slime Huxley gave the name of *Bathylbus Haeckelii*. *Bathylbus* has since been subjected to an exhaustive examination by Professor Haeckel, who believes that he is able to confirm in all points the conclusions of Huxley, and arrives at the conviction that the bottom of the open ocean, at depths below five thousand feet, is covered with an enormous mass of living protoplasm, which lingers there in the simplest and most primitive condition, having as yet acquired no definite form. He suggests that it may have originated by spontaneous generation; but leaves this question for future investigators to decide. The reality of *bathylbus*, however, has not been universally accepted. In the more recent investigations of the "Challenger," the explorers have failed in their attempts to bring further evidence of the existence of masses of amorphous protoplasm spreading over the bed of the ocean. They have met with no trace of *bathylbus* in any of the regions explored by them, and they believe that they are justified in the conclusion that the matter found in the dredgings of the "Porcupine," and preserved in spirits for further examination, was only an inorganic precipitate due to the action of the alcohol. It is not easy to believe, however, that the very elaborate investigations of Huxley and Haeckel can be thus disposed of. These, moreover, have received strong confirmation from the still more recent observation of the Arctic voyager, Bessels, who was one of the explorers of the ill-fated "Polaris," and who states that he dredged from the Greenland seas masses of living undifferentiated protoplasm. Bessels assigns to these the name of *Protophyllus*; but they are apparently indistinguishable from the *bathylbus* of the "Porcupine." Further arguments against the reality of *bathylbus* will, therefore, be needed before a doctrine founded on observations so carefully conducted shall be relegated to the region of confused hypotheses. Assuming, then, that *bathylbus*, however much its supposed wide distribution may have been limited by more recent researches, has a real existence, it presents us with a condition of living matter the most rudimentary it is possible to conceive. No law of morphology has as yet exerted itself in this formless slime. Even the simplest individualism is absent. We have a living mass; but we know not where to draw its boundary lines. It is living matter; but we can scarcely call it a living being. We are not, however, confined to *bathylbus* for examples of protoplasm in a condition of extreme simplicity. Haeckel has found inhabiting the fresh waters in the neighborhood of Jena minute lumps of protoplasm, which, when placed under the micro-



scope, were seen to have no constant shape, their outline being in a state of perpetual change, caused by the protrusion from various parts of their surface of broad lobes and thick finger-like projections, which, after remaining visible for a time, would be withdrawn, to make their appearance again on some other part of the surface. These changeable protrusions of its substance, without fixed position or definite form, are eminently characteristic of protoplasm in some of its simplest conditions. They have been termed "Pseudopodia," and will frequently come before you in what I have yet to say. To the little protoplasmic lumps thus constituted Haeckel has given the name of *Protamœba primitiva*. They may be compared to minute detached pieces of bathybius. He has seen them multiplying themselves by spontaneous division into two pieces, which, on becoming independent, increase in size and acquire all the characters of the parent. Several other beings as simple as *Protamœba* have been described by various observers, and especially by Haeckel, who brings the whole together into a group, to which he gives the name of Monera, suggested by the extreme simplicity of the beings included in it.

But we must now pass to a stage a little higher in the development of protoplasmic beings. Widely distributed in the fresh and salt waters of Britain, and probably of almost all parts of the world, are small particles of protoplasm, closely resembling the *Protamœba* just described. Like it, they have no definite shape, and are perpetually changing their form, throwing out and drawing in thick lobes and finger-like pseudopodia, in which their body seems to flow away over the field of the microscope. They are no longer, however, the homogeneous particle of protoplasm which forms the body of *Protamœba*. Toward the centre a small globular mass of firmer protoplasm has become differentiated off from the remainder, and forms what is known as a nucleus; while the protoplasm forming the extreme outer boundary differs slightly from the rest, being more transparent, destitute of granules, and apparently somewhat firmer than the interior. We may also notice that at one spot a clear spherical space has made its appearance; but that, while we watch, it has suddenly contracted and vanished, and after a few seconds has begun to dilate so as again to come into view, once more to disappear, then again to return,—and all this in regular rhythmical sequences. This little rhythmically pulsating cavity is called the "contractile vacuole." It is of very frequent occurrence among those beings which lie low down in the scale of life. We have now before us a being which has arrested the attention of naturalists almost from the commencement of microscopic observation. It is the famous *Amœba*, for which ponds and pools and gutters on the house-roof have for the last two hundred years been ransacked by the microscopist, who has many a time stood in amazement at the undefinable form and Protean changes of this particle of living matter. It is only the science of our own days, however, which has revealed its biological importance and shown that in this little soft nucleated particle we have a body whose significance for the morphology and physiology of living beings cannot be overestimated; for in *Amœba* we have the essential characters of a cell, the morphological unit of organization, the physiological source of specialized function. The term "cell" has been so long in use that it cannot now be displaced from our terminology; and yet it tends to convey an incorrect notion, suggesting, as it does, the idea of a hollow body or vesicle, this having been the form under which it was first studied. The cell, however, is essentially a definite mass of protoplasm, having a nucleus imbedded in it. It may or may not assume the form of a vesicle; it may or may not be protected by an enveloping membrane; it may or may not contain a contractile vacuole; and the nucleus may or may not contain within it one or more minute secondary nuclei or "nucleoli."

Let us observe our *Amœba* a little closer. Like all living beings, it must be nourished. It cannot grow, as a crystal would grow, by accumulating on its surface molecule after molecule of matter. It must feed. It must take into its substance the necessary nutriment; it must assimilate this nutriment and convert it into the material of which it is itself composed. If we seek, however, for a month by which the nutriment can enter into its body, or a stomach by which this nutriment can be digested, we seek in vain. Yet watch it for a moment as it lies in a drop of water beneath our microscope. Some living denizen of the same drop is in its neighborhood, and its presence exerts on the protoplasm of the *Amœba* a special stimulus, which gives rise to the movements necessary for the prehension of nutriment. A stream of protoplasm instantly runs away from the body of the *Amœba* toward the destined prey, envelops it in its current, and then flows back with it to the central protoplasm, where it sinks deeper and deeper into the soft, yielding mass, and becomes dissolved, digested, and assimilated, in order that it may increase the size and restore the energy of its captor. But, again, like all living things, *Amœba* must multiply itself; and so, after attaining a certain size, its nucleus divides into two halves, and then the surrounding protoplasm becomes similarly cleft, each half retaining one-half of the original nucleus. The two new nucleated masses which thus arise now lead an independent life, assimilate nutriment, and attain the size and characters of the parent. We have just seen that in the body of an *Amœba* we have the type of a cell. Now both the fresh waters and the sea contain many living beings besides *Amœba* which never pass beyond the condition of a simple cell. Many of these, instead of emitting the broad lobe-like pseudopodia of *Amœba*, have the faculty of sending out long thin threads of protoplasm, which they can again retract, and by the aid of which they capture their prey or move from place to place. Sim-

ple, structureless protoplasm as they are, many of them fashion for themselves an outer membranous or calcareous case, often of a symmetrical form and elaborate ornamentation, or construct a silicious skeleton of radiating spicula, or crystal-clear concentric spheres of exquisite symmetry and beauty. Some move about by the aid of a flagellum, or long whip-like projection of their bodies, by which they lash the surrounding waters, and which, unlike the pseudopodia of *Amœba*, cannot during active life be withdrawn into the general protoplasm of the body; while among many others locomotion is effected by means of cilia,—microscopic vibratile hairs, which are distributed in various ways over the surface, and which, like the pseudopodia and flagella, are simple prolongations of their protoplasm. In every one of these cases the entire body has the morphological value of a cell, and in this simple cell reside the whole of the properties which manifest themselves in the vital phenomena of the organism. The part fulfilled by these simple unicellular beings in the economy of Nature has at all times been very great, and many geological formations, largely built up of their calcareous or silicious skeletons, bear testimony to the multitudes in which they must have swarmed in the waters of the ancient earth.

Those which have thus come down to us from ancient times owe their preservation to the presence of the hard, persistent structures secreted by their protoplasm, and must, after all, have formed but a very small proportion of the unicellular organisms which peopled the ancient world and there fulfilled the duties allotted to them in Nature, but whose soft, perishable bodies have left no trace behind. In our own days, similar unicellular organisms are at work, taking their part silently and unobtrusively in the great scheme of creation, and mostly destined, like their predecessors, to leave behind them no record of their existence. The red snow-plant, to which is mainly due the beautiful phenomenon by which tracts of Arctic and Alpine snow become tinged of a delicate crimson, is a microscopic organism whose whole body consists of a simple spherical cell. In the protoplasm of this little cell must reside all the essential attributes of life. It must grow by the reception of nutriment. It must repeat by multiplication that form which it has itself inherited from its parent. It must be able to respond to the stimulus of the physical conditions by which it is surrounded. And there it is, with its structure almost on the bounds of extreme simplification, taking its allotted part in the economy of Nature, combining into living matter the lifeless elements which lie around it, redeeming from sterility the regions of never-thawing ice, and peopling with its countless millions the wastes of the snow-land. But organization does not long rest on this low stage of unicellular simplicity; for, as we pass from these lowest forms into higher, we find cell added to cell, until many millions of such units become associated in a single organism, where each cell, or each group of cells, has its own special work, while all combine for the welfare and unity of the whole. In the most complex animals, however,—even in man himself,—the component cells, notwithstanding their frequent modification and the usual intimacy of their union, are far from losing their individuality. Examine under the microscope a drop of blood freshly taken from the human subject or from any of the higher animals. It is seen to be composed of a multitude of red corpuscles, swimming in a nearly colorless liquid; and along with these, but in much smaller numbers, somewhat larger colorless corpuscles. The red corpuscles are modified cells, while the colorless corpuscles are cells still retaining their typical form and properties. These last are little masses of protoplasm, each enveloping a central nucleus. Watch them. They will be seen to change their shape. They will project and withdraw pseudopodia, and creep about like an *Amœba*. But, more than this, like an *Amœba* they will take in solid matter as a nutriment. They may be fed with colored food, which will then be seen to have accumulated in the interior of their soft, transparent protoplasm; and in some cases the colorless blood corpuscles have actually been seen to devour their more diminutive companions, the red ones. . . .

We have hitherto considered the cell only as a mass of active nucleated protoplasm, either absolutely naked or partially enclosed in a protective case, which still permits free contact of the protoplasm with the surrounding medium. In very many instances, however, the protoplasm becomes confined within resisting walls, which entirely shut it in from all direct contact with the medium which surrounds it. With the plant, this is almost always so after the earliest stages of its life. Here the protoplasm of the cells is endowed with the faculty of secreting over its surface a firm resisting membrane, composed of cellulose, a substance destitute of nitrogen, thus totally different from the contained protoplasm, and incapable of manifesting any of the phenomena of life. Within the walls of cellulose the protoplasm is now closely imprisoned; but we are not on that account to suppose that it has lost its activity, or has abandoned its work as a living being. Though it is now no longer in direct contact with the surrounding medium, it is not the less dependent on it, and the reaction between the imprisoned protoplasm and the outer world is still permitted by the permeability of the surrounding wall of cellulose. When the protoplasm thus becomes surrounded by a cellulose wall, it seldom retains the uniform arrangement of its parts which is often found in the naked cells. Minute cavities or vacuoles make their appearance in it. These increase in size and run one into the other, and may finally form one large cavity in the centre, which becomes filled with a watery fluid, known as the cell-sap. This condition of the cell was the first observed, and it was it which suggested the often inapplicable

term "cell." By the formation of this central cavity the surrounding protoplasm is pushed aside and pressed against the cellulose wall, over which it now extends as a continuous layer. The nucleus either continues near the centre, enveloped by a layer of protoplasm, which is connected by radiating bands of protoplasm with that of the walls, or it accompanies the displaced protoplasm and lies embedded in this on the walls of the cell. We have abundant evidence to show that the imprisoned protoplasm loses none of its activity.

The Characeæ constitute an exceedingly interesting group of simple plants, common in the clear water of ponds and of slowly-running streams. The cells of which they are built up are comparatively large, and, like almost all vegetable cells, are each enclosed in a wall of cellulose. The cellulose is perfectly transparent, and if the microscope, even with a low power, be brought to bear on one of these cells, a portion of its protoplasm may be seen in active rotation, flowing up one side of the long tubular cell and down the other, and sweeping on with it such more solid particles as may become enveloped in its current. In another water-plant (the *Valneria spiralis*) a similar active rotation of the protoplasm may be seen in the cells of the leaf, where the continuous stream of liquid protoplasm sweeping along the green granules of chlorophyll, and even carrying the globular nucleus with it in its current, presents one of the most beautiful of the many beautiful phenomena which the microscope has revealed to us. We have already seen that every cell possesses an autonomy or independent individuality; and from this we should expect that, like all living beings, it had the faculty of multiplying itself and of becoming the parent of other cells. This is truly the case, and the process of cell multiplication has of late years been studied with the result of adding largely to our knowledge of the phenomena of life. The labors of Strasburger, of Auerbach, of Oscar Hertwig, of Eduard van Beneden, Bütschli, Fol, and others here come prominently before us; but neither the time at my disposal nor the purport of this address will allow me to do more than call your attention to some of the more striking results of their investigations. By far the most frequent mode of multiplication among cells shows itself in a spontaneous division of the protoplasm into two separate portions, which then become independent of one another, so that, instead of the single parent cell, two new ones have made their appearance. In this process the nucleus usually takes an important part. Strasburger has studied it with great care in certain plant-cells, such as the so-called "corpuscula" or "secondary-embryo-sacs" of the Coniferae and the cells of *Spirogyra*; and has further shown a close correspondence between cell division in animals and that in plants. . . .

[CONCLUDED NEXT WEEK.]

#### GEORGE J. HOLYOAKE'S ADDRESS.

TOLERATION IN MATTERS OF RELIGIOUS OPINION.—REASONED TRUTH, NOT FALSEHOOD, TO BE TOLERATED.

Yesterday forenoon the desk of Parker Memorial was occupied by the English agitator, George Jacob Holyoake. For many years his name has been associated with political and religious freethinking in England. He is about medium height, well formed, of good weight, pleasing address and gray with years. His voice is thin and is heard with difficulty across a large hall. He was opposed to the payment of stamp duties on newspapers, when such duties were imposed by law, and accumulated a fine of three million dollars, which was never paid. He was the last man in England who was tried and imprisoned for blasphemy, and has been prominent in the agitation for secularizing the Sabbath. His *Principles of Secularism* had the approval of John Stuart Mill.

He began his address yesterday forenoon by saying that he little thought when Mr. Parker called upon him during his last trip in Europe that he would ever have the distinguished honor of occupying Mr. Parker's pulpit. The subject of the address was "Intelligent Toleration" in religious opinions. Absolute unity of belief, he said, is impossible and equally undesirable. All theories of religion he abandoned to private conscience, emotion, imagination, and understanding. Sectarianism should be kept out of the schools, but let the minister preach as he listeth. Unity is possible, however, in morality and science. Unity in science is possible because it deals with facts. If there is not unity of opinion in respect to science, it is because the scientist is not clear in his presentation of facts. [Applause.] Mr. Holyoake defended toleration as a matter of policy, not as a matter of morals. Prohibition cannot be eliminated from the question of existence, and it is a question of judgment how far it is to be exercised. Toleration is a countenancing of opinion in others from motives of advantage to ourselves and from a desire to share advantages with others. Intelligent toleration recognizes the right of other people to opinions, as well as our own. There is a kind of amateur prohibition which would prevent other people from holding opinions; but this is easily overcome. There is a politic toleration, as the Roman government tolerated all religions on the ground that they were all equally true for the believer and all equally false to the philosopher. There is also an insouciant and contemptuous toleration which tolerates because it is better to endure than to prohibit. There is a reluctant toleration, where diverse opinions are tolerated from fear lest one's own belief be imperilled, as that of Catholics in Protestant countries and Protestants in Catholic countries. There is a timid toleration which fears to attack an opponent. There is a toleration which tolerates openly, but assassinates secretly. Unless there is generous toleration there can be no unity. Mr. Holyoake said he was for helping opinion in distress, whether it was right



or wrong; and the statement was answered by applause. He did not care what opinion other people held, no matter how injurious he believed it, provided it did not result in injurious action; if he saw that opinion in distress he would help it. Toleration means equality of error and truth in the eye of the State. The mails carry the letters of thieves and honest men. The trains carry fugitives from justice and the police who pursue them. The statesman gives equal protection to traitors and patriots. The physician restores the rascal to health, the same as the honest man, though he knows he is healing him to commit new outrages. Unless error is given an equal chance, there is no place for the toleration of truth.

In all things, except morality, we have attained perfect toleration. In this country the Sabbatarians do not tolerate wholesome recreation on Sunday. In England thousands of persons perish every week for lack of Sunday recreation and change, assassinated by these Sabbatarians. Suppose that there should grow up a greater number of freethinkers, and they should, in retaliation, prevent the practice of religion itself? Such a consideration should produce a politic toleration. In morality society has not the security it needs. Even in respect to the circulation of obscene books, the best policy is contemptuous toleration. Mr. Holyoake wants neither one creed, nor one standard, nor one opinion. He loves the variety of the world. Ordinary life is monotonous because there is not the diversity of cultivated life and opposing opinions. Many persons who are now distinguished in England got their inspiration in forbidden places and in forbidden books. [Applause.] But toleration does not mean that respect and attention should be given to every one who is sincere. A man may be a sincere fool. [Laughter.] Intelligent sincerity only is entitled to respect. In England the greatest nuisances are the sincere people who speak in public what they believe to be true; but what they believe may be the silliest thing in the world. Public attention should be called only to that which is useful and relevant to the times. The right of prohibition is an instinct of our nature; we could not preserve the purity of our minds, our homes, or our literature without it; but it is a great question how it should be exercised. Nothing should be done to limit human liberty. Great delicacy of treatment is necessary. The heralds of free thought, the pioneers of advanced life, have the responsibility of preventing liberty from being used by licentiousness. Freethought ought to be classified in departments; then we will not be responsible for every howler that claims to belong to us. If people want to howl, we will send them to the howling-room along with other things irrelevant. [Laughter.] Whatever be the use of religion, we know that in the world it is good to do good. When it is said that all truth should be free, reasoned truth is meant, not imagination, or bigotry, or falsehood. But, though one belief cannot be expected in the world, there will eventually be unity of action with all the life, light, and variety of different beliefs. Let there be a fair, free, and open encounter between the different opinions, a generous toleration of all.—*Boston Advertiser*, Sept. 22.

#### A SUN DANCE AMONG THE SIOUX.

A STRANGE FESTIVAL CELEBRATED ON THE PLAINS, FULL OF WILD PAGANTRY AND SELF-IMPOSED TORTURE.

A letter received at the Interior Department from Dr. T. Woodbridge, Agency Physician for the Fort Peck Agency, gives the following graphic description of the annual "sun dance" of the Sioux nation, which took place near Poplar River, in Montana Territory, about two weeks ago:—

"I have just witnessed the great Indian festival of the 'sun dance,' or worship of the sun. Great preparations had been made for it, and everything was on the grandest scale. The city of lodges was moved, and the Indians encamped on a beautiful plain inclosing a hollow square, large enough for the movements of thousands of horsemen. In the centre the great pavilion or medicine lodge was erected, one hundred and fifty feet in diameter, the outside formed of small posts of green poplar and willow, thickly interwoven with green branches. Resting on this and on a rude framework within, all around for about twenty feet the space was covered with buffalo skins, forming the 'dress circle,' with places assigned to the musicians and actors or dancers. In the centre was the great medicine pole, fifty feet high. The diameter of the central space, about one hundred feet, was open to the broad sunlight. Only the men occupied the deep circle, where they were feasted during the performance of twenty-eight continuous hours, during which time about forty dogs were immolated and eaten, besides large quantities of buffalo meat, wild-turkey heads, and hot caldrons of other eatables that are nameless. The audience was composed of about five thousand Indians, but as only the men occupied the circle within, the common people, women and boys, had to be satisfied by viewing the performances through the wide entrance or through the interstices in the leafy barriers. All had on their holiday attire. The dresses of some of the chiefs, and those acting as directors or priests, were gorgeous.

"When all was prepared, amid the waving of banners, music, and the loud shouting of the assembled throng, over fifty braves entered,—each an Apollo,—painted and naked to the waist, except a profusion of ornaments, with head-dresses of beautiful feathers, their black glossy hair reaching down to their lower garments, which were most beautifully and artistically arranged. Each carried in his hand an ornamented whistle, made from the bone of an eagle's wing, which was blown shrilly during the dancing. Each also carried a bouquet composed mostly of the

wild sage. Their appearance and reception were grand and imposing. The first afternoon's performance would have been called wonderful for display of heroism and power to endure and suffer. Many had from fifty to two hundred pieces cut out of the living flesh from their arms and back. The dance was kept up all night with unabated fervor, every performance having something new and startling. But in the morning Nature ruled supreme, men dancing with two, three, and four buffalo heads suspended from holes cut in their flesh. One Indian dragged on the ground eight buffalo heads fastened to the flesh of his back, and, in the stooping posture he was forced to assume, they had lacerated or torn the cuts in his back to the extent of three inches. Others were held by four different cords, two in the breast and two in the back, fastened to four stakes; and still others were fastened to the centre pole with ropes which were fastened to the breast and back. Some, in addition to being fastened by the flesh of their breasts, had buffalo heads suspended from the back, and they would be seized by the hanging heads and jerked until one would think their life would be forfeited; others made frantic efforts to break loose. Some fell faint and exhausted, and with wild shouts, the din of music, and weird songs made of it a perfect pandemonium. The dancers neither took food, sleep, nor water during the festival. Their dancing, their invocations, and their prayers were fervent. They laid their faces on the buffalo heads while praying for success in hunting, and the priest wept and asked the Great Spirit to give them success in the chase and let them have food for their wives and children; also to give them plenty of horses, to prosper them, and help them to subdue their enemies. The sod was carefully removed in a spot four feet square, and within a white cross was made. This is all they knew; and with no teacher but Nature we must judge them charitably,—"Count not impossible that which seems unlike." Their liberality was unbounded. Over two hundred horses were given away, besides great quantities of other articles."—*Boston Advertiser*, July 8.

#### MURDER AS A MEANS OF GRACE.

Two clerical gentlemen, who are, of course, experts in the matter of religion, have just assured the public that Mr. Chastine Cox and Mr. Bennett, who were recently guilty of murder, are truly religious men. This is only what was to have been expected. The average murderer always becomes deeply religious soon after he is sentenced, and from hundreds of dying declarations made on the scaffold it is plain that the gallows is really the royal road to heaven. Instead of scoffing at the sincerity of departing murderers and the acuteness of attendant clergymen, let us accept the fact that murder is a means of grace, and reverently trace the connection between killing and piety.

It needs very little reflection to convince us that the murderer obtains immediate peace of mind by the act of murder. No man can be at peace within himself so long as he has unsatisfied longings or cherishes active feelings of hatred. Now, the murderer hates his victim and longs to kill him. These feelings are incompatible with peace of mind. Day after day the inchoate murderer thirsts for blood, and suffers from the unholy passion of hatred. Finally, the hour arrives when he meets his victim and kills him. The deep wants of his nature are then satisfied, and his hatred dies out for want of fuel. A holy calm pervades his lately troubled spirit. He is at last satisfied and happy. The hunger of his soul is appeased, and he is no longer compelled to admit to himself that he is a prey to the degrading and sinful passion of hatred. Thus his moral tone is immediately strengthened and purified. This is just what the thoughtful man would have anticipated. Does not the Mormon keep himself from adultery by the simple expedient of marrying as many women as he may fancy? and does not the Western debtor seek to uproot the wicked desire to cheat his creditors by proposing to pay them with a debased currency? With these facts in view, the slightest skill in the perception of analogies would teach us that it is by murder that the man who hates and longs to kill somebody can obtain peace of mind and purge his soul of wicked motives.

It is while the murderer is in this happy frame of mind that he is seized and placed in solitary confinement. Here he has every opportunity for reflection. His friends and admirers bring tobacco, fruit, and other food for serious thought, and do all that lies in their power to make him satisfied with himself and with his lot. Naturally, he gives a good deal of time to reflection. He reflects that he has attained his desire to kill somebody, and that he ought to feel truly grateful for this blessing. He remembers that his victim cannot come to life again to awaken hatred within him and to put him to the trouble of obtaining an honorable discharge from custody in order that he may commit murder over again. He recalls the fact that his visiting clergyman pays him more attention than he would give to the best member of his parish flock, and that good ladies bring him flowers and tracts, and show the warmest sympathy and admiration for him. He would be worse than the average murdered man if his heart were not touched by these things. He becomes not only a peaceful and happy man, but a truly grateful one; and being at the same time shut out from all temptation, he reaches a height of moral grandeur which few men reach without the sweet and purifying influence of murder.

In course of time the murderer is tried, found guilty, and sentenced. Now is the time when he ascends from the plane of morality to the higher and purer region of true piety. He becomes penitent. There are quantities of shortcomings and offences of

which he feels himself guilty, and of which he truly and earnestly repents. He repents his neglect in not having killed the principal witnesses against him, and is heartily sorry that he cannot have a series of private interviews in a lonely field with each of the jurymen in succession. He repents that he was guilty of being found out, and despises himself for not having run away beyond the reach of extradition treaties while yet there was time. Above all, he repents that he cannot strangle the keepers, brain any interfering policeman, break out of jail, and fly to Cuba. In these circumstances, it is almost inevitable that this grateful and penitent man should become violently pious, and thereby aid his friends in obtaining a new trial or a commutation of his sentence.

We thus see that it is the most natural thing in the world that the murderer should be a holy and a happy being. Other men may occasionally attain to a like degree of spiritual elevation, but it is only after long and persevering efforts, and in most cases through sorrow and chastisement. The murderer leaps at a bound into the serene atmosphere of spiritual peace, and thence glides rapidly and surely into true piety. The lesson is an obvious one,—we should all go and do likewise. Let us examine ourselves and our acquaintances, and decide whom we shall kill, that we may purify and ennoble our souls. It is idle to pretend that we cannot find any one to kill. The poorest and the meanest of us can find some barber, some plumber, some obscure player on the accordion, who is ripe for a sudden grave. What if it is somewhat troublesome for a man to rise up and slay his neighbor? Will he not be more than repaid when, by a simple pulling of a pistol trigger or a slight effort with a knife, he fits himself for a rapid transit to heaven? The piety of the murderer is within the reach of every man; and it would puzzle the most astute theologian who believes in the piety of Cox and his kind to find a valid excuse for the man who neglects to avail himself of the pistol, the knife, the club, and other like helps to sudden salvation.—*N.Y. Times*.

#### THE GRANT RECEPTION.

No other American citizen was ever received abroad with such distinguished honor as has been accorded to General Grant, and no other was ever welcomed home with such marks of universal interest and esteem as were bestowed by San Francisco upon the illustrious traveller on Saturday last. We might go even further than this. It may be doubted if any man of any country who ever lived has been equally honored abroad. General Grant has been the recipient of personal attentions from the chief ruler of every European country, excepting possibly Portugal and Greece, whether emperor, king, or president. The public men of all lands have testified their respect and esteem for him. The municipal authorities of the cities through which he has passed have made him their guest, and have fêted and toasted him. The common people have shown their universal interest, and their enthusiasm for the great captain. What happened in every country of Europe was repeated in such of the countries of Africa and Asia as were visited by General Grant. In Egypt, India, Siam, China, and Japan, more than royal honors were given him. The self-secluding potentates of the mysterious countries of the East broke through the limits of their sacred reserve to testify their appreciation of their visitor, both for his own sake and as a representative of the great Republic of the Western World.

The reception on Saturday was an appropriate sequel to the abundant honors paid to the general in other lands. San Francisco represented the whole country in the cordial welcome home. The ceremonial was simple, as befitted a republican people; but it was universal and enthusiastic. No mark of respect General Grant received abroad could be so grateful to his feelings as the outpouring of the whole population of San Francisco to the heights overlooking the harbor, to catch the first glimpse of the steamship which bore him homewards, the general and spontaneous decoration of the streets and dwelling-houses, and the hearty cheers of his own countrymen when he had once more landed on American soil after twenty-eight months of absence. In all this, the people of the city which had the honor of bidding him welcome have only expressed the sentiments of all Americans, their regard for him, their pride in him. During his absence, he has no doubt grown in their esteem, and they will now repeat on a grander scale the tokens of respect and gratitude which were showered upon him wherever he went, after he had accomplished the great work of putting an end to the unhappy civil war.

General Grant returns to us a more mature and a wiser man than he set out. His early army life and his subsequent business career, which had given him no other aptitude for public affairs than he naturally possessed, were abruptly followed by the absorbing cares of constantly increasing responsibility in the field of war. His work finished there, he was speedily called to the head of affairs, and placed in a new and strange position. No doubt he made the best of it; but there are reasons for thinking that he knew almost as little of the world at the end of his eight years of service as President as at the beginning. Certainly he had lost something of his faculty for understanding the people over whose destiny he had presided, and the people did not know him so well as they thought they did when they elected him President the first time. A long sojourn in foreign lands has served both the ex-President and the American people a good turn. It has given the one a chance to observe other peoples and to learn to know his own countrymen better. He has been able to watch the course of events from a distance sufficient to remove him from the turmoil of parties.



And the people at home have become more proud of him, partly because they feel themselves honored in the respect he has inspired abroad, but more for the simplicity, self-respect, and dignity with which he has borne himself under all circumstances. So it is that the distinguished citizen returns to us no more as the politician and the party man, whose name at once excited various divisions among the people, but as an illustrious American, whom all may wisely and consistently honor for his great services in the past, and for the credit with which he has represented the whole nation in all the civilized countries of the globe.—*Advertiser*.

#### THE BRITISH SECULAR UNION.

The above Union was originated in 1877. Its principles are:—

1. That the present life being the only one of which we have certain knowledge, its concerns claim our primary attention.
2. That the promotion of our individual and of the general well-being in this world is at once our highest wisdom and duty.
3. That the only means upon which we can rely for the accomplishment of this object is human effort, based upon knowledge and experience.
4. We judge conduct by its issues in this world only: what conduces to the general well-being is right; what has the opposite tendency is wrong.
5. On all questions outside these positive principles of Secularism members are free to hold any opinions, and to promulgate such on their own authority.

One of the principal objects of the Union is to promote "political, social, or religious reform in any wise tending to increase the secular happiness of the people." During the summer months the London Branch of the Union meets the first Sunday in every month at Goswell Hall, Goswell Road, at 7.30 P.M., for discussions, readings, etc. The Hon. Secretary of the Branch is Mr. W. C. Hill, 19 Manor Place, Amherst Road, Hackney, E.; and the Treasurer, Mr. T. R. Wright, 12 Gower Street, London, W.C.

The business of the Union is conducted by a Council elected annually, Messrs. G. J. Holyoake, Charles Watts, and G. W. Foote being members thereof.

Terms of subscription,—four shillings a year; members of any local secular society, one shilling a year.

Candidates for membership will please communicate. For the London Branch, to Mr. W. C. Hill; for the general Union, to Hon. Secretary, Mr. J. Tochatil, 13 Fairfield Road, Bow, London, E.

Full particulars as to principles, objects, and constitution can be obtained from the Secretary, or at the *Secular Review* office, 84 Fleet Street, London.

All readers of the *Secular Review* are urgently requested to become members of the Union, and to induce their friends to do likewise, and thus promote the establishment of free and unsectarian opinions.—*London Secular Review*.

THE LEADING ARTICLE in the *North American Review* for October is by Francis Parkman, and is entitled "The Woman Question." All the principal arguments against giving women the right to vote are brought together and exhaustively treated. The second paper is a lucid and forcible exposition of the Philosophy of Comte, by his leading English disciple Frederic Harrison. Its title is "Science and Humanity." The third article, "Louis Napoleon and the Southern Confederacy," by Owen F. Aldis, is a statement made from the Confederate archives of the relations that existed between the French emperor and the Southern States during the war of the Rebellion. "The Railway Problem," by Robert Garrett, relates to the methods of operating our vast railway system which are just at present the object of so much criticism. The third part of "The Diary of a Public Man" relates to Sumner's opposition to Cameron, the curious telegram sent to Jefferson Davis concerning the tone which President Lincoln's inaugural address was to have, and many incidents of the Inauguration Day and the week preceding. The sixth article, by Prof. E. L. Youmans, and entitled "Spencer's Evolution Philosophy," contains a statement in detail of the various works which Mr. Spencer has published during the past twenty years, showing the growth of his philosophical system. The number closes with "Recent History and Biography," a review of five books relating to American History, by A. K. Fiske.

#### PERSONAL ITEMS.

MRS. TERRY, formerly Mrs. Crawford of Rome, has been visiting her sister, Mrs. Julia Ward Howe, at Newport.

MR. W. S. KENNEDY, a member of the Cambridge Divinity School, would be pleased to respond to invitations to speak from Free Religious Societies.

COL. INGERSOLL, it is reported, spoke to an audience of nearly five thousand persons at the Chautauque Lake Freethinkers' Convention, Sunday, September 21.

JAMES GORDON BENNETT'S income last year is said to have been £750,000. That ought to enable him to make both ends meet, and allow a moderate surplus for polo.

PROF. AGASSIZ recently read a paper on "The Eye of a Flounder," before the Newport Town and Country Club, and succeeded in deeply interesting his hearers in the novel theme.

DR. FELIX ADLER was recently the recipient of the handsome sum of \$10,000, the gift of a wealthy member of his society, to be used, at his discretion, for purposes of benevolence.

MR. RICHARD H. DANA recently sailed for Europe to join his family at a little place in the Black Forest,

where they have been spending the summer, preparatory to a permanent residence in Paris.

MRS. GEN. BANKS takes an ardent interest in woman suffrage. The General's daughters have both registered, and will vote, and they are influencing the young women of Waltham of their "set" to follow their example.

MISS HELEN MAGILL, daughter of the President of Swarthmore College, has been studying at Cambridge University, and has received a scholarship in a competitive examination in Greek, Latin, and French. Miss Magill graduated from Boston University.

HERBERT SPENCER has resolved to make a final effort for the completion of his work of organizing "Psychology," of which he has only been enabled to give "first principles." Lest death, or a total breakdown in health, or any other circumstances, prevent him from performing this task himself, he has nominated his successors in philosophical research.

JOHN, SECOND DUKE OF MONTAGU, directed his tenants and dependents not to work or kill their disabled horses, but to send them to his fine park at Broughton, where anecdotes of his kindness are still told. He had a frightful dog, of which he made a great pet, because he said that no one else would be kind to anything so ugly. He was one of the first prominent apostles of kindness to brutes.

REV. ROBERT COLLYER has just preached his farewell sermon in the Chicago Church of the Unity, with which he has been so long associated. The Chicago papers gave him the most appreciative and kindly words of parting. For twenty years he has been known as one of the "institutions" of the city, which is very proud of him. He assumes his new-formed relation with the Church of the Messiah this month.

THE FIRST THREE VOLUMES of Max Müller's translations of the *Sacred Books of the World* are ready for publication. Fifty-five pages of the first volume are devoted to a preface, in which three cautions are given,—one for persons who forget that the grain is mixed with the chaff in sacred writings; another for those who do not properly estimate the difficulties involved in making a rigid use of translations; and a third for those who do not know what is possible and what impossible in rendering ancient thought into modern languages.

MRS. G. H. LEWES, née Marian C. Evans, the "George Elliot" of literature, wishes that when she is buried only the words "George Elliot" shall be placed on a slab above her grave. The daughter of a country curate, she, with a good education, went to London at the age of twenty-three and began to write for magazines. She wrote most for the radical *Westminster*. She declined to marry her tutor, Herbert Spencer, the philosopher. She married Lewes, whose first wife had twice run away from him, and she lives in the house near Regent's Park where about a year ago he died. She is fifty-nine, is childless, and has earned \$250,000 with her pen. She is of medium height, has large features, gray eyes, gray hair, and a sweet voice.

MR. SCHURZ'S LIBRARY.—In Secretary Schurz's beautiful library, which no one who has ever entered forgets, stands an easel, and on that easel is a life-sized portrait in India ink—a face and bust—of marvellous beauty and tenderness. It is more than a picture: it is a presence, and it hallows the apartment with a sense of "the tender grace of a day that is dead." No one who knew Mrs. Schurz in her lifetime, or who recalls Mrs. Mary Clemmer's touching and tender analysis of her character in the *Independent*, shortly after her death, but approaches that picture as if it were a shrine. To the pure and loyal heart of her husband I know it is such, and if you have ever seen him in his library you have felt that that gentle presence became a participator in the interview. Numa had his Egeria, and Sir Galahad his blessed vision, and Carl Schurz, returning to his lonely home at nightfall, after days of such intense hard work as few men realize—a work which is to him more than a vocation, even a consecration—opens softly the door of his favorite room, and finds awaiting him those sweetly-following eyes.—*Albany Journal*.

#### FOREIGN.

THE MUNIFICENCE of the Duke of Norfolk as a Catholic is wonderful. It is calculated that within the past ten years he has applied over a million dollars to his religion. He has just undertaken to defray the cost of a new church at Sheffield, and is about to build another at the east end of London. A child is to be born next month to his wife, who, as Lady Flora Hastings, was wedded a year ago last March with pomp and circumstance, Lord Beaconsfield being a signing witness, and the Queen being represented by the Princess Louise.

THE RECENT CONVERSIONS to Romanism in England are sorely troubling a great many sturdy Britons. A list recently published contained the names of one duke, five duchesses, two marquises, five earls, fifteen barons and lords, ten members of parliament, one hundred and sixty-eight benefited clergymen (of whom sixty-seven have become priests), thirty-eight peeresses, etc. In society, art and literary circles, the names appear of Thomas Arnold, brother of Matthew Arnold, "Happy Thoughts" Burnand, Florence Maryatt, the novelist Miss Froude, niece of the historian, Miss Gladstone, the ex-Premier's daughter, Coventry Patmore and Adelaide Anne Proctor, the poets, Elizabeth Thompson, the artist, and the eldest son of the celebrated philanthropist, Wilberforce. A formidable array, indeed.

FRUIT IS VALUED so fabulously in Leicestershire that three raspberries cost three weeks in prison; that is equal to each individual raspberry being

worth a week. A lad of fourteen took three raspberries; and, in return, he gets three weeks, for the sentence of the justices comes to that, although a penalty was named of £1 1s., including costs, and in default, imprisonment. The father of the lad is a laborer unable to find this money, and the owner of the fruit had expressed his desire that the charge should not be pressed to a sentence, as he thought the fact of the lad having been locked up all night was sufficient punishment. But the majesty of the law must be magnified. Here was a wrong done to what is attached to land; and, like the case named in Sir D. Wedderburn's letter in our article on the land question, country justices run wild in their decisions whenever game or land is in question. Such decisions should not be left to noted partisans, but should be made by stipendiary magistrates. If that be too expensive and too disobliging to county magistrates, one or two examples of removal from the bench, or at least a suspension for a time, of those who take part in inflicting extraordinary penalties such as this in Leicestershire and one noted last week in Dorsetshire, might operate as a hint in season to the great unpaid that they must set bounds to their position for extreme rigor in respect to aught that clings to the soil.—*Brighton Guardian*.

THE LATE PROFESSOR LONG.—The *Spectator*, noticing the death of Mr. George Long, whose demise we recently recorded, and who was until lately Classical Master at the Brighton College, says: "We omitted to mention last week the death of a very considerable scholar and a very remarkable man, the late Professor George Long, a contemporary of Macanlay's, formerly Fellow of Trinity College, Cambridge, the first Chancellor's medalist in 1822, and subsequently editor of the *Penny Cyclopædia*, of the *Dictionary of Greek and Roman Antiquities*, the author of *The Decline of the Roman Republic*, the translator of *The Thoughts of the Emperor Marcus Aurelius*, and of many other Latin books. He was, too, the most perfect master of the subject of Roman law in his generation, at least in England; but the chief interest of the man lay in the curious simplicity of his unique and stoical character. He was a great scholar in one sense, but he did not love the elegancies of scholarship. He loved better a naked and rugged style. His translation of the great Emperor's thoughts is a rugged translation, but no one ever lived the life recommended by Marcus Aurelius—though he tinged it with a dash of Christian sentiment—more completely than the late George Long. He was a Stoic to the backbone, though a Stoic with a personal faith in God and profound submission to his will. Behind the dry and almost grim simplicity of the man, there lurked also the humor of one who understood well the incertainties of human nature, and heartily despised while he laughed at them."

DR. DE PARPE'S VISIT TO LONDON.—The following letter—which we received a few days ago through our valued friend, Dr. Travis, from Dr. De Parpe—will explain his visit to London, and also correct the inaccurate account which another journal published last week in reference to the matter:—

"LONDON, August 9, 1879.

"MONSIEUR WATTS,—I much regret that I cannot see you personally, and speak to you *in voce* of a mission to the English Secularists with which the Belgian Rationalists have charged me. But our mutual friend, Dr. Travis, will take upon himself to hand you the present writing. This is the business. The Belgian Freethinkers desire to place themselves in continued relations with the English Secularists. They have formed themselves into a Belgian Rationalist Federation, and they desire to form, with the English and the French, an International Federation of Freethinkers. One of the means to establish these relations will be the exchange of printed documents, rules, reports, etc. A second means will be to hold an International Congress of Freethinkers, etc. As I was coming to London, they have charged me to make overtures to you on this subject. Unfortunately, I am obliged to leave England sooner than I expected, and without being able to speak directly with the English Freethinkers. Accept my cordial salutations, and kindly honor me with a brief reply.

"DR. DE PARPE."

It will be seen from the above letter that the Doctor left London a fortnight since, and that his mission to this country was to form an alliance between the Freethinkers of Belgium and the Secularists generally of England, and not merely with one section of them. We have written to Dr. De Parpe, expressing our extreme pleasure at the sentiments contained in his communication, and shall at once take steps to further the desirable objects our Belgian friends have in view. We hope shortly to give in these columns further correct particulars of the progress of the proposed Federation.—*Secular Review*.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING OCT. 4.

E. H. Warren, 35 cents; Francis Alger, \$3.20; Mrs. O. E. Sumner, \$2.50; L. K. Washburn, \$1.50; R. B. Stone, 25 cents; J. W. Borden, 30 cents; G. W. Tripiatt, \$2; F. A. Angel, \$1; Dr. Samuel Young, \$3; S. Hammerlaug, \$3.20; E. Flemming, \$1.07; William Dillaway, \$8; Mrs. J. W. Scamman, \$3.20; W. G. Babcock, 35 cents; William Little, \$3.25; A. O. Stone, 25 cents; Hopson & Sherman, \$8; Wiley Britton, \$1; Geo. M. Wood, \$3.20; D. Roggenbau, \$3.20.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

N.B.—Please remit by post-office money-order, by registered letter, or by draft on Boston or New York. Checks on interior banks are liable to discount, and the term of subscription will be proportionally shortened in the credit.



# The Index.

BOSTON, OCT. 9, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLEDO Office, No. 35 Monroe Street: J. T. FAY, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHERRY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CADY STANTON, J. L. STODDARD, C. D. B. MILL, W. D. LE SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### PHOTOGRAPHS OF MR. HOLYOAKE.

The welcome presence of Mr. George Jacob Holyoake in the United States will quicken the desire of many to obtain his likeness. An excellent portrait of him, painted by his brother and representing him in his study, has been reproduced in "permanent photography" by the Autotype Company of London, and a few copies out of the limited number made have been sent to us for disposal. The size is five by ten inches, and the price \$1.50. Ordinary cartes de visite, 25 cents.

### A "PLEA FOR RELIGIOUS HONESTY."

We have just received this message by post-card:—

SHELBYVILLE, Ill., Oct. 1, 1879.

Dear Sir,—I send you in this mail a copy of "The Creeds, or Christ." If it is deemed worthy of notice, either favorably or otherwise, in THE INDEX, I shall be obliged to you for a copy containing the same, as I am not at present a subscriber.

Yours truly,  
J. L. DOUTHIT.

It is seldom that we can find time to notice the multitude of publications which come to us accompanied by a similar suggestion. But we have been so much pleased with the earnest tone of Mr. Douthit's appeal that we feel moved to say something about it.

The pamphlet's full title is—"The Creeds, or Christ: Which do you Believe? A Plea for Religious Honesty. By Rev. Jasper L. Douthit, Pastor First Congregational (Unitarian) Church, Shelbyville, Illinois." It contains thirty-five pages, and is apparently addressed to the large number of more or less liberally inclined people who still remain in fellowship with the various Orthodox churches of the country.

The author begins with a distinction between honesty and sincerity: "Some believe sincerely, but not honestly; some are neither honest nor sincere in their belief; whilst others are both honest and sincere. . . . There is a vast difference between sincerity and honesty. . . . An honest man will use all the means within his power to form correct opinions before expressing a belief on any subject, or about anything. It is our solemn duty to examine. We are dishonest with ourselves and with our God, however sincere, if we refuse to avail ourselves of the light that is within our reach, and we must bear the penalty of the omission."

Having laid down this distinction, Mr. Douthit proceeds to accuse multitudes of Christian professors of insincerity or dishonesty, or both: "It is a sad fact that many men, women and children in Christian churches to-day are by their covenants and confessions of faith professing to believe, or seeming to believe, what they neither sincerely nor honestly hold. . . . I know of what I affirm by several years' experience in missionary work. I have had the confession, oral and written, of hosts of men and women to this very fact. Many well-meaning persons do claim that they have united with the churches in spite of the objectionable creeds, because they craved religious sympathy and wanted company in their endeavor to lead the good life. Many of these persons declare frankly that they do not believe the standards of faith of their churches, while many others claim to be ignorant of the creeds to which they have blindly given assent, and even in some instances deny that their church creeds contain such offensive features. . . . 'Is it possible,' exclaimed in astonishment an aged and intelligent member of one of the churches to me, on having his attention called to the fact, 'is it possible that our church has a creed that teaches such horrible doctrines?' And, when I reassured him of the fact, he remarked reluctantly, 'Well, it may be so; for, to tell the truth, I have not seen my catechism for over twenty years, and I had almost forgotten that our church had any Confession of Faith.' The case of this good person is but a fair representative of thousands. There is very general ignorance among the masses in regard to the prevailing church creeds. Most people are unaware how widely and radically these differ from the plain, simple teachings of Christ. It is for this reason I am moved to publish parts of certain creeds and contrast them with the doctrines of Jesus Christ, and, in the name of this Jesus, to ask all who may read this, which do you sincerely and honestly believe?"

There can be no dispute that the picture here drawn is a faithful one. Mr. Douthit then proceeds to cite certain incredible and horrible doctrines from the acknowledged standards of the Orthodox churches, and very forcibly puts the home question to the professedly Orthodox, whether they honestly believe these doctrines or not. But, before he does this, he says (and we call particular attention to his words): "Some may complain that I have selected the worst part of the creeds for public inspection, and that I ought in fairness to publish all or none. To this I would answer that Christian creeds should have no bad parts; and because they do contain erroneous and cruel doctrines is reason enough why the churches should abandon them and the individual members cease to assent to what they do not believe. In making these extracts, I simply plead for religious honesty and try to obey the Golden Rule."

Mr. Douthit then goes on to quote the damnable clause of the Athanasian Creed,—passages of the

Constitution of the Presbyterian Church of the United States which teach fore-ordination to everlasting death, imputation of Adam's guilt to all his posterity, God's wrath and curse against all mankind on his account, and infant damnation,—passages from Calvin to the same effect,—etc.

"But," says Mr. Douthit, "I am here met by some member of the Presbyterian Church who almost indignantly declares: 'I do not believe those horrible doctrines, and I never said I did. I scorn the imputation.' Well, my friend, these doctrines are laid down in the Confession of Faith of the Presbyterian Church of which you profess to be a member. It is but reasonable and every way natural that sincere and true church-members do believe in the Confession of Faith of their church. If they do not, then either they are wrong, or the church is wrong in having any such Confession of Faith; for what is it good for, if it is not to be believed? According to the Constitution and Confession of Faith from which the foregoing quotations are made, the Ruling Elders, the Deacons, the Licentiates, Ministers, Pastors, and Evangelists are required to answer the following question affirmatively: 'Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures?' There is nothing said in this Constitution and Confession about the right of mental reservation in answering this most serious question. Now I have a right to infer, in fact I must necessarily suppose, that, if the men are sincere and honest in answering the above question in the affirmative, they will endeavor to be governed strictly by their Confession of Faith in examining members for admission into their church; and when persons are admitted into membership, of course it is reckoned to be the duty of the officers and ministers of said church to instruct all the members in the Catechism of the same. Therefore I must think that, if any member does not know that his church upholds the doctrines above cited, then either that member is a very dull scholar, or the properly ordained officers and ministers of the church have failed to do their duty. The fact is, probably, that the said officers and ministers do not do their duty in teaching and enforcing the faith of the church, because they dare not do it. The laity would not bear it. The Presbyterian Church, like some others, only continues to exist and flourish because its managers and authorized teachers practically ignore their Confession of Faith."

It cannot be denied that Mr. Douthit makes a formidable argument against the "sincerity" or "honesty" of the Orthodox churches. We present the case, and leave to the Orthodox themselves the difficult task of refuting it—only stating that these columns are as open to them as to Mr. Douthit. Our object has been to state his argument, and then to apply it in a manner which probably its author did not anticipate. We hold somewhat the same relation to Mr. Douthit which he himself holds to the Presbyterians; and we have read his forcible and telling pamphlet with a silent wonder that he should not perceive how, like Samson, he is pulling down the temple of others upon his own head. It is our awkward duty, in complying with his implicit request to notice his pamphlet, to turn the argument about, and address to Mr. Douthit himself, on the foundation of his own principles, a "Plea for Religious Honesty."

Mr. Douthit professes to be a Unitarian and a Liberal Christian. In the forefront of his pamphlet, on a page by itself, he thus publishes and emphasizes "The Fellowship that Liberal Christianity Stands for":—

"Re-affirming our allegiance to the Gospel of Jesus Christ, and desiring to secure the largest unity of the spirit, and the widest practical co-operation, we invite to our fellowship all who wish to be followers of Christ.—*Constitution of National Conference of Unitarian and other Christian Churches.*"

"As a church, we allow and advocate the right of individual judgment in the interpretation of the Bible; and hence a Christian spirit and Christian life are our only tests of Christian fellowship.—*Declaration of Principles of the Ohio State Christian Association.*"

### A Liberal Christian.

"By Liberal Christian, I understand one who is disposed to receive as his brethren in Christ all who, in the judgment of charity, sincerely profess to receive Jesus Christ as their Lord and Master. He repels all tests or standards of Christian faith and of Christian character but the words of Jesus Christ and his inspired apostles. He thinks it an act of disloyalty to his Master to introduce into the church creeds of fallible men as bonds of union, or terms of Christian fellowship.—*Channing.*"

Moreover, Mr. Douthit explains still further the position he means to be understood by the public



to assume, and in which he is unquestionably "sincere":—

"When Martin Luther wanted to put in a corner one of his adversaries who was defending the authority of the Catholic Church, he wrote this in his reply to him: 'It is certainly impudent in any one to teach, as the philosophy of Aristotle, any doctrine which cannot be proved by his authority. You grant this. Well, then, all the more it is the most impudent of things to affirm in the Church and among Christians anything that Jesus Christ himself has not taught.' 'Now,' as another has well said, 'that is a very broad and simple principle. It just means this: Christ is the best teacher of his own religion. If you want to learn what Christianity is, turn to the gospels; see what it was our Savior preached when he went about among the people. If any doctrine is put before you, and you are asked to believe it, ask whether it is a doctrine that Christ himself taught; if it is not, then do not receive it as a part of his gospel.' Well, then, with this sound rule in view, and in the light of the gospels, let us examine some of the creeds of Christendom."

Very well, we also say; let us now examine the creed which Mr. Douthitt here professes—namely, the words of Jesus Christ as recorded in the gospels. We believe him too sincere and honest to plead any "mental reservations," after his own warning against them quoted above; we believe him too sincere and honest to say now that he did not intend to accept all the words of Jesus Christ, but only such as suit his fancy; we believe him too sincere and honest to evade the language of the "gospels" as the people have them, since he refers the people to these very gospels as containing the words of Jesus Christ. Of course we shall not be blamed by Mr. Douthitt for quoting only the "bad parts" of his professed creed, and passing by the many excellent and beautiful things it also contains; for, as he himself well says, "Christian creeds should have no bad parts." We express now no personal opinion whatever as to the goodness or badness, truth or error, of the sayings of Jesus which we quote below: we simply quote them for the purpose of bringing Mr. Douthitt face to face with certain portions of his own professed creed which, we suspect, he is as ready to "hide away in garrets" as the Presbyterians are to hide away their own unwelcome doctrines. Here are a few out of many "words of Jesus" (we only quote the first gospel) which need to be "sincerely and honestly" treated:—

#### Heaven and Hell—Day of Judgment—Jesus the Judge.

MATTHEW, x.: 28.—Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

xiii.: 36-43.—His disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. [So also verses 49, 50.]

xvi.: 27, 28.—For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom.

xiv.: 29-34.—Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. . . . Verily I say unto you, This generation shall not pass till all these things be fulfilled.

xxv.: 31-46.—When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. . . . And these shall go away into everlasting punishment, but the righteous into life eternal.

xix.: 28.—Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

xv.: 24.—I am not sent but unto the lost sheep of the house of Israel.

#### The Christian "Confession of Faith."

MATTHEW, xvi.: 16-19.—And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

#### The Fate of Christians and of Non-Christians.

MATTHEW, x.: 32, 33.—Whoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

We will quote no more at present, for we would not unnecessarily multiply instances. What is here quoted contains the very pith and core of the Christian gospel which conquered the Roman Empire, and which is to-day believed by the overwhelming majority of the Christian Church. We desire, in the name of that "religious honesty" for which Mr. Douthitt so well pleads, to put to him these three direct questions:—

1. Do you believe all these sayings of Jesus "sincerely and honestly," without equivocation, mental reservation, or unmanly quibbling over readings and interpretations, as part of the "words of Jesus" himself which you publicly profess to believe, and to which you publicly urge the people to turn from the creeds you condemn?

2. Do you preach these doctrines to your laity, and would your laity hear them if you did?

3. What course does "religious honesty," as you yourself explain it, require towards the creed which you now profess?

#### WENDELL PHILLIPS.

"The Boston Journal is severe on Mr. Wendell Phillips. It says no one who knows him expects that he will be a fair opponent. He has never been able to quote an opponent fairly or treat him with candor. Indeed, candor finds no place in a mind like that of Mr. Phillips."

There is some justice and truth in the above paragraph clipped from the New York Herald.

Wendell Phillips is unquestionably an orator,—probably the most accomplished orator in America. From boyhood I have read his speeches with delight, and lose no opportunity now to hear this modern Demosthenes. I heard him a few weeks ago in Music Hall, and, while dissenting from much that he said, I was charmed by his intense earnestness, his moral enthusiasm, his fearless independence, his elegant diction, his unsurpassed eloquence. The recent address given at the funeral of Garrison was in the orator's most perfect style, and shows that years have not impaired his brilliant intellect nor taken from him any of that marvellous power of expression, which, for a quarter of a century and more, has been the admiration of all who have heard him.

Phillips possesses moral courage in an eminent degree. There is something grandly heroic in his devotion, through evil report and good report, to movements and ideas which he believes true. We can never forget that he espoused the anti-slavery cause when it was weak and despised,—despised alike by the leading men of the day and by the masses; that he generously stood by it, defended it, and aided it with tongue and pen and money, until he saw it triumph gloriously in the emancipation of the millions for whom he had so eloquently pleaded. His sympathies have always been with the injured, the oppressed, the down-trodden. Although arbitrary in disposition, and often mercilessly severe in denunciation, the objects of his scorn and invective are almost invariably great moral wrongs, and persons in position and power who give these wrongs, as he thinks, countenance and support. Aristocratic in his tastes, in principle he is a thorough Democrat, and his sympathies are with the masses. But there is nothing of the demagogue in him; and, although not indifferent to the good opinions of men, he scorns to sacrifice principle to success, or to receive applause either by saying what he does not believe, or keeping back what he thinks should be said.

So many admirable qualities of head and heart are rarely combined in one man. And yet it is true that Wendell Phillips is usually unfair to opponents. He has always been so. He is, as a rule, unfair in proportion to the intensity with which he hates the person or object of his criticism. He seems incapable of giving those who differ from him credit for sincerity and honesty. Full of inconsistencies himself,

lauding to the skies men whom a year or two previously he was quite as extravagant in denouncing as cowards and tricksters, he has no patience with what appear to him as inconsistencies in others. They are indeed to him evidence of moral depravity. It is not necessary here to quote from his speeches. Illustrations, and some of very recent date, will readily occur to the general reader. Mr. Phillips is as extravagant in his praise of what he approves as in his censure of what he dislikes; and apparently as blind to the faults of those whose course, for the time, accords with his own ideas of right as he is unsparing and unreasonable in assailing the character and motives of those who differ from him. His intense nature betrays him into exaggerations that often destroy the fairness of his eulogies and his criticisms of public men, and of his comments on public events. At one time a man is a false-hearted traitor, a villain; a few years afterwards the same eloquent tongue describes him as one of the greatest of benefactors. The brilliant, oft-repeated lecture on O'Connell consists largely in one-sided and exaggerated statements, and gives an estimate of O'Connell that is utterly unsustained by facts. The lecture on the "Lost Arts" is about on the same level in points of fairness, and in the value of its claims as to the attainments and achievements of antiquity in comparison with those of this age. Mr. Phillips is not accused here of intentional misrepresentation. I believe he is one of the most scrupulously honest of men. But his mind is so constituted that he is intellectually incapable of doing justice to opponents, or forming estimates with judicial fairness.

This very mental deficiency may be a source of strength and influence during a political campaign or in battling before the people with a great moral evil. The man who is absolutely fair to his friends and foes must often discriminate closely, and qualify his statements. But these discriminations and qualifications are not acceptable to the masses. They want to hear men and measures praised or denounced *unqualifiedly*. But in intellectual discussions, in which appeals are made to the reason and judgment, advocates of systems or ideas who lack the quality of fairness can have but little influence with thoughtful men and women. If their misrepresentations be the result of downright dishonesty, they forfeit, not the confidence only, but the respect, of candid minds; if, however, they be not the result of a moral defect, but rather of some intellectual deficiency or idiosyncrasy, these advocates may have the respect, and if they have—as in the case of Wendell Phillips—noble qualities of head and heart, they will command the admiration, of their fellowmen, even though little weight be attached to their utterances on subjects demanding unprejudiced and unimpassioned thought.

B. F. U.

#### SOCIAL DYNAMICS.

The suggestive communication of Mr. Smart (published in THE INDEX of July 24, and entitled "Three Social Forces") may be regarded as the opening of a "bonanza" of practical political philosophy well worth the working, and having direct and immediate application to the lives of all. As between the "progressive," the "conservative," and the "reactionary" tendencies which he finds to be at work in the society of to-day it is by no means easy to distinguish the partisans on either sides, it is perhaps permissible to insist upon the fundamental distinctions, and bear in mind that in any and every country, and under whatsoever form of government, the opposing but indispensable forces are forever contending for the mastery,—representing respectively the centripetal and centrifugal powers, whose due adjustment affords that *summum bonum* of "the greatest good of the greatest number," which forms the end and object of all just and wise legislators. This "irrepressible conflict" commenced with the birth of the American Union, and it is curious to observe how political parties change, since the federal party of 1800, which was opposed by the "Republicans" of that epoch, has changed names with its opponent, and the Republicans of 1879 actually represent the principles of social solidarity (or centralization of power in the hands of the national government) which the "Republicans" under Jefferson so feared and denounced. It would be a mistake to suppose that the question of "State's rights," as it is usually denominated, and of local self-government, can ever be relegated to the position of a minor and subordinate issue, until at least it shall have been settled to the perfect satisfaction of a very large majority of the citizens of this American Union. So long as experienced thinkers like Charles



Francis Adams of Massachusetts, and Horatio Seymour of New York (themselves quite outside the arena of American politics), concur in believing that the great question of the future is the readjustment of the relations existing between the central government and its constituent States, we may be certain that the transient excitement attendant upon questions of tariff, finance, and taxation, national banks, paper money, and the quarrel between mono- and bi-metallists in reference to the proper basis for a national currency, can only succeed in effacing for the moment the interest which must ever attend the far more momentous matter temporarily disposed of *vi et armis*.

The nucleus, therefore, around which the two great parties of the future will gather their opposing forces must still remain practically the same as in the past: one striving for the largest popular liberty consistent with a coextensive nationality, and thorough diffusion of the vital political forces; the other aiming at building up a more homogeneous and consistent public spirit, even at the expense of some measure of personal liberty; and each having its own beneficent service to render to humanity. That the two contending factions at present facing one another, and engaged in the sordid and dishonorable contest of clutching for the loaves and fishes of office, are both destined to sink into a deserved and ignoble oblivion, few can be disposed to doubt who realize how completely artificial and mechanical have become their battle-cries and selfish striving. When the Republican party ostracized Charles Sumner, hounded Horace Greeley to his death, denounced Pitt Fessenden, and failed to follow out the policy of statesmanlike magnanimity outlined by John A. Andrew, it forfeited all claim to the confidence of honest men; nor can it ever be rallied with its old-time devotion to the elevation of such successors as U. S. Grant or James G. Blaine. Nor can the Democrats hope to grasp the mantle of popular favor which has partially fallen from the shoulders of the faction dominant since 1860. Not till their idiotic stupidity regarding the changes of the past twenty years gives place to acquiescence in the inevitable, have the Democracy of the United States a right to hope for a return to power. At present the drift of public opinion is clearly away from them, and in the direction of their adversary. Nor can it be believed that the "Greenbackers" offer a resort to the disinterested and unselfish citizens who seek only the opportunity of fulfilling their patriotic duties and public obligations. The creed of the "Greenback" party is altogether too vague and unsubstantial, and its principal "plank" is far too narrow to afford standing-room for the multitude who seek a refuge and find none. As to the impending presidential contest to be decided in 1880, it is entirely safe to say that the good and the bad, the sheep and the goats, will be very far from finding entirely sympathetic companionship in either or any camp. Public questions are in altogether too unsettled and embryonic a condition to permit us to hope for a clearing of the muddy waters so that the voters may see clearly the issues to be decided. The hard-money Democrats like Bayard of Delaware, Hill of Georgia, and Lamar of Mississippi will serve to offset the paper-money Republicans like Kelley of Pennsylvania, and Gorham of California. The protective tariff will find as staunch supporters among Pennsylvania Democrats as among New England Republicans, and so with the remaining questions,—there is no clearly defined separation between the two parties on any subject except that previously indicated; all the Democrats may be expected to vote against any farther extension of powers to the general government,—all the Republicans can be depended upon to "hold the fort."

But to men like Mr. Smart this obstinate clinging to old issues will not suffice: they look forward to a radical revolution in the form of government, and a "progressive" party which shall unite the wealth-producers or "wage-laborers" so that they may make of the national government a vast coöperative society, where the collective "capital" of the country can be nationalized and devoted to the purposes of production on a thoroughly equitable and popular plan, considered from the proletarian point of view. Fortunately or unfortunately, it is not in the power of any single nation to separate itself from the rest of the world in order to indulge in experiments of this nature. Voluntary coöperation, as urged by the veteran Holyoake, is the longest step it is possible to take in this direction, and the workingmen of the United States should lose no time in "clubbing" their savings for this purpose; but even if it were possible to evade the eternal law of supply and de-

mand, which must ever continue to regulate the hours and wages of the laborers, it would still be essential to adopt Malthusian principles in relation to population, since any increase in the prosperity of the working classes only means their immediate multiplication to such an extent as to depress wages to the so-called "starvation point" again. Probably the wisest way is to inculcate the sub-division of the arable lands still remaining untitled in the United States, and the self-supporting farmer's life as the fittest vocation for the young men of America without other capital than their strong arms and hopeful perseverance. The dream of a Socialistic Republic can never be realized till human nature develops into something very different from itself.

With the returning prosperity now plainly visible upon the political horizon will come more stable habits and a greater permanency of vocations. The son will no longer learn to despise his father's trade, and in course of time may be expected to realize how much better it is to be satisfied with a comfortable competency, the result of careful saving and strenuous labor, than to sigh for the rarely attainable luxuries which bring with them as many discomforts and cost only too dearly to their possessors, who are as frequently to be pitied as envied.

ALBERT WARREN KELSEY.

## Communications.

### LIBERALISM AND CHRISTIAN SUNDAY-SCHOOLS.

The thoughts expressed in Mr. Neville's communication in THE INDEX of Sept. 4, concerning "Liberal Bigotry," are worthy of much consideration; and I can yield partial assent to his views respecting the ethical value of the New Testament, apart from its mythical character, and the injustice of treating it as wholly the work of designing priests and cunning hypocrites. Many of the founders of Christianity were, doubtless, actuated by wholesome motives, and their system originally had many advantages over the religious systems it was intended to displace.

But I must dissent from Mr. Neville's views concerning the training of children in Sunday-schools. He says he is "decidedly opposed to exclusive liberal education for children," and "should very much dislike a liberal colony as a home," if he had children to raise. He "should much prefer risking the poison of the priests and their dupes by letting his children go to Christian Sunday-schools and churches occasionally, rather than confine them to a rigid liberal dietary." I admit that it would not be desirable to restrict the education of children to a "rigid liberal dietary," but that they should have an opportunity to taste of all knowledge that would contribute to their moral, intellectual, and social advantage. But I cannot regard it as necessary that they should be subjected to the tutelage of the Church, in order that they may acquire an education free from all bigotry; neither can I think that the general influence of rationalism is destructive to the moral nature of a child, as is virtually implied in Mr. Neville's observations. That there are bigots among liberals whose teachings, as such, would be unsound, if not positively pernicious, will not be denied; but I do not believe that the number of such is very large, nor that their influence is considerable. Liberals may, by reason of entertaining a positive conviction that Christian theology is essentially fraudulent and therefore entitled to little respect, feel not a little zealous to promote this view among their fellows; but, if they are consistent liberals, they will not fail to recognize the fact that many who profess belief in Christianity are unquestionably sincere and conscientious, and their position should be respected to that extent. The contest that rationalists feel constrained to wage against the errors of religion and the power of ecclesiasticism must necessarily be aggressive. While their methods may often seem unduly severe and unrelenting, it should be apprehended that the monstrous errors to be combated cannot be eradicated from the human mind by anything less than heroic treatment, which, for the time, may seem to imperil the moral interests of society; but as truth is never finally destructive, so the moral equilibrium is in the end fully preserved.

I very much fear that Mr. Neville's distrust of a "liberal colony as a home" may lead our Orthodox opponents to infer that he has no faith in liberalism as a true conservator of sound and practical morality,—that he believes too many liberals are lacking in moral principle, and are thus less competent as moral instructors than "priests and their dupes." It becomes apparent that Mr. Neville has not been completely emancipated from the religious predilections and prejudices of early life. Liberals, of whatever shade of thought or belief, should realize that there can be no compromise with manifest error without sensibly weakening the force of the principles they are aiming to establish. While giving our opponents all due credit for sincerity, we should make no concession to them that involves the practical abandonment of our own position, and should relax no rational effort to demonstrate to them the unsoundness and generally destructive tendency of their faith. We know that rationalists are charged with having no common ground of belief,—that their system is made up of incongruous elements; and it is true there is much diversity of opinion among them relating to ques-

tions of morals, religion, and science. But the fact that nearly all liberals reject the postulates of Christian theology does not imply that they are destitute of belief in the efficacy of certain moral principles and obligations, on the practice of which the material interests of society and of individuals so largely depend. A secular journal has said that "in matters of religion it is better that men should believe a lie than to believe nothing." This opinion is doubtless shared by many weak-kneed liberals, who evidently think that the Christian system, false though it be, is a safer guide for the moral direction of mankind than any system of philosophy that does not stultify the intellect and hold out the prospect of a reward in the future life as a compensation for well-doing in the present. If the Christian system is a compound of fraud and error, as is believed by most liberals (not including the so-called liberal Christians), I would ask, how can any liberal conscientiously give it any encouragement, either by permitting his children to be taught in its mystic doctrines in a Christian Sunday-school, or by contributing to the support of the Church (which itself refuses to bear any share of the burdens imposed by taxation), or by publishing foolish apologies to the world for his rejection of Christian theology,—thus materially strengthening the position of our opponents while he correspondingly weakens his own?

Let us consider, for a moment, the character of some of the instruction usually afforded in the Sunday-schools of evangelical churches. Besides the historical portions of Scripture, largely founded on uncertain tradition, the children are taught, in substance, that God is a being of infinite power, goodness, and mercy; yet, according to the Church's own showing, his infinity is limited, and he is unworthy the reverence and adoration of his creatures; that the Genesis account of the creation, fall of man, etc., is literally true, because (to use the words of an Episcopal bishop on a recent Sunday) "it is God's account of his own work"; that the stories of Joshua, Jonah, Samson, the Hebrew children, and all the other legends and hyperbolic narratives found in the Bible are true, because the writers thereof were divinely inspired and directed; that God so loved the world that he violated one of his own commandments in order to bring his Son into the world; that Jesus (the second person in the Godhead) was crucified for the sins of the world, and died on the cross—a delude; that heaven is for the few whose mental temperament predisposes them to accept the gospel scheme of salvation, while the many, whose reason will not permit them to believe in the absurdities of Christian theology, or who are yet dwelling in heathen darkness, are doomed to endless torments. The Sunday-school also gives us false or irrational conceptions of the Infinite, the laws of Nature, the origin of good and evil, the supposed future life, special providences, and of many other things which the revelations of astronomy, geology, archaeology, and philosophy have clearly shown to be absurd and baseless.

If Mr. Neville prefers that a child should receive this kind of instruction instead of something more rational and useful that may be taught at home, or even in a colony of liberals, I cannot commend his choice. In common with many persons who are now freethinkers, I know from personal experience how tenacious is the influence of early religious instruction. It took twenty years of patient investigation and reflection to secure my freedom from the servitude in which childhood's theological environment had bound my intellect. In a greater or less degree this will be the experience of all thus circumstanced, who endeavor to free their minds from the religious dogmas and superstitions inculcated in their early years; for the instruction thus absorbed is not easily neutralized by any subsequent training. I regard it as unfortunate that any liberal should feel willing to have a child subjected to a course of religious teaching that tends to dwarf or destroy its mental freedom, produces an abnormal development of the emotional nature while it correspondingly depresses the higher faculties of the understanding, and, after all, does not really conduce to the cultivation and practice of the soundest moral principles. I can recall a very large number of persons who enjoyed all the advantages of Sunday-school instruction and intimate church association, whose lives have been disreputable if not actually criminal; while, on the other hand, I have known many persons who had not the "advantages" named, but received all their moral instruction at home or in other ways disconnected from the Church, who, nevertheless, were useful and honored members of the community. I do not undervalue the moral force that the Church may exert in connection with the vital concerns of society, nor the influence of Sunday-schools in the training of children of vicious parents and in rescuing many outcast children from a life of wretchedness and crime; though I think the work of the Church in these directions has been unduly magnified. However, such efforts are to be commended, and the moral instruction thus imparted is far better than none at all, even if it be filtrated through the creeds and dogmas of a man-made theology. But my observations are addressed more particularly to liberals and rationalists, who are generally intelligent and cultured people, and therefore are supposed to be fully competent to rear their children "in the way they should go," without the aid of extraneous influences. In regard to permitting children to attend the non-liberal churches, the results would probably be less harmful; for their attention would be more distracted by the accessories of the place, and much of the preaching they would hear would have no lasting effect, especially if it was neutralized by rational discussion and criticism at home.

I feel convinced, from long observation and experience, that the chief purpose of all Christian sects



and denominations is to increase their strength numerically, and in other ways purely materialistic, rather than the nobler purpose of advancing the highest moral well-being of society. We will find that the prime object of the Sunday-school in any evangelical church is to indoctrinate the creed held by that particular church; it is the nursery of the Church, from which its membership in the future is recruited and multiplied. Bearing this obvious fact in mind, if we sincerely desire the continued growth of liberalism and the advancement of the moral ideas inherent in the rationalistic system of philosophy, we shall contribute little in that behalf, if, while professing faith in its principles, we yet continue to treat the Christian system as superior to our own in a moral and religious sense, and bestow upon it a higher degree of confidence and reverence than it deserves, in comparison with the better system we hope to maintain. D.

#### MR. HOLYOAKE ON "CO-OPERATION": THE DREAM MADE PRACTICAL.

Any reflecting mind furnished with the ordinary equipment of human sympathy and discernment, be it surrounded with average material comforts or otherwise, finds a gloomy mass of surrounding woes ever ready to rush into the chinks that separate its own cheerful activities. This mass grows all the blacker and more depressing from a sense of bitter helplessness as to its relief. Not only are the bloom and sweetness of one's own happier lot greatly impaired by the neighborhood of such misfortune, but a torturing sense of disordered social machinery keeps up an ever-recurring strain of anxiety, proportioned in its pressure to the individual's endowment with respectable mental faculties. For the richer the nature, the deeper are the wells of human interest. But pitying love, strong though it be, is frailty itself without fitting tools to deal with the ignorance and avarice in human affairs. And the dreamers of past ages have never produced any better tools than the magic wands of their myths.

At length, however, in the heart of the present century, a movement extremely modest and quiet in its beginnings has grown to most striking proportions, throwing a broad stream of light upon the hitherto defiant problem. The eminent pioneer in this grand work, Mr. George Jacob Holyoake, of London, described to his recent audience in Stacy Hall, of this city, the main elements involved in its growth.

The first point catching the observer's eye is an economic plan by which the poor can obtain their supplies at a reduced cost, and apply the balance thus saved to purposes of sure and profitable investment under their own immediate watch and control. By means of the *coöperative store*, inevitable outlay, however limited, may be the root of comfort and competency. Of necessity, the varied characters grouped in such a democratic enterprise will sometimes reveal unfairness and overreaching, as well as incapacity; and these must be resolutely and patiently sifted out by the honest and competent, till the store is on firm ground. This sifting alone makes possible the fact that absolute justice may be shown the buyer in the quantity and quality of his purchase. The mutual confidence thus begotten is an element of priceless value gained right in the heart of commercial greed, beneath the very fangs of the devourer, which are thus deprived of their edge and poison. By such means the reckless and unthinking are trained to put a just estimate upon integrity as the necessary condition of coöperative success. Those who by their force of character become the inevitable leaders find it necessary to show to the inexperienced comrade what really pure articles and supplies are, and the latter sees their superiority. They are obliged also to aim at developing among the coöperators a higher intelligence, and the laborer is put in the way of acquiring a practical education. It is this proved elevation of mind and character that has drawn to the support of coöperation some of the best representatives of British culture. The mere increase of funds in certain depleted pockets would have failed to stir them, but their deepest sympathies are called forth by this glorious exhibition of the increase of human nobility, especially in such unpromising and disheartening quarters. For the devoted English pioneers began with recruits, in Mr. Holyoake's words, "reeking with devil's dust." Only self-sacrifice and patient persistence can win the day; and what parallel can be shown among other human triumphs?

Mere foibles of temperament must of course be encountered in parties associated, and discomfort will accrue; but this enterprise cultivates kindly mutual regard in the place of surly mutual contempt. Conflicting opinions on side issues must be kept rigidly in the background, and the single aim of commercial probity kept steadily in front. A case was mentioned in which one member of a large coöperative association promoted harmonious action by sheer force of his mirth and cheerfulness.

The influence of these bodies is felt among traders of the old style, who are benefited by their resistance to fluctuations in market price. The cause of woman is advanced by allowing the wives of coöperators to hold independent shares, and thus provide for future contingency. The inebriate is not suffered to draw on his wife's profits, and, on appealing to a magistrate, is put off to a second hearing and counselled to reflect upon the case meanwhile,—the natural shame of the man preventing a second appeal for the decision in his favor that the common law would compel. The cumulative energy of these operations has grown to such magnitude as to build prosperous townships and send shipping to foreign ports in quest of pure supplies.

The movement begun by the dozen distressed

weavers of Rochdale, thirty odd years ago, and now commanding millions of active capital in Great Britain, is certain of imitation in all civilized lands; and with the inventive genius and fervid spirit of America it holds out the very best promise of the practical reconciliation of labor and capital.

J. P. TITCOMB.

#### QUESTIONS TO CANDIDATES.

TO THE EDITOR OF THE INDEX:—

For the use of those liberals who desire to make their votes tell in favor of the complete secularization of State and school, I would suggest the following form of interrogation to candidates who seek their ballots.

ELIZUR WRIGHT.

Dear Sir,—In behalf of myself and fellow-citizens who have associated ourselves for the purpose of making our civil government, from town to nation, and our public schools, completely secular, and of abolishing all political privileges and distinctions founded on religious faith and opinions, I request your answers to the following questions:—

1. Should property devoted to religious uses be exempted from taxation?
2. Should persons consecrated to religious services be on that account exempted from any burdens or duties required by the government of other citizens of the same sex?
3. Should the public money be expended on officers who exercise no other than religious functions?
4. Should any citizen be punished for doing on Sunday any act which would be lawful or laudable on another day?
5. Should religious tenets be taught in the public schools, from the Bible or otherwise?
6. Should any citizen be punished for expressing his opinions, provided his language is not more indecent than that of the Bible?
7. Regarding churches as corporations for the manufacture of good morals in the individual, while they claim or receive exemption from taxes, or in any degree lean upon the arm of the State, are their morals on the vital question of self-support any better than those of the "tramp"?

#### CONSTRUCTIVE LIBERALISM.

The most hopeful sign now visible in liberalism is the desire for something more than a mere negative belief. The age of destructiveness with freethought appears to be about ended. Not that there is no more destructive work for freethinkers to do, but destruction henceforth is not their mission. They must from this time on be *builders* and not *destroyers*, if they are to be counted factors in the great work of progress. They must be distinguished more by what they *believe* and aim to do than by what they *deny* and seek to *destroy*. The world is not founded on negations, but affirmations. That which man believes is of far greater importance than what he disbelieves. Positive conviction is the great constructive force of civilization, and that age or race is barren of all true progress that is not led by affirmative ideas. Negations will not nourish the soul and inspire man with that noble ambition which makes life sublime.

Freethought has done its work of destruction most effectively. Everywhere the creed of the Church is injured. Faith is wounded and bleeding. Scepticism is triumphant and haughty where once it was helpless and suppliant. Infidelity has become fashionable. Doubt permeates the churches, and demands concessions from the "faithful." Men and women everywhere declare their disbelief. The old religious motives and stimulants are fast losing their power over the people. The young are not now moved by the hope of heaven or the fear of hell, as were their parents. They need new ideals of life and duty. They must have these, or their lives will be barren and unhappy. The intoxication of doubt is not a moving force. Men will not act till they believe something. Too much disbelief is more fatal than an excess of faith. It paralyzes the mind and heart. It hides the beauty of life, and produces a melancholy stupor that sees no glory in action. The doubter is in danger of becoming a hopeless pessimist. The transition from an established religious belief to a purely rational philosophy is a perilous passage. Every species of fanaticism and insanity besets the pilgrim on this lonely road of thought and anxiety.

Liberals are beginning to see that their mission is not merely to deprive the world of its faith, but to substitute a better one for that which is proving itself a failure. The old faith no longer expresses and inspires the highest longings of the human heart. The soul of humanity has grown beyond the crude ideals of love and duty that once held sway in the name of religion. The new life of thought and sentiment demands a new expression. The new faith must have a new temple of worship. This temple must be as fair and noble as the redeemed humanity whose soul it is to symbolize. In this grand constructive work all earnest, sympathetic, thinking men and women must take part. Common faith in the great possibilities of human life must be the bond of union among the coworkers in this sublime enterprise. Affirmation and not negation is to be the architect of this noble structure that is to connect earth with heaven. Those who would be workers in building this temple of humanity must forget their doubts and combativeness in the inspiring faith that worships only the true, the beautiful, and the good, the triune divinity of the new religion.

H. CLAY NEVILLE.

OZARK, Mo.

[In the above article Mr. Neville expresses convictions, which have governed our own labors from the outset. Not to go back further, THE INDEX

began its career in 1870 with the publication of "Fifty Affirmations" as its groundwork, and has never ceased to toil for construction—the construction of a sound religious philosophy on the basis of the scientific method, the construction of a better and purer civilization on the basis of natural morality, the construction of a nobler and more perfect republic on the basis of secular or non-ecclesiastical principles, and above all the construction of fairer, purer, and grander individual character on the basis of the ideal of symmetrically developed human nature. The time will yet come when the profoundly constructive genius of Free Religion, and of THE INDEX as the first journal founded to promulgate it, will be duly appreciated. Shallow writers have clamored against them both as destructive in their aim and influence; but the future will smile at such almost incredible obtuseness of perception. Let us all continue to strive, undismayed and unwearied, for the upbuilding of the ideal true, beautiful, and good in the realm of the actual.—Ed.]

#### JESTINGS.

"THE SLUMBER of the pure is sweet," says the *Talmud*. That accounts for sleeping in church, surrounded by the pewest influences.—*Brighton Guardian*.

A MISSISSIPPI candidate thus frankly announces himself: "At the earnest solicitations of those to whom I owe money, I have consented to become a candidate for county treasurer."

SOME MEN never lose their presence of mind. In New York a man threw his mother-in-law out of the window in the fifth story of a burning building, and carried a feather-bed down stairs in his arms.

THERE WAS never yet a boy so good that he didn't have an overwhelming desire to look for lump-sugar if he came home and found his mother had gone to a neighbor's to "borry flat-irons."—*Detroit Free Press*.

AT A FUNERAL service in Slawson last week, the minister, in his remarks, was dwelling upon the loss to the husband of the deceased, when that worthy spoke up: "Never mind me. Just throw your heft on the corpse."—*Danbury News*.

THE JAPANESE premier, Prince Kung, addressed General Grant in English, so-called. Trying to compliment him by assuring him that he was born to command, he said: "Sire! Brave generale! You vos made to order."—*Independent*.

PEOPLE OFTEN COMPLAIN of hard times from a mere natural tendency to growl; but a Georgia darkey the other day said: "Nebber seed sitch times since I been born. Work all day and steal all night, and blessed if I can hardly make a livin'."—*N.Y. Tribune*.

SLIGHTLY DOUBTFUL COMPLIMENT.—Actor (who has appeared in the first piece): "Good evening. May I take the seat next you?" Lady: "Certainly; but don't you appear any more to-night?" Actor: "No." Lady: "Oh, I am so glad! Pray sit down."—*Funny Folks*.

THE PARSON: "I'm very sorry to hear, Mrs. Brown, that you were present last night at a 'Plymouth Brethren's' tea-meeting. I have often told you that these doctrines are highly erroneous." Mrs. Brown: "Erron'ous, sir, their doctrine may be, but their cake with Sultany raisins is excellent!"

AN ELDERLY fat gentleman, in discussing a warm breakfast at an inn, called to the waiting boy: "Donald, bring me more bread; I eat a good deal of bread to my steak." Donald answered with much simplicity, "Ay, please your honor, and ye eat a good deal of steak to your bread."—*Cambridge Tribune*.

THE FOLLOWING INSCRIPTION is copied from a tombstone in the English graveyard at Peshawar, India: "Sacred to the memory of the Rev. Blank Blank, A.M., who spent seventeen years as a missionary among the Afghans, and translated the Holy Writ into their language. He was shot by his attendant. 'Well done, thou good and faithful servant.'"

DR. BYLES's wit once met with a severe retort. Encountering a lady who, having declined an offer of marriage from the Doctor, had married a gentleman of the name of Quincy, he said: "So, madam, it appears you prefer Quincy to Biles." "Yes," she replied; "for if there had been anything worse than Biles, God would have afflicted Job with them."—*Boston Journal*.

A DUTCHMAN once met an Irishman on a lonely highway. As they met, each smiled, thinking he knew the other. Pat, on seeing his mistake, remarked, with a look of disappointment: "Faith, an' I thought it was you, an' you thought it was me, an' it's naythur of us." "Yaw, dat ish dru. I am an under man, and you is not yourself, and we are some odder bodies."—*Woman's Journal*.

AS HE WAS ASCENDING the pulpit steps, one of the elders button-holed him to whisper an additional caution: "The liquor-dealer has just come into church, and he gives us a lift sometimes. I wish you would be particular not to allude to the whiskey business or the temperance question." The young minister, getting frightened to see the moral ground thus steadily narrowing before him, inquired: "Whom or what shall I preach against, then?" The elder's reply came like an air of triumph: "Preach against the Mormons; they haven't got a friend in town."—*Steubenville (Ind.) Herald*.



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WM. J. POTTER, Sec. F. R. A.

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 To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

In addition to its general objects, the practical object to which THE INDEX is specially devoted is the ORGANIZATION OF THE LIBERALS OF THE COUNTRY, for the purpose of securing the more complete and consistent secularization of the political and educational institutions of the United States. The Church must give place to the Republic in the affections of the people. The last vestiges of ecclesiastical control must be wiped out of the Constitutions and Statutes of the several States in order to bring them into harmony with the National Constitution. To accomplish this object, the Liberals must make a united demand, and present an unbroken front, and the chief practical aim of THE INDEX will be henceforth to organize a great NATIONAL PARTY OF FREEDOM. Let every one who believes in this movement give it direct aid by helping to increase the circulation of THE INDEX.

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3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

It is an old joke, but good enough to be revived, that "an unemployed and rather opinionated Unitarian divine was absurdly accused of loafing around waiting for a vacancy in the Trinity."

THE GERMAN people are generally understood to declare by their recent elections that they do not approve of Prince Bismarck's proposed surrender to the Catholics. Platforms may be merely politic or hypocritical, but elections are sincere. This every American well knows.

THIS LUDICROUS item is from the Boston Advertiser of October 3: "A jurymen in the criminal court of the District of Columbia was excused the other day because he had been convicted that morning of stealing a pair of shoes. He was advertised to address the Pioneer Sunday School Association of Washington on Sunday on the question, 'What the Bible Teaches Man.'"

SAYS THE Boston Commonwealth: "Bronson Alcott seems to be deserting, with his advanced years, the faith of his youth. In a discussion with Rev. Joseph Cook at Andover, Monday evening, Mr. Alcott said, in answer to a question, that he believed Unitarianism would be short-lived, and will be absorbed partly by Orthodoxy, and the remaining portion descend to something worse than itself."

A RECENT WRITER in Harper's Monthly says: "Deplorable though it may be, it is still a fact that a society of radical thinkers in religious matters is often found to contain more men of brain, in proportion to its numbers, than a society of the elect." It is upon this undoubted fact that we base our conviction that the radicals of America will soon see through the attempt to secure their support of bad measures and bad men.

THE Nation clearly epitomizes the Calhoun doctrine as "the doctrine that the Constitution was a treaty between independent States, from which any one State could withdraw at pleasure, and in which, a fortiori, any State could, by State legislation, forbid the execution of any federal law within its borders." That doctrine is not yet dead. It is still a "live issue" whether the United States are one nation or forty—theatricals.

THE BOSTON Herald says: "Mr. Holyoake's protest against having freethought held responsible for 'every howler' who claims to believe in it meets a want long felt by freethinkers; but his suggestion of a howling room, where the lunatics might be sent to howl as much as they choose, will be objectionable to the people who regard as martyrs the pedlars of obscene literature and the like, and hold meetings of sympathy with them."

WE SUGGEST to what the Nation would call "an Esteemed Contemporary" that it is a dastardly practice to get up pretended communications in the editor's office, sign false names to them, and print them as if they came from outside parties, for the purpose of administering a stab in the back to somebody whom the editor does not dare to attack openly. We should be very sorry to find any liberal journal stooping to such unscrupulous methods.

THE BOSTON correspondent of the Springfield Republican says: "The Old South, some caustic critics observe, is to be further desecrated,—Joe Cook is to deliver his Monday lectures therein, the Temple having been destroyed. This modern Monday lecturer can well afford to take philosophically the harsh fangs of those who do not admire his style and his manner, for he has profited much from his platform work, and now rests securely on a substantial bank account."

"A LADY SYMPATHIZER" writes to the Albany Express of September 13, with reference to the Liberal League of Albany: "It has been my good fortune during the past year to attend several lectures given

by this society, two by our venerable and highly esteemed townsman Judge Hurlbut, one by Mr. Schell of this city, and one by Felix Adler of New York; and I can truly say that I have never heard discourses more profound, eloquent, inspiring, and truly Christian in their teachings." She evidently uses the word Christian in no doctrinal sense.

THE PUBLISHERS state that "Francis Parkman's article in opposition to giving the ballot to woman, which appeared in the October number of the North American Review, is to be replied to in the November issue of that periodical by Thomas Wentworth Higginson, Julia Ward Howe, Elizabeth Cady Stanton, Wendell Phillips, and Lucy Stone. The discussion is likely to be sharp, and to give a very complete presentation of the pros and cons of the woman suffrage question." By the first of November, we fear that Mr. Parkman will fancy himself among the Utes. His scalp is in danger.

THIS IS the reason which the Southern negro congregation gave for sending to the rightabout the missionary preacher who undertook to lecture them in a practical way upon their breaches of the moral law. After hearing a sermon or two, the deacons went to the brother and said: "We likes you berry much, Brudder Jones, an' we'd like to make it comf'able to you; but de fac' is, we don't like dis heah preachin' 'bout lyin' an' stealin'; we mus' hab our Sundays fer 'llgion." There is a ring in New York city which is very eager to get rid of THE INDEX for a similar reason. If they were honest, this is the way they would express it: "We don't like dis heah preachin' 'bout bigamy and seduction; we mus' hab our Sundays fer free love."

THE FOLLOWING catholic notice of Mr. Hinckley's little book for the use of liberal Sunday-schools is from the Christian Register: "Natural Religion: a Book of General Exercises for Sunday-schools, is a handsome pamphlet of sixty-four pages, compiled by Frederic A. Hinckley, resident minister of the Free Religious Society of Providence. It is an arrangement of noble selections from the seers and sages of all lands and times, which we could wish all the young people to know by heart; though for its purpose we should advise fuller draughts from the deeper well of the Hebrew and Christian Scriptures, and should wish to saturate this kind of instruction with a larger recognition of 'the only true God and of Jesus Christ whom he has sent.' Not the less do we honor this sincere and earnest attempt to supply the religious wants of those who hesitate to use the phrases which have so long been interpreted in the interest of an irrational and unthinkable theology. Sample copies may be had of Mr. Hinckley. Price thirty-five cents."

THE VINELAND Independent is becoming aware of a real evil in our system of government, though not yet clear as to the remedy: "In our opinion, if some of the higher grades of crime were made punishable by United States law, the cause of justice and order in society would be greatly enhanced. This should either be done or the several States have a common code in regard to these crimes. Criminals who have by their offences endangered the peace and good order of society should be subject to arrest and trial anywhere; as it is, a man may dodge justice by seeking protection behind the governor of another State, and, even if the expensive requisition be granted, the delay made necessary gives the criminal a chance to make another dodge, and thwart justice a second time. It is supposed that penalties are attached to laws for the sake of punishing offenders; but under the present action and scope of many of our laws it would seem that all possible aid and comfort and opportunity for escape was placed in the hands of the criminal. We are troubled with too many State rights in some respects."



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<b>SYRACUSE, N. Y.</b> —President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.	
Issued to the President and Secretary on behalf of the Onondaga County Liberal League.	
<b>ALBANY, N. Y.</b> —President, Thomas J. Hennessey; Secretary, Thomas Dugan.	
Issued to the President and Secretary on behalf of the Albany Liberal Association.	
<b>BOSTON, MASS.</b> —President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.	
Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.	
<b>PASSAIC CITY, N. J.</b> —President, J. H. Adamson; Secretary, F. W. Orvis.	
Issued to the President and Secretary on behalf of the Passaic City Liberal League.	
<b>JACKSONVILLE, ILL.</b> —President, David Prince; Secretary, Miss J. M. Meek.	
Issued to the President and Secretary on behalf of the Jacksonville Liberal League.	
<b>ROCHESTER, N. Y.</b> —President, Anson C. Allen; Secretary, Hume H. Cale.	
Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.	
<b>CHESAPE, MASS.</b> —President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.	
Issued to the President and Secretary on behalf of the Chelsea Liberal League.	

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N. Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y.	MOSES HAYS, Rochester, N. Y.
FRANKLIN GOODYEAR, Corti-S. E. Umbino, West Newton, Mass.	
Z. T. WATKINS, Syracuse, N. Y.	W. D. HUNT, Scott, N. Y.
NETTIE C. TRUESDELL, Syracuse, N. Y.	FRANCIS E. ABBOT, Cambridge, Mass.
GUSTAVUS E. GORDON, Mt. Morris, W. Dodge, Albany, N. Y.	
HARRI S. WELCH, Syracuse, N. Y.	J. H. ADAMSON, Passaic City, N. J.
W. H. HAMLEN, Boston, Mass.	SARAH B. OTIS, Boston, Mass.
T. O. GAGE, Fayetteville, N. Y.	H. W. WHIFFLE, Boston, Mass.
B. F. UNDERWOOD, Thorndike, Mass.	D. G. CRANDON, Chelsea, Mass.
CATHERINE C. HURLBUT, Albany, N. Y.	JOHN W. TRUESDELL, Syracuse, N. Y.
EDWIN TUCKER, Chelsea, Mass.	R. P. STARK, Rochester, N. Y.
JOHN NILL, Waterville, N. Y.	JOSEPH McDONOUGH, Albany, N. Y.
E. A. SAWTELL, Boston, Mass.	M. SCHLESINGER, Albany, N. Y.
THOS. DUGAN, Albany, N. Y.	JOHN PREST, Albany, N. Y.
JAMES E. PIER, Rochester, N. Y.	O. D. B. MILLS, Syracuse, N. Y.
DAVID H. OLARK, Florence, R. P.	H. HALLOWELL, Boston, Mass.

## The Principle of Life.

PART OF AN ADDRESS ON BIOLOGY, DELIVERED AT SHEPHERD, AUGUST 20TH.

BY DR. G. J. ALLMAN,  
President of the British Association.

[CONCLUDED FROM LAST WEEK.]

Related to the formation of new cells, whether by division or by free cell-formation, is another very interesting phenomenon of living protoplasm known as "rejuvenescence." In this, the whole protoplasm of a cell, by a new arrangement of its parts, assumes a new shape and acquires new properties. It then abandons its cellulose chamber, and enters on a new and independent life in the surrounding medium. A good example of this is afforded by the formation of swarm-spores in Oedogonium, one of the freshwater Algae. Here the whole of the protoplasm of an adult cell contracts, and by the expulsion of its cell-sap changes from a cylindrical to a globular shape. Then one spot becomes clear, and a pencil of vibratile cilia here shows itself. The cellulose wall which had hitherto confined it now becomes ruptured, and the protoplasmic sphere, endowed with new faculties of development and with powers of active locomotion, escapes as a swarm-spore, which, after enjoying for a time the free life of an animal, comes to rest and develops itself into a new plant. The beautiful researches which have within the last few years been made by the observers already mentioned, on the division of animal cells, show how close is the arrangement between plants and animals in all the leading phenomena of cell division, and afford one more proof of the essential unity of the two great organic kingdoms. There is one form of cell which in its relation to the organic world possesses a significance beyond that of every other; namely, the egg. As already stated, the egg is, wherever it occurs, a typical cell, consisting essentially of a globule of protoplasm enveloping a nucleus (the "germinal vesicle"), and with one or more nucleoli (the "germinal spots") in the interior of the nucleus. This cell, distinguishable by no tangible characters from thousands of other cells, is, nevertheless, destined to run through a definite series of developmental changes, which have as their end the building up of an organism like that to which the egg owes its origin. It is obvious that such complex organisms as thus result—composed, it may be, of countless millions of cells—can be derived from the simple egg-cell only by a process of cell multiplication. The birth of new cells derived from the primary cell or egg thus lies at the basis of embryonic development. It is here that the phenomena of cell multiplication in the animal kingdom can in general be most satisfactorily observed, and the greater number of recent researches into the nature of these phenomena have

found their most fertile field in the early periods of the development of the egg.

The action of chlorophyll in bringing about the development of the green plant is not, as was recently believed, absolutely confined to plants. In some of the lower animals—such as Stentor and other infusoria, the green hydras, and certain green planarians and other worms—chlorophyll is differentiated in their protoplasm, and probably always acts here under the influence of light, exactly as in plants. Indeed, it has been proved by some recent researches of Mr. Geddes that the green planarians, when placed in water and exposed to the sunlight, give out bubbles of gas, which contain from forty-four to fifty-five per cent. of oxygen. Mr. Geddes has further shown that these animals contain granules of starch in their tissues; and in this fact we have another striking point of resemblance between them and plants. A similar approximation of the two organic kingdoms has been shown by the beautiful researches of Mr. Darwin, confirmed and extended by his son, Mr. Francis Darwin,—on Drosera and other so-called carnivorous plants. These researches, as is now well known, have shown that in all carnivorous plants there is a mechanism fitted for the capture of living prey, and that the animal matter of the prey is absorbed by the plant, after having been digested by a secretion which acts like the gastric juices of animals. Again, Nägeli has recently shown that the cell of the yeast fungus contains about two per cent. of peptine, a substance hitherto known only as a product of the digestion of azotized matter by animals. Indeed, all recent research has been bringing out in a more and more decisive manner the fact that there is no dualism in life; that the life of the animal and the life of the plant are, like their protoplasm, in all essential points identical. But there is, perhaps, nothing which shows more strikingly the identity of the protoplasm in plants and animals, and the absence of any deep-pervading difference between the life of the animal and that of the plant, than the fact that plants may be placed, just like animals, under the influence of anesthetics. When the vapor of chloroform or of ether is inhaled by the human subject it passes into the lungs, where it is absorbed by the blood, and thence carried by the circulation to all the tissues of the body. The first to be affected by it is the delicate nervous element of the brain, and loss of consciousness is the result. If the action of the anesthetic be continued, all the other tissues are in their turn attacked by it and their irritability arrested. A set of phenomena entirely parallel to these may be presented by plants. We owe to Claude Bernard a series of interesting and most instructive experiments on the action of ether and chloroform on plants. He exposed to the vapor of ether a healthy and vigorous sensitive plant, by confining it under a bell-glass into which he introduced a sponge filled with ether. At the end of half an hour the plant was in a state of anesthesia. All its leaflets remained fully extended; but they showed no tendency to shrink when touched. It was then withdrawn from the influence of the ether, when it gradually recovered its irritability, and finally responded as before to the touch. It is obvious that the irritability of the protoplasm was here arrested by the anesthetic, so that the plant became unable to give a response to the action of an external stimulus.

It is not, however, the irritability of the protoplasm of only the motor elements of plants that anesthetics are capable of arresting. These may act also on the protoplasm of those cells whose function lies in chemical synthesis, such as is manifested in the phenomena of the germination of the seed and in nutrition generally; and Claude Bernard has shown that germination is suspended by the action of ether or chloroform. Seeds of cereals, a plant whose germination is very rapid, were placed in conditions favorable to a speedy germination, and while thus placed were exposed to the vapor of ether. The germination, which would otherwise have shown itself by the next day, was arrested. For five or six days the seeds were kept under the influence of the ether, and showed during this time no disposition to germinate. They were not killed, however,—they only slept; for on the substitution of common air for the etherized air with which they had been surrounded, germination at once set in and proceeded with activity. Experiments were also made on that function of plants by which they absorb carbonic acid and exhale oxygen, and which, as we have already seen, is carried on through the agency of the green protoplasm or chlorophyll, under the influence of light,—a function which is commonly but erroneously called the respiration of plants. Aquatic plants afford the most convenient subjects for such experiments. If one of these be placed in a jar of water holding either ether or chloroform in solution, and a bell-glass be placed over the submerged plant, we shall find that the plant no longer absorbs carbonic acid or emits oxygen. It remains, however, quite green and healthy. In order to awaken the plant, it is only necessary to place it in non-etherized water, when it will begin once more to absorb carbonic acid and exhale oxygen, under the influence of sunlight. The same great physiologist has also investigated the action of anesthetics on fermentation. It is well known that alcoholic fermentation is due to the presence of a minute fungus—the yeast fungus—the living protoplasm of whose cells has the property of separating solutions of sugar into alcohol which remains in the liquid, and carbonic acid which escapes into the air. Now, if the yeast-plant be placed along with sugar in etherized water, it will no longer act as a ferment. It is anesthetized, and cannot respond to the stimulus which in ordinary circumstances it would find in the presence of the sugar. If, now, it be placed on a filter, and the ether washed completely away, it will, on restoration to a saccharine liquid,



soon resume its duty of separating the sugar into alcohol and carbonic acid. Claude Bernard has further called attention to a very significant fact, which is observable in this experiment. While the proper alcoholic fermentation is entirely arrested by the etherization of the yeast-plant, there still goes on in the saccharine solution a curious chemical change, the cane-sugar of the solution being converted into grape-sugar, a substance identical in its chemical composition with the cane-sugar, but different in its molecular constitution. Now, it is well known from the researches of Berthollet that this conversion of cane-sugar into grape-sugar is due to a peculiar inorganic ferment, which, while it accompanies the living yeast-plant, is itself soluble and destitute of life. Indeed, it has been shown that in its natural conditions the yeast fungus is unable of itself to assimilate cane-sugar, and that in order that this may be brought into a state fitted for the nutrition of the fungus it must be first digested and converted into grape-sugar, exactly as happens in our own digestive organs. To quote Claude Bernard's graphic account:

"The fungus ferment has thus beside it in the same yeast a sort of servant given by Nature to effect this digestion. The servant is the unorganized inorganic ferment. This ferment is soluble, and, as it is not a plant, but an unorganized body destitute of sensibility, it has not gone to sleep under the action of the ether, and thus continues to fulfil its task."

In the experiment already recorded on the germination of seeds, the interest is by no means confined to that which attaches itself to the arrest of the organizing functions of the seed,—those, namely, which manifest themselves in the development of the radicle and plumule and other organs of the young plant. Another phenomenon of great significance becomes at the same time apparent. The anesthetic exerts no action on the concomitant chemical phenomena which in germinating seeds show themselves in the transformation of starch into sugar under the influence of diastase (a soluble and non-living ferment which also exists in the seed), and the absorption of oxygen, with the exhalation of carbonic acid. These go on as usual, the anesthetized seed continuing to respire, as proved by the accumulation of carbonic acid in the surrounding air. The presence of the carbonic acid was rendered evident by placing in the same vessel with the seeds which were the object of the experiment a solution of barites, when the carbonate became precipitated from the solution in quantity equal to that produced in a similar experiment with seeds germinating in unetherized air. So, also, in the experiment which proves the faculty possessed by the chlorophyllian cells of absorbing carbonic acid and exhaling oxygen under the influence of light may be arrested by anesthetics, it could be seen that the plant while in a state of anesthesia continued to respire in the manner of animals; that is, it continued to absorb oxygen and exhale carbonic acid. This is the true respiratory function, which was previously masked by the predominant function of assimilation, which devolves on the green cells of plants and which manifests itself, under the influence of light, in the absorption of carbonic acid and the exhalation of oxygen. It must not, however, be supposed that the respiration of plants is entirely independent of life. The conditions which bring the oxygen of the air and the combustible matter of the respiring plant into such relations as may allow them to act on one another are still under its control; and we must conclude that in Claude Bernard's experiment the anesthesia had not been carried so far as to arrest such properties of the living tissues as are needed for this.

The quite recent researches of Schützenberger, who has investigated the process of respiration as it takes place in the cell of the yeast fungus, have shown that vitality is a factor in this process. He has shown that fresh yeast, placed in water, breathes like an aquatic animal, disengaging carbonic acid and causing the oxygen contained in the water to disappear. That this phenomenon is a function of the living cell is proved by the fact that, if the yeast be first heated to 80° C. and then placed in the oxygenated water, the quantity of oxygen in the water remains unchanged; in other words, the yeast ceases to breathe. Schützenberger has further shown that light exerts no influence on the respiration of the yeast-cell; that the absorption of oxygen by the cell takes place in the dark exactly as in sunlight. On the other hand, the influence of temperature is well marked. Respiration is almost entirely arrested at temperatures below 10° C.; it reaches its maximum at about 40° C.; while at 80° C. it again ceases. All this proves that the respiration of living beings is identical, whether manifested in the plant or in the animal. It is essentially a destructive phenomenon, as much so as the burning of a piece of charcoal in the open air; and, like it, is characterized by the disappearance of oxygen and the formation of carbonic acid. One of the most valuable results of the recent careful application of the experimental method of research to the life phenomena of plants is thus the complete demolition of the supposed antagonism between respiration in plants and that in animals. I have thus endeavored to give you in a few broad outlines a sketch of the nature and properties of one special modification of matter, which will yield to none other in the interest which attaches to its study and in the importance of the part allocated to it in the economy of Nature.

Did the occasion permit, I might have entered into many details which I have left untouched; but enough has been said to convince you that in protoplasm we find the only form of matter in which life can manifest itself, and that, though the outer conditions of life—heat, air, water, food—may all be present, protoplasm would still be needed in order that these conditions may be utilized, in order that the energy of lifeless Nature may be converted into that

of the countless multitudes of animal and vegetable forms which dwell upon the surface of the earth or people the great depths of its seas. We are thus led to the conception of an essential unity in the two great kingdoms of organic nature,—a structural unity, in the fact that every living being has protoplasm as the essential matter of every living element of its structure; and a physiological unity, in the universal attribute of irritability, which has its seat in this same protoplasm, and is the prime mover of every phenomenon of life. We have seen how little mere form has to do with the essential properties of protoplasm. This may shape itself into cells, and the cells may combine into organs in ever-increasing complexity, and protoplasm force may be thus intensified, and by the mechanism of organization turned to the best possible account; but we must still go back to protoplasm as a naked formless plasma, if we would find, freed from all non-essential complications, the agent to which has been assigned the duty of building up structure and of transforming the energy of lifeless matter into that of living. To suppose, however, that all protoplasm is identical where no difference cognizable by any means at our disposal can be detected, would be an error. Of two particles of protoplasm, between which we may defy all the power of the microscope, all the resources of the laboratory, to detect a difference, one can develop only to a jelly-fish, the other only to a man; and one conclusion alone is here possible: that deep within them there must be a fundamental difference, which thus determines their inevitable destiny, but of which we know nothing and can assert nothing beyond the statement that it must depend on their hidden molecular constitution. In the molecular condition of protoplasm there is probably as much complexity as in the disposition of organs in the most highly differentiated organisms; and between two masses of protoplasm, indistinguishable from one another, there may be as much molecular difference as there is between the form and arrangement of organs in the most widely separated animals or plants. Herein lies the many-sidedness of protoplasm; herein lies its significance as the basis of all morphological expression, as the agent of all physiological work; while in all this there must be an adaptiveness to purpose as great as any claimed for the most complicated organism.

From the facts which have been brought to your notice, there is but one legitimate conclusion,—that life is a property of protoplasm. In this assertion there is nothing that need startle us. The essential phenomena of living beings are not so widely separated from the phenomena of lifeless matter as to render it impossible to recognize an analogy between them; for even irritability, the one grand character of all living beings, is not more difficult to be conceived of as a property of matter than the physical phenomena of radial energy. It is quite true that between lifeless and living matter there is a vast difference,—a difference greater far than any which can be found between the most diverse manifestations of lifeless matter. Though the refined synthesis of modern chemistry may have succeeded in forming a few principles which until lately had been deemed the proper product of vitality, the fact still remains that no one has ever yet built up one particle of living matter out of lifeless elements; that every living creature, from the simplest dweller on the confines of organization up to the highest and most complex organism, has its origin in preëxistent living matter; that the protoplasm of to-day is but the continuation of the protoplasm of other ages, handed down to us through periods of indefinite and indeterminate time. Yet, with all this, vast as the differences may be, there is nothing which precludes a comparison of the properties of living matter with those of lifeless. When, however, we say that life is a property of protoplasm we assert as much as we are justified in doing. Here we stand upon the boundary between life in its proper conception, as a group of phenomena having irritability as their common bond, and that other and higher group of phenomena which we designate as consciousness or thought, and which, however intimately connected with those of life, are yet essentially distinct from them. When the heart of a recently-killed frog is separated from its body and touched with the point of a needle, it begins to beat under the excitation of the stimulus, and we believe ourselves justified in referring the contraction of the cardiac fibres to the irritability of their protoplasm as its proper cause. We see in it a remarkable phenomenon; but one, nevertheless, in which we can see unmistakable analogies with phenomena purely physical. There is no greater difficulty in conceiving of contractibility as a property of protoplasm than there is in conceiving of attraction as a property of the magnet.

When a thought passes through the mind, it is associated (as we have now abundant reason for believing) with some change in the protoplasm of the cerebral cells. Are we, therefore, justified in regarding thought as a property of the protoplasm of these cells, in the sense in which we regard muscular contraction as a property of the protoplasm of muscle? Or is it really a property residing in something far different, but which may yet need for its manifestation the activity of cerebral protoplasm? If we could see any analogy between thought and any one of the admitted phenomena of matter, we should be bound to accept the first of these conclusions as the simplest, and as affording a hypothesis most in accordance with the comprehensiveness of natural laws; but between thought and the physical phenomena of matter there is not only no analogy, but there is no conceivable analogy, and the obvious and continuous path which we have hitherto followed up in our reasonings from the phenomena of lifeless matter through those of living matter here comes suddenly to an end. The chasm between unconscious life and thought is deep and impassable, and no transitional

phenomena can be found by which, as by a bridge, we may span it over; for even from irritability, to which, on a superficial view, consciousness may seem related, it is as absolutely distinct as it is from any of the ordinary phenomena of matter. It has been argued that, because physiological activity must be a property of every living cell, psychical activity must be equally so; and the language of the metaphysician has been carried into biology, and the "cell-soul" spoken of as a conception inseparable from that of life.

That psychical phenomena, however, characterized as they essentially are by consciousness, are not necessarily coextensive with those of life, there cannot be a doubt. How far back in the scale of life consciousness may exist, we have as yet no means of determining, nor is it necessary for our argument that we should. Certain it is that many things to all appearance the result of volition are capable of being explained as absolutely unconscious acts; and when the swimming swarm-spore of an alga avoids collision, and by a reversal of the stroke of its cilia backs from an obstacle lying in its course, there is almost certainly in all this nothing but a purely unconscious act. It is but a case in which we find expressed the great law of the adaptation of living beings to the conditions which surround them. The irritability of the protoplasm of the ciliated spore, responding to an external stimulus, sets in motion a mechanism derived by inheritance from its ancestors, and whose parts are correlated to a common end,—the preservation of the individual. But even admitting that every living cell were a conscious and thinking being, are we, therefore, justified in asserting that its consciousness, like its irritability, is a property of the matter of which it is composed? The sole argument on which this view is made to rest is that from analogy. It is argued that, because the life phenomena which are invariably found in the cell must be regarded as a property of the cell, the phenomena of consciousness by which they are accompanied must be also so regarded. The weak point in the argument is the absence of all analogy between the things compared, and, as the conclusion rests solely on the argument from analogy, the two must fall to the ground together. In a lecture to which I once had the pleasure of listening—a lecture characterized no less by lucid exposition than by the fascinating form in which its facts were presented to the hearers—Professor Huxley argues that no difference, however great, between the phenomena of living matter and those of the lifeless elements of which this matter is composed should militate against our attributing to protoplasm the phenomena of life, of properties essentially inherent in it; since we know that the result of a chemical combination of physical elements may exhibit physical properties totally different from those of the elements combined,—the physical phenomena presented by water, for example, having no resemblance to those of its combining elements, oxygen and hydrogen. I believe that Professor Huxley intended to apply this argument only to the phenomena of life in the stricter sense of the word. As such, it is conclusive. But if it is pushed further, and extended to the phenomena of consciousness, it loses all its force. The analogy, perfectly valid in the former case, here fails. The properties of the chemical compound are, like those of its components, still physical properties. They come within the wide category of the universally accepted properties of matter, while those of consciousness belong to a category absolutely distinct; one which presents not a trace of a connection with any of those which physicists have agreed in assigning to matter as its proper characteristics. The argument thus breaks down, for its force depends on analogy alone, and here all analogy vanishes. That consciousness is never manifested except in the presence of cerebral matter or of something like it, there cannot be a question; but this is a very different thing from its being a property of such matter in the sense in which polarity is a property of the magnet, or irritability of protoplasm. The generation of the rays which lie invisible beyond the violet in the spectrum of the sun cannot be regarded as a property of the medium which by changing their refrangibility can alone render them apparent.

I know that there is a special charm in those broad generalizations which would refer many very different phenomena to a common source. But in this very charm there is undoubtedly a danger, and we must be all the more careful lest it should exert an influence in arresting the progress of truth, just as at an earlier period traditional beliefs exerted an authority from which the mind but slowly and with difficulty succeeded in emancipating itself. But have we, it may be asked, made, in all this, one step forward toward an explanation of the phenomena of consciousness or the discovery of its source? Assuredly not. The power of conceiving of a substance different from that of matter is still beyond the limits of human intelligence, and the physical or objective conditions which are the concomitants of thought are the only ones of which it is probable to know anything and the only ones whose study is of value. We are not, however, on that account forced to the conclusion that there is nothing in the universe but matter and force. The simplest physical law is absolutely inconceivable in the highest of the brutes, and no one would be justified in assuming that man had already attained the limit of his powers. Whatever may be that mysterious bond which connects organization with physical endowments, the one grand fact—a fact of inestimable importance—stands out clear and freed from all obscurity and doubt,—that from the first dawn of intelligence there is with every advance in organization a corresponding advance in mind. Mind, as well as body, is thus travelling onward through higher and still higher phases; the great law of evolution is shaping the destiny of our race; and, though now we may at most but indicate some weak



point in the generalization which would refer consciousness, as well as life, to a common material source, who can say that in the far-off future there may yet be evolved other and higher faculties, from which light may stream in upon the darkness and reveal to man the great mystery of thought?

#### THE CONCORD SCHOOL OF PHILOSOPHY.

ITS ORIGIN, SCOPE, AND SUCCESS.—MAIN FEATURES OF ITS SYSTEM.—PLANS FOR ANOTHER YEAR.

So much interest is shown and so many questions are asked in regard to the new "School of Philosophy and Literature" that has just closed its doors here, that perhaps the simplest mode of meeting the public inquisitiveness half-way is to devote a column or two in your journal to its past and future. The *Republican* and its correspondents have already done much to make its true character known, and the reports in the Boston *Advertiser* have been generally free from error, exaggeration, or disparagement. These reports have been few, however, nor was it desired by the managers of the school that they should be frequent or full. Anything like a daily report of what was taking place, would, in fact, have interfered seriously with the design of the school and with its peculiar course of instruction. This was largely conversational; and conversation, to be continued day after day, must not be reported in the newspapers. The question was raised in the faculty at one time, whether it would not be best to have an official stenographer to take down and preserve what was spoken; but this was negatived, as involving a large expense for what might be a very doubtful good. Even the presence of a stenographer who does not print his notes is a check upon the freedom of conversation; and this entire freedom was desired and maintained from first to last,—without a dispute and almost without weariness. The soundness, brilliancy, and courtesy of the conversation were a perpetual surprise to visitors, and an agreeable disappointment even to the projectors of the school. It had hardly been thought possible that the disputant, the Philistine, and the bore could be so effectively shut out from this new academy; yet the fact was done, the mercy granted. It was a fulfilment, in the spiritual sense, of the Spanish sailor's prayer to Our Lady:—

"From heretic bores  
And Turkish Moors,  
Star of the Sea,  
Gentle Marie!  
Deliver me!"

Another year, perhaps, these talkative pests of serious companionship, with their "terrible engines of colloquial oppression," may invade the peaceful seclusion of the Orchard House, and "blunted dulness," as Dr. Holmes says, no longer "tremble in vain"; but the past, at least, is secure. The Concord school has won its position, and does not need, if ever it did, to defend itself against the stupid and the scornful:—

"No, it was builded far from accident;  
It suffers not in smiling pomp, nor falls  
Under the blow of thralled discontent,  
Whereto the inviting time our fashion calls;  
It fears not ridicule, that heretic  
Which works on leases of short-numbered hours;  
But all alone stands hugely politic,  
That it nor grows with heat, nor drowns with showers."

No people have been more surprised at the success of the school than the citizens of Concord, almost without exception. They were prepared to pity or laugh at its failure,—but they had little hope that it would come to anything. Probably there were only three persons in the town, Mr. Alcott, Miss Peabody, and Mr. Sanborn, who from the first knew what was aimed at, and were confident that it would be accomplished. Mr. Emery, of Illinois, came in June, with his family, and added a reinforcement to the garrison of believers; while Mr. Emerson, relying upon the assurances of his two friends, gave the plan his best wishes, and Prof. Peirce, of Cambridge, had a generous trust in its accomplishment. Mrs. Cheney, too, of old time a disciple of Mr. Alcott and Margaret Fuller, saw no reason to doubt that the thing could be done. At the West, Dr. Jones and Mr. Harris "took stock" in the enterprise; which was planned in the snowy days of last winter and announced to the public by circular early in the spring. Responses began to come in with the birds and flowers, and by the middle of June it was known to the projectors of the school that it would not lack for pupils. They also knew, what the general public and the little world of Concord had no means of knowing,—that the course of instruction and the instructors themselves had been so well chosen that no failure on that side was to be feared. Meantime the curious kept inquiring "how many pupils had registered," and "where the money was to come from to pay expenses," and whether the whole thing, after all, was not a delusion and a snare. The faithful possessed their souls in patience; fitted up their school-room, prepared their lectures, engaged boarding-places for their pupils, and serenely, but with some curiosity, awaited the issue. It was uncertain what kind of students would present themselves, nor quite clear how the professors and lecturers would "hitch horses" together. For the most part these last were personal friends, however, accustomed to depend upon one another, and not so anxious to make a reputation as to stand by each other in the work they had undertaken. The opening day came at last, and when it ended, after a conversation of Mr. Alcott's and a lecture of Mrs. Cheney's, with the colloquies accompanying, it was clear to all present who had experience in such matters that the school would "go." For, as soon as the old admiral hoisted his signal for engagement, vessel after vessel of the colloquial fleet fell into line with beautiful precision, and there was sea-room for all the ma-

noeuvres of ship-of-the-line, frigate, brig, barque, steamer, sloop, and gunboat, each according to its kind. Or, to change the figure,—

"So had he seen in fair Castile  
The youth in glittering squadrons start;  
Sudden the flying jennet wheel,  
And hurl the unexpected dart."

For to Mr. Alcott's well-remembering ear the conversation had the true ring, as in the days when Margaret Fuller and Emerson, Parker and Lowell and Frederika Bremer tossed the ball to and fro in the Boston gatherings of the later transcendental times, thirty years ago or more. The manner was different, the atmosphere had changed, but the substance of the conversation was there. And among the new-comers were some who brought with them a singular conversational facility, adapting itself readily to each subject as it arose, and finding the right word for each. This was especially true of Prof. Harris, Dr. Kidney of Minnesota, and Mr. Emery. Mr. Emerson, though present, said nothing, nor did he afterward take part except to read a poem of Shakespeare at his own house, and his lecture on Memory. But he went frequently, listened with his wise smile, and gave to the accomplished fact its first recognition. Others followed where he led, until, about ten days ago, the last sceptic gave way, and Concord joined in a general ovation in honor of what it had expected to chuckle or mourn over as a fiasco. Some of the doubting Thomases and railing Babbages prudently left home for awhile, that their change of countenance might be less noticeable to themselves and others. But next year they will all with one consent desire the return of the philosophers.

In considering the plans for another year, the main features of the system adopted have been brought well into view. It has been decided to make the school distinctively one of philosophy, using literature only as its vehicle and adjunct, and dispensing with sciences as commonly understood. A few lectures will be given next year, perhaps, to show the relation which natural science bears to philosophy, but the whole field of empirical and phenomenal investigation will be left for those who have a taste for it. Neither did it seem acceptable to the founders of the school to let in teachers of the so-called positive or cosmic or evolutionary philosophy. This way of thinking was thought to find its refutation and solution in the more spiritual philosophy taught by Mr. Alcott, Dr. Jones, Prof. Harris, etc.; and it was not deemed best to introduce a refuted or a warmly-disputed proposition into the course of instruction. Some idea of the system actually followed this year may be gained from Mr. Emery's list of the subjects treated by lecture and conversation in the whole five weeks, during which he presided as director of the school. This list is as follows:—

*Lectures by Prof. W. T. Harris:* 1. How philosophical knowing differs from all other forms of knowing. The five intuitions of the mind. 2. The discovery of the first principle and its relation to the universe. 3. Fate and freedom. 4. The conscious and unconscious first principle in relation to human life. 5. The personality of God. 6. The immortality of the soul. 7. Physiological psychology. 8. The method of study of speculative philosophy. 9. Art, religion, and philosophy in relation to each other and to man. 10. The dialectic.

*Lectures by A. Bronson Alcott:* 1. Welcome and plan of future conversation. 2. The powers of the person in the descending scale. 3. The same in the ascending scale. 4. Incarnation. 5. The powers of personality in detail. 6. The origin of evil. 7. The lapse into evil. 8. The return from the lapse (the Atonement). 9. Freedom, lapse, innate ideas, life. 10. Valedictory.

*Lectures by Dr. H. K. Jones:* 1. General contents of the Platonic philosophy. 2. The apology of Socrates. 3. The Platonic idea of Church and State. 4. The immortality of the soul. 5. Reminiscence as related to the preexistence of the soul. 6. Preexistence. 7. The human body. 8. The republic. 9. The material body. 10. Education.

*Lectures by Mrs. E. D. Cheney:* 1. The general subject of art. 2. Greek art. 3. Early Italian art. 4. Italian art. 5. Michael Angelo. 6. Spanish art. 7. German art. 8. Albert Dürer. 9. French art. 10. Contemporaneous art.

*Lectures by D. A. Wasson:* 1. Social genesis and texture. 2. The nation. 3. Individualism as a political principle. 4. Public obligation. 5. Sovereignty. 6. Absolutism crowned and uncrowned. 7. Representation. 8. Rights. 9. The making of liberty. 10. The political spirit of '76.

*Lectures by Prof. Benjamin Peirce:* 1. Ideality in science. 2. Cosmogony.

*By T. W. Higginson:* 1. The birth of American literature. 2. Literature in a republic.

*By Thomas Davidson:* 1. The history of Athens as revealed in its topography and monuments. 2. The same, continued.

*By Mr. Emerson:* 1. Memory.

*By Mr. Sanborn:* 1. Social science. 2. Philanthropy and public charities.

*By Rev. Dr. C. A. Bartol:* 1. Education.

*By H. G. O. Blake:* 1. Selections from Thoreau's manuscripts.

Here, it will be seen, were five courses of ten lectures each, for the first five days of the week, during five weeks; while the sixth day, morning and afternoon, was devoted to ten more lectures, mostly coupled in pairs. The courses of lectures (with exception of Mrs. Cheney's, which were historical and biographical) were distinctly philosophical, while the single lectures and pairs were either literary or general in their character. Mr. Blake's readings disclosed not only the admirable poetic style of Thoreau, but also his peculiar philosophy, which was essentially religious in its character, though not in

accordance with any of the sects, or even of the great world-faiths. Prof. Peirce's lectures were also religious quite as much as scientific or philosophic; and through most of the exercises of the school there shone forth a religious earnestness and enthusiasm. This was quite as perceptible in the distinctively transcendental essays of Mr. Emerson and Dr. Bartol as it was in the discussions by Dr. Jones, Prof. Harris, Mr. Alcott, Miss Peabody, and others on the personality of God. Yet all varieties of creed were probably represented in the school, as were also all parts of the country except the extreme South. Two ladies from Virginia came the last week, and, a little before them, a lady from Kentucky, who had been prevented from reaching Concord at the opening of the school.

The whole number of persons who attended one or more sessions of the school was between three hundred and fifty and four hundred. Twenty-eight course tickets were issued, of which twenty-seven were used; about twenty complimentary course tickets, of which perhaps fifteen were used, and about eleven hundred and fifty single tickets were issued and used. The average attendance of students was about forty; of students and faculty about forty-five; but at Mr. Emerson's lecture one hundred and sixty were present, and at several of the other sessions, more than seventy. As the *Advertiser* has spoken not quite correctly concerning the financial arrangements of the school, it may be well to state what these were. The estimates of its receipts, before it opened, ranged from \$450, with a minimum of thirty pupils, to \$750 with a maximum of fifty pupils. Without thirty at least, it was decided not to open the school, and beyond fifty the managers did not care to go. It was from the first proposed to pay the lecturers \$10 for each exercise of the sixty which were arranged for; but, in case the receipts fell below \$600, certain lecturers were to receive no compensation, and others less than the stipulated sum. In fact, the receipts amounted to more than \$700, and every lecture was paid for at the agreed price of \$10, or \$610 in all. The other current expenses of the school for five weeks, exclusive of rent of buildings, were about \$50, of which about \$30 went for printing, postage, and advertising. So simple an affair is it, in a town like Concord, to found and maintain a summer school. At this rate, you see, it could be continued through the year of forty weeks for less than \$6000.

A constant school is not proposed, but in July, 1880, the summer term will be opened again, to continue four or five weeks as may hereafter be determined. Probably the term will be five weeks, and the courses of lectures arranged in sets of five. The whole number of exercises in that case would be fifty-five, or eleven in each week, omitting Saturday afternoon and evening, but holding a class each Saturday morning. Prof. Harris and perhaps some others will be asked to give two courses of five lectures each; and Mr. Alcott, Mr. Wasson, Mr. Snyder of St. Louis, and Dr. Kidney of Minnesota will probably be asked to give single courses of five. Other persons will be asked to give two lectures each, and still others one lecture or reading; and among the names proposed are those of Mrs. Cheney, Mrs. Julia Ward Howe, Miss Anna Brackett, Eliot Cabot, Prof. Peirce, O. S. Peirce, Dr. Hedge, Prof. Hyatt, etc. Mr. Emerson and Dr. Bartol and Mr. Blake will of course be asked to read next year, and it is proposed to have two readings from Thoreau instead of one. But all these matters of detail are still to be passed upon by the faculty, after which, perhaps in September, a short account of the school will be printed and the announcement for next year officially made. The classes will meet next year at the Orchard House, but perhaps in a small hall built for the purpose near the present school-rooms.—*Correspondent of the Springfield Republican.*

#### A RADICAL UNITARIAN ON THE CINCINNATI CONVENTION.

EXTRACTS FROM A SERMON BY CHARLES W. WHEELER.

It is for these reasons that the Liberal League Convention must be considered to have done more harm than good for the liberal cause in this community. I do not deny that many earnest and true words were uttered during its sessions, and that after the disorderly elements had relieved themselves of their pent-up feelings, the wiser and milder spirits obtained control of the meetings. More moderate counsels prevailed towards the last, and the more extreme doctrines were winnowed out of the resolutions offered to the convention. But it was found impossible to unite these heterogeneous and divergent elements into any coherent and harmonious whole; and at last the leaders gave up the attempt and fell back upon the general statement of principles adopted at Rochester two years previously. The League adjourned, to meet again perhaps, but to all practical purposes a defunct organization. As a power in the liberal cause, it is henceforth of little account, and this because it has adopted the wrong method in its agitation, alienated the wisest and best leaders of reform from its cause, and deliberately handed over its control to the more ignorant and passion-led elements of the radical body.

#### A Secular State.

But the principles for whose advocacy and defence the League was originally founded, and which were so tersely summed up in its platform,—are they also included in the fate of the organization? My liberal friends, let us carefully discriminate between these principles and those who may for good or evil espouse them. No unwisdom on the part of liberals can destroy the truth of that central American doctrine that the Church and State should remain forever separated from each other. Let me read to you



the brief exposition of this principle contained in the platform of the Liberal League:—

1. Total separation of Church and State, to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. National protection for national citizens, in their equal civil, political, and religious rights; to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. Universal education the basis of universal suffrage in this secular republic; to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public-school system, and to permit no child within its limits to grow up without a good elementary education.

When this declaration was first published, I was so much impressed with its justice and reasonableness that, like many of my Unitarian brethren, I joined the League, and even accepted a position in it. Since then, in common with many of the men and women whose names are still retained by the present managers of the organization, I have maintained a lukewarm attitude towards it. But these principles I believe to be just and true. I know that some of the wisest and best men and women in this church are opposed to them,—in part, at least. But I believe that they fairly represent the views of the large majority of Unitarians at the West. That these views will triumph in the end, I have not the shadow of a doubt. They are true to the genius of our institutions, and made necessary by the circumstances under which we have become a nation. In a country like ours, made up of such widely differing religious antecedents and beliefs, the only safe way is to entirely separate these two great agents of civilization, the Church and the State; and where this cannot be done, to declare that in the speculative and spiritual realm the Church shall be sovereign, but that where she trenches on the temporal interests of man she shall be subordinated to the State. The founders of our republic incorporated this principle into its organic law, but it has not yet been thoroughly understood or accepted by the people. This is seen in the many survivals of a different and ancient order of society which still remain among us. I refer to the laws which still cumber the statute book of some of our States, and discriminate against individuals because of their religious opinions,—as, for instance, in Pennsylvania, New Hampshire, North and South Carolina, Mississippi, and Tennessee, whose State Constitutions still contain religious tests for holding office. Of such a character also is the aid directly or indirectly given ecclesiastical organizations by our State and city governments, sometimes by an outright donation and sometimes by exempting their property from its just share of taxation. (According to the United States census, the amount of property held by the different denominations in the United States was eighty-seven millions of dollars. Only ten years later, in 1860, it had doubled in value, and was set down as one hundred and seventy-one millions. In 1870, it had again doubled, and had risen to three hundred and fifty-four millions. Think of this enormous ratio of increase, and ask yourself if there be no danger to the republic in such huge accumulations of untaxed property in our midst.) Such, again, is the violation of the conscience and civil rights of Catholic, Jew, and Freethinkers by persisting in the liturgical use of a certain version of the Bible in our common and secular schools; the enforcement of the Sunday rest on dogmatic and Biblical grounds, instead of on natural morality and civil expediency; the retention in our national army and institutions of government chaplains, instead of leaving the religious culture of their inmates to the zeal of the various sects and the personal preferences of each individual; the observance of oaths in our courts, which to some persons are a violation of conscience, and to most a solemn mockery; and lastly, the exclusion of witnesses because of their unbelief. As long as these anomalies remain in our laws and are upheld by the public voice, we cannot claim to have a free Church in a free State. Until they are abolished, there is urgent need for true liberals to agitate and organize to this end. It is not enough to argue that time will correct all these evils. Orthodoxy is not content with defending such laws, but has organized to perpetuate or increase them. The "God in the Constitution" party numbers governors and judges, bishops and clergy, leading merchants and professional men, and is backed by millions of devoted believers. It has once already nearly attained its object by implication, if not directly, in the celebrated amendment offered by Mr. Edmunds and supported by the whole Republican Senate. It may yet be reinforced by the Catholic vote of the country, and so attain its ends. Do we need a juster interpretation of the Sunday laws? Any one who witnesses the laxity and abuse of Sunday in Cincinnati will be disposed to question this. There are, however, many flagrant instances on record in the several States of a tyrannous interference with the rights of the private conscience and the liberty of the individual through the Sabbatarian spirit. If nothing more, it would be well if the humanitarian view of the Sunday could be preached to our Exposition managers, who close its doors on the one day when our working classes would find it most convenient to attend, and when its various and elevating attractions would prove the most effective in drawing them away from gross and harmful pleasures. Every saloon, low theatre, and brothel in Cincinnati is wide open and active on

Sunday, but our Exposition is closed, and the great organ is silent; and this in supposed reverence to Him who said "The Sabbath day was made for man and not man for the Sabbath."

#### The Comstock Laws.

And now a brief word, in closing, on the question so prominently brought forward by the late Convention,—the modification or repeal of the so-called Comstock laws. I venture to say that there is not a person in this congregation who does not rejoice at the suppression of all vile and indecent literature, and the severe punishment of its author and publisher. But it is a matter of self-evident justice that the writings thus denied transmission through the mails shall actually be of this character and purpose. To arbitrarily include in this condemnation books written with pure intent in the interest of scientific information, or even as an expression of speculative opinion, would be a gross infringement on the rights of the citizens. Now it is claimed by many liberals that this has been done repeatedly by Mr. Comstock, and that men are now suffering unjustly in prison through his agency, for crimes which they never committed.

They charge that Mr. Comstock has taken unfair advantage of his position as special postal agent of the government to persecute innocent men, and even to beguile them into the commission of nominal crimes; and this in order to display his power, swell the list of his achievements, justify himself to his employers, and especially to ingratiate himself with his chief supporters, the Orthodox clergy. There is a growing feeling in the community that these charges are true in the main; that Mr. Comstock has too often made an arbitrary use of the power given him under the postal law of 1873, used unlawful means to entrap his victims, and sunk the moral detective in the decoy. However great may be our admiration for his courage and our gratitude for his services to society, it is becoming evident that so much authority cannot be safely vested in any one man, and that the postal law imperatively calls for revision. Meanwhile, to claim, as did the president of the recent convention, that Congress had no right whatever to make a law regulating the transmission of obscene literature, is an extreme position that but few liberals will care to take. If Congress can legislate to prevent the transportation of gunpowder or poison through the mails, if the post-office authorities have power to prevent swindlers from carrying on their nefarious operations through it, then certainly they have the right to hinder the circulation of a moral poison through the arteries of public intercourse. The true remedy is to be sought in the modification and not the repeal of the postal laws, so that there may henceforth be a better discrimination between what is indecent and what is not. If, as is claimed by some, this distinction cannot be made, or at least not embodied in a general law, then the general opinion will demand that the matter remain as it is. For surely it is better that here and there a social philosopher should be suppressed than the door left wide open to the vicious panders to a depraved taste; that now and then an individual should suffer for his rashness and folly than a whole generation be exposed to moral infection. But there is little doubt that the evil may be remedied by a proper modification of those laws and restriction of the agents who execute them.

#### Conclusion.

Such, then, are the lessons of the Liberal League Convention to us as a body of religious liberals. It has taught us anew that organizations may fail, leaders may disappoint us, but principles endure forever. It has taught us that the two great needs of the liberal reform in America are a larger culture and a more tolerant and kindly spirit.—*Cincinnati Commercial*, Sept. 22.

#### FOREIGN.

THE MINISTER OF WAR for Roumania has issued a circular forbidding all punishment by flogging in the army.

THE ARCHDEACON OF PIEDMONT DE ALIFE, near Naples, has been excommunicated for holding liberal opinions.

IT IS PROPOSED to hold a Land Law Convention in London, composed of delegates from all parts of England, Ireland, and Scotland.

AN EXCELLENT oil painting of Mr. Bradlaugh has been executed by Mr. S. Maden, of 78 Wakefield Road, Staleybridge, which is to be sold by ticket drawing.

EIGHT PERSONS suspected of being Federal Republicans have been arrested at Viel Catalonia. Their papers and arms have been seized. It is said that documents have been found containing a scheme for the establishment for a Federal Republic in Spain.

A STRIKE OF MECHANICS and iron-moulders at Bradford, England, after enduring many months, is at last driving the despairing men from the country. Already fifty engineers and machinists have left Bradford for Philadelphia, and last week the chairman of the strike committee and two other members left for the United States to make arrangements for the emigration of three hundred and fifty non-unionists and four hundred unionists who have determined to seek bread on the other side of the Atlantic.

A CORRESPONDENT of a Brunswick paper writes from Freinwalde, on the Oder: A great calamity has befallen the village of Brahlitz, in the Königsberg district. A medical man from Zehden vaccinated last week all the children of the age of twelve and the young infants. All of them—above seventy—have, says the correspondent, become ill, and several have died. It is supposed that poisoning of the blood, in consequence of unsound lymph, has taken place.

A commission of inquiry, consisting of the district physician, the district surgeon, the public prosecutor, and a member of the board of health, has been appointed. A memorial of anti-vaccinators has just been sent to the Marquis of Hartington from the counties of Northumberland and Durham.

NATURALLY ENOUGH, the action of the Rev. Canon Basil Wilberforce in sanctioning the band performances on Sunday at Southampton has brought down upon him the vials of wrath from the irritated Sabbatarians. The Rev. Canon threw open his grounds to the public on Sunday week, and he himself, Mrs. Wilberforce, and the curates of St. Mary's were gratified spectators of the decorum which characterized the conduct of the thousands who gladly availed themselves of the Canon's generosity. The *Rock* stigmatizes this as "Sabbath desecration initiated by a reverend grandson of William Wilberforce, in entire antagonism to the teaching and example of his illustrious grandfather." We doubt very much whether one whose large heart beat responsively to the aspirations of the negro would have condemned his descendant in thus boldly taking the initiative in removing the thralldom imposed by a Puritanism which savors more of Pharisaical Moralism than of Christianity.—*Secular Review*.

## Poetry.

[For THE INDEX.]

### THE LATE PRINCE IMPERIAL.

Poor dupe of fortune, born to dream of glory,  
A crown imperial and revered power,  
Schooled to believe the antiquated story  
Which despots cherish till their latest hour,  
That rule unquestioned was his birthright dower,—  
Sad was the issue of his dream, and glory.

Was it to learn how readiest to slay  
His countrymen that he did sail afar  
Under an alien flag? 'Twas meet that they  
Who never gave him cause their homes to mar  
Should dash with darkness fell ambition's star,  
And blanch proud Albion's cheek with shamed dismay.  
What prayers presumptuous, breathed in his behalf,  
Besieged heaven! Foolish bribes! Blind trust!  
The veriest smoke, and vapor-puffs, and chaff  
Of human vanity! Ah me, they must,  
Like all things earthly, gravitate to dust,  
While gods, if gods there be, look down and laugh.

Our pity and our blame together run,—  
Pity for him, the fearless youth, whose fate  
In threads of crimson dye was early spun  
By home-born foes of France, who watch and wait,  
And menace the Republic in their hate,  
Longing to see her early set of sun.

With lips that pray to heaven, and hands that prey  
Upon the people's substance evermore,  
They've stood, and stand perverse in freedom's way,  
Drenching their native soil with patriot-gore,  
As if the God or Goddess they adore  
Delighted in their country's misery.

Though France may not rejoice, too great, too good  
To stand exultant o'er a fallen foe,  
Her peace has whiter grown since he who would  
Have filled again her emptied cup of woe  
Has perished by a retributive blow,—  
Borne to a barbarous end on folly's flood.

Never again may France commit her weal  
To any member of the treacherous line  
Of Bonaparte; too long compelled to kneel  
A suppliant for her rights, or moan supine,  
A beggar at a most unholy shrine,  
The despot's heavy hand and iron heel

Maddened her life-throes. Bravely, wisely, well,  
Great souls have guided her through stormy days,  
Through blood and fire and treacheries of hell,  
Crushing her enemies by noble ways,  
Till, lifted to the height of all men's praise,  
Her triumph 'tis a joy to know and tell.

Long live the new Republic! Woe befall  
The hand that dares to threaten her banner's pride,  
Securely fixed on freedom's granite wall!  
There may it eye in majesty abide,—  
A pledge that justice shall the nation guide,—  
A sign of equal liberty to all.

GEORGE MARTIN.

#### MONTREAL.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING OCT. 11.

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# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognises no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

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## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

### PHOTOGRAPHS OF MR. HOLYOAKE.

The welcome presence of Mr. George Jacob Holyoake in the United States will quicken the desire of many to obtain his likeness. An excellent portrait of him, painted by his brother and representing him in his study, has been reproduced in "permanent photography" by the Autotype Company of London, and a few copies out of the limited number made have been sent to us for disposal. The size is five by ten inches, and the price \$1.50. Ordinary cartes de visite, 25 cents.

### THE NEXT STEP IN ADVANCE.

In the August number of the leading periodical of the Unitarian denomination, the *Unitarian Review and Religious Magazine*, of which the editors are Rev. John H. Morison, D.D., and Rev. Henry H. Barber, there was an editorial article which we desire to lay in full before our readers. It was not very long, and is as follows:—

#### The Consensus of the Competent.

This is the fortunate phrasing that covers what appears to be a quite general retreat from what have been reckoned among the most advanced, and have certainly proved to be the perilously exposed, positions of religious radicalism. The weakness of individualism as a system, and the singular and damaging vagaries of some of its claims and claimants, have at length provoked very general and serious protest against the doctrine of the adequacy of the individual judgment to settle all questions of ethical right or religious verity. It is seen that self-sovereignty may come to mean the sovereignty of the distorted or baser self; and especially that supreme devotion to personal standards affords no rallying centre, or common cause for even the adherents of limitless freethought to serve or lead.

So individualism is in wide-spread, even if temporary, discredit in the house of its friends. Mr. Frothingham announces in his farewell sermon that its final word has been spoken; and with less decisiveness declares the need of new religious organization whose probable basis he does not even hint. Prof. Adler, his gifted and enthusiastic successor in the presidency of the Free Religious Association, is organizing on the foundation of ethical culture and moral idealism; and his eloquence and earnestness are proving extremely attractive to many who would find it difficult to logically satisfy themselves of the adequacy, or even of the definite contents, of his system. Mr. Abbot, who has long been urging organization for negative ends, and has made no secret of his conviction that the scientific school has a full title to inherit the effects of transcendentalism, has been led by recent experiences to emphasize more than ever the authority of universal reason against individual vagary, and has made or adopted as the watchword of the hour the well-invented phrase, "the Consensus of the Competent."

We applaud the terms, and approve and rejoice in the tendency as an indication of growing sanity in radical counsels; but we are curious to observe its results in regard to sundry current discussions.

How, for instance, with regard to the standing indictment against Christianity? The Bible is the "consensus" of the highest religious souls of the most religious race, accepted as such by the "consensus" of the most "competent" of the religious leaders of the past. The doctrine of the Holy Spirit is the application to religion, for new sifting, interpretation, and applying of the truths of Christianity, of the religious consensus of every new generation. An individualist may sneer at Christianity, and lightly talk of providing a better religion than that which has held the homage of the ages, and getting rid of discipleship to the mastership of that soul that even the leading sceptics of all ages have united to revere; but it would seem that a man who trusts supremely in universal reason and appeals confidently to the final verdict of enlightened humanity must hesitate to assault Christianity as wholly or mainly obstructive and mischievous, since so he impeaches the main decisions in the very court before which he pleads. We do not forget, in saying this, to how considerable an extent the trained intellect of this age is outside Christian or theistic bounds; but we remember that since the French encyclopedists and the English deists there has been a century in which the intellect of Europe has been more religious and more Christian than in any age since the Renaissance.

It would hardly be "scientific" to claim that there is a consensus of rational thought to-day to which individual reason and judgment must bow, and that in the long process of evolution universal reason has been mainly engaged in formulating blunders which it is now all at once adequate to discern and disown.

To affirm the validity, even the partial and provisional validity, of the consensus of the competent, is to justify historical religion, is logically to admit the benignity and the intrinsic verity of Christianity. It is to affirm the great truth, of which the Catholic dogma of the infallibility of the Church is the shadow and exaggerated statement; the truth, namely, that the intellect of man tends toward reality, rests finally only in truth, and is the depository of universal thought and universal law. "The consensus of the competent" is the most conservative of watchwords.

But let us express the conviction that the reaction of the scientific school will not wholly displace or discredit the transcendental faith. The prophetic souls have always had insight that no fellowship was competent to share,—or even for a long time to test,—as the cunning mechanic has learned how to rule fine lines that no microscope has power to discover. The universal reason comes to test and rest in what the finer reason of the highest soul first sees and shows.

Individualism and organization are the systole and diastole of progress. The progress of thought is individual in its method: the progress of life is social and organic. Individualism is good when nobly used; organization beneficent when men are sincerely joined for noble ends: but private reason is too often clouded by passion or warped by prejudice to be a safe and adequate guide, without the correction and restraint of that general conviction, that organized instinct of society, which needs in

turn the contribution of the personal insight and fresh aspiration of the highest, the rarely-furnished and exceptionally-endowed individual souls.

To the above article Mr. Potter made a very excellent reply in THE INDEX of September 11, showing conclusively that neither Mr. Frothingham nor Dr. Adler had executed any "retreat," and making a very generous defence of us also against that charge in our absence. He said, referring to Mr. O. A. Brownson's example of retiring to the Roman Catholic Church:—

Certainly Mr. Abbot has shown no tendency as yet to go that way to find his court of "the Competent." In throwing out this phrase he has taken no new position,—much less holsted a flag of retreat. He has only emphasized the more the stand he long ago took on the scientific method in religious study. Nor will he have any difficulty in reconciling this phrase with his view of Christianity, or the Bible, or on any other question to which the *Review* editor points him; for he will not look for his Consensus of the Competent in any *ex parte* court made of believers only on one side of the question at issue.

To show Mr. Potter's personal views on this subject more fully, we add here an extract from a sermon on the Pocasset murder which he preached in New Bedford on the eleventh of May last. This extract strikes us as a singularly clear and felicitous statement, and is as follows:—

And if it be said that even on the ground of natural religion, or of no religion at all, individual reason and conscience may set themselves up as superior to all other sovereignty, I reply, Yes, this claim may indeed be made; and that in the reaction against the long ecclesiastical suppression of private judgment there has come a perilous tendency to assert that the individual nature, in its own impulses, impressions, and attractions, is a law unto itself. But it is a claim that cannot stand for a moment in the light of rational philosophy. On this ground of natural religion, no assertion of a special and exceptional communication with divine power can be allowed, no claim to any infallible knowledge can be recognized. The divine purpose and law are communicated through faculties and perceptions that are the common property of mankind, and not through any special personal faculty that is above the ordinary tests of reason. On the supernatural theory, the private soul claims to have a special revelation of the will of God that is infallible, and it is very difficult for Protestant Christianity with its allowance of private judgment to meet and logically resist that claim. But on the natural and rational theory there is no monopoly of divine revelation, in any person or book or special race; and nowhere a pretence to any infallible vision of truth by any human soul. The divine purpose is made manifest in the education and progress of the whole race of humanity and not in the individual soul; or only in the individual soul so far as it is in healthy natural relationship with its kind. The divine commands come not through a personal private vision of truth and duty, but through those great principles of thought and conduct which are or may be the common possession of all men, and concerning which there is a common sense of obligation. The germs of these laws of thought and conduct appear in all men; but naturally they appear more clearly and completely in that portion of mankind where there is the highest degree of civilization and enlightenment.

We have, therefore, on the theory of natural and rational religion, a tribunal before which every individual claimant to some new perception of truth and duty must submit his claim for judgment. It is the court of universal reason and universal right, and its judgments in our human affairs are at any time pronounced by the aggregate consenting voice of the highest mental and moral intelligence which the human race has attained. There is a consensus of truth and morals which the experience of mankind has proved trustworthy, and which the individual violates at his peril. He who thinks most and best, he who thinks deepest and highest, is not one who is likely to fall into the conceit that the Infinite Being has imparted its secrets specially to him, or that the Divine Word has been exceptionally articulated in his consciousness. Rather is he one who looks for the most complete articulation of that Word in the maturest collective life and activity of all nature and all humanity, and who will earnestly and reverently seek to be a true sharer in that life and a helper of humanity onward to larger light and to still richer and maturer life; for he will be one who will see also that the revealed is but a small part compared with the mysteries of truth yet undiscovered, and so he will walk, not as if he had already attained, but will still following after,—knowing that this at least is required: while he humbly follows, that he shall do justly and love mercy.

Mr. Potter was entirely correct in saying that we "have only emphasized the more the stand (we) long ago took on the scientific method in religious study." In expressing our opinion that Individualism is a failure, we have simply reiterated what we said in an article on "Theism and Christianity," published in the venerable and now discontinued *Christian Examiner* for September, 1886:—

Individualism fails, because it mistakes the peculiar for the universal; without the macrocosm, the microcosm is a blank. The idiosyncrasies of individuals must be eliminated, and theology built up on the universal human nature which remains.

Six months later, in another article on "Positivism



in Theology," published in the same periodical for March, 1866, we wrote:—

We cannot better present this anterior question than in the words of one who himself, as we believe, wrongly answers it: "The Bible or the Mathematics as the basis of preaching,—in the long run it must come to that." And so it must. We quietly accept the alternative, and without hesitation take our stand upon "the Mathematics." By this dilemma we understand Dr. Hedge to mean that the struggle between conservatism and radicalism is between the principles of infallible supernatural authority and fallible natural reason,—between anti-naturalism and naturalism, which is a much more appropriate nomenclature than "Supernaturalism and Anti-Supernaturalism." By "the Mathematics" we understand him to mean, not necessarily demonstrative science, but science in general; for otherwise his dilemma would be a rhetorical extravagance, unworthy of one who aims to present the issue fairly. And that this is the true meaning of it, we think is conclusively shown by a subsequent passage: "My quarrel with the anti-Supernaturalism of the present day is, that it satisfies no spiritual or intellectual want. It is neither one thing nor the other,—neither religion nor science; too self-willed for the one, not positive enough for the other." Not only do we agree with Dr. Hedge in his presentation of the issue, which has been causelessly exclaimed against, but we also agree with him in his strictures upon "the Anti-Supernaturalism of the present day." But the remedy lies, not in a retreat to the leading-strings of Authority, but in a bold advance to the freedom of Positive Science. Naturalism must be more naturalistic, not less so. . . . In the issue, then, between "the Bible and the Mathematics," we behold the conflict between anti-naturalism and naturalism, authority and reason, dogmatism and positivism, traditionalism and science. Without timidity, without timidity, we cast in our lot with science.

The rejection of Individualism, and the acceptance of Science and the scientific method as the final appeal in all intellectual or moral questions, were simply the negative and affirmative aspects of one and the same position. Individualism, exalting "private judgment" as the final appeal in all such questions, is exactly as much opposed to Science as it is to the Roman Catholic Church. That is a fact which thoughtful liberals are discovering. They are coming to perceive that the assertion of the supreme authority of "private judgment" contradicts not only the authority of the Bible, of the Christ, and of the Church, but also of the well-established method by which Science has achieved all her wonderful triumphs. They are coming to perceive that radicalism must take a new step in advance, which misapprehension alone can possibly confound with "retreat." The *so-called* radicals who are now for holding back are the conservative wing of the liberal army; they desire to retain a position originally inherited from Protestant Orthodoxy and already flanked successfully by modern thought. In devising the phrase, "Consensus of the Competent," to designate that final appeal in all moral questions which has long been familiar to scientific men in all purely intellectual questions, we merely desired to frame a terse and convenient expression for the supreme principle already established beyond the possibility of dislodgment in the realm of physical science. Our only innovation is in the deliberate and conscious extension of this principle to the realm of moral and spiritual science. This extension is the next step in advance which must be taken by liberalism. There is no other principle which at the same time guarantees absolute liberty of thought to the individual and yet gives stability to the gains of the universal human mind. Science, as a great body or trunk of "established truths" girt about with a cambium-layer of "open questions" and "working hypotheses," is firmly rooted in this great principle, by the adoption of which she has solved the problem of reconciling progress and order in the intellectual world. She recognizes that votes must be weighed, not counted, in the determination of scientific questions; and by the "Consensus of the Competent" we mean the weighed votes that determine them.

The *Unitarian Review* jumps with amusing eagerness at the conclusion that "to affirm the validity of the Consensus of the Competent" is "to admit the intrinsic verity of Christianity." Mr. Potter has already overthrown this premature conclusion by his quiet suggestion that the *Review's* "Consensus of the Competent" is only an "ex parte court made of believers only on one side of the question at issue." No more need be said on that point. Christianity has her case yet to plead before the really competent judges whose votes are destined to be weighed. The scientific intelligence of mankind has not yet pronounced its decision. It will do so at last, but not without fairly and impartially considering the arguments against the truth of Christianity which these very columns have for years presented, and which

the *Unitarian Review* has never ventured to grapple with. We patiently and confidently abide the declaration of that final and decisive verdict. Meanwhile we point out to those liberals who desire to keep pace with the march of modern thought, and not to lag behind with the conservative sticklers for "private judgment" as the supreme umpire in all questions, that the time has come for a new step in advance; and that this new step consists in substituting for the mere "private judgment" of the individual the Consensus of the Competent, as the tribunal which ultimately decides whether "private judgment" is in the right or in the wrong.

#### FIFTEEN YEARS TOO LATE.

Without the slightest hesitation we grant the request made below:—

Office of the Truth Seeker,  
NEW YORK, Oct. 7, 1879.

MR. F. E. ABBOT:

Dear Sir,—I hand you herewith a slip from the *Truth Seeker*, which is my answer to your attack on me in THE INDEX of Oct. 2. Please give it space in your columns and oblige Yours,

A. L. RAWSON.

#### A Card from Prof. Rawson.

TO THE EDITOR OF THE TRUTH SEEKER:

Sir,—Mr. Abbot, editor of THE INDEX, of Boston, gives space, in the issue of Oct. 2, to a part of the decree of divorce of my wife from me in Syracuse, N.Y., in 1864. He evidently does not know the whole story, for he gives less than half. I will tell the rest. I was then made the victim of religious bigotry, intolerance, and hate, and my wife and children taken from me by those who persuaded her that I was totally unfit to be the protector and teacher of her children, because I was "an infidel," and "going rapidly down the road to hell." She and her family were members of the Episcopal Church (Rev. Mr. Hill, High Church). She was influenced to and did bring a suit for separation against me on a totally false charge, which I denied by proper answer. Thus the suit hung for several months over my head, the newspapers being employed meanwhile to "write me up," so as to make public opinion against me on the charge of having cruelly treated my wife. Having too many friends, and living as I always do, without concealment that charge was known to be false and had to be abandoned. But by the work of alienation had been effected. Finding there was no hope of a reconciliation, on the advice of my counsel and of friends who had known me from childhood, I agreed to withdraw my defence and allow my wife to get an absolute divorce. Even then no divorce could have been obtained for want of facts, for there was no adultery nor cruelty. In order to get the divorce, the friends of my wife had an amended complaint filed to the effect that I had a wife living when married. To this complaint, in order to enable my wife to get the decree she desired, I never put in an answer, and so let the matter go by default, or be "taken as confessed," as the law-term is. I never by word or deed said or confessed that there was any truth in that charge. In fact, there was not a single word of truth in it. It was simply a fraud out of whole cloth.

I had not been married before. Somebody, probably, committed a perjury, and a fraud was perpetrated on the court; for a decree of divorce was obtained and published. After that, I continued to live there for months. Everybody who knew me or my wife knew that the charge was false. Then was the time to test the matter. If I had been in fact the bigamist charged, then would have been the time to have arrested and sent me to prison. If I was the bigamist Mr. Abbot seems to think I was, it is because the fraud on the court in Syracuse really did not undo the marriage with that wife. That question is one I leave for Mr. Abbot and his church party to settle.

I cannot see how my private affairs affect the principles of the platform of the National Liberal League. The League in reflecting me as its Secretary did not endorse my private opinions, nor my past conduct, nor anything beside my official record. If Mr. Abbot has anything to say about my official conduct as Secretary of the League, I will cheerfully answer any charges that may be brought against me.

The motives of a "Liberal" (?) who digs up an old record of this kind and publishes it without first asking if there is no explanation, I leave for the reader to appreciate.

A. L. RAWSON.

Mr. Rawson makes a grave mistake in fancying that we have made an "attack" on him. Quite the contrary. We have made a defence of the liberal cause against the disgrace and threatened ruin brought upon it by the National Liberal League, in putting such men as he in conspicuous positions before the public as their honored representatives and official leaders. Our "motives" are transparent enough to everybody who regards such a judicial record as Mr. Rawson's as a lead too intolerable to be borne by any self-respecting body of men. The "Address of the Young Republicans of Massachusetts," adopted September 15, 1879 (the very day after the National Liberal League was adjourned) calls upon their fellow-citizens "to work for the nomination and election of men WHOSE PAST LIVES, NOT LESS THAN THEIR PRESENT PROFESSIONS, ENTITLE THEM TO YOUR CONFIDENCE." That is a

call to which all good citizens should respond. Mr. Wright, in another column, takes the ground that the "past lives" of candidates have nothing to do with their fitness for office in the National Liberal League! That is the very charge we make against the National Liberal League, and its President substantially confesses it. We are extremely sorry to be obliged to say this, on the authority of his own words, of one for whose personal character we entertain so deep a respect. He is sadly mistaken in assuming this ground, or in supposing that the better class of liberals will sustain him in it. If the President and Secretary of the National Liberal League cannot understand how the "private affairs" of officials should be matter of public concern, when these "private affairs" include such records as that of Mr. Rawson in the Syracuse court, it is time for the League to take lessons in public morality of the very political parties whose immorality it denounces. The "Young Republicans" should begin their reformatory work with the National Liberal League.

Mr. Rawson's denial is fifteen years too late. The time to make it was when a formal application for divorce was made to the court by his injured wife, on the express ground of the defendant's bigamy and fraud. The law justly treats silence under such terrible accusations as equivalent to confession. The public will do precisely the same. It will (very heartlessly, perhaps) disbelieve in the transcendental benevolence and superhuman self-abnegation which are put forward above as the reasons for letting such crushing accusations go formally on the court records as "confessed." Mr. Rawson says that, after the record was made up and he had been officially recorded guilty, "then was the time to test the matter." Does he imagine that liberals are necessarily idiots? The "time to test the matter" was when he had a fair opportunity to make his defence. If he chose to let that opportunity go by unimproved, the public will conclude that he had most excellent reasons for doing so, and will be hopelessly incredulous as to the pretence of a chivalrous magnanimity too absurd to be believed of any man. We know nothing more of this miserable business than the court's decree declares; but when Mr. Rawson chooses to make an open issue of veracity with the court, we have our own opinion where the truth lies. The public will form its own opinion also.

#### PERSONAL ITEMS.

JOHN BRIGHT says Wendell Phillips is the greatest of living orators.

WILLIAM H. VANDERBILT employs twenty-seven thousand seven hundred and six men.

M. D. CONWAY writes that Gambetta appears to have the best chance for the next President of France.

BRET HARTE is out of health, and is to have a leave of absence from his Prussian Consulate, to return home to recuperate.

EUGENE SCHUYLER, late Secretary of Legation at Constantinople, has presented Harvard College with a valuable collection of Russian books.

PROF. HUXLEY says: "Whatever else can be said of men of science, it cannot be said that they endeavor to conceal one another's mistakes."

REV. ADIN BALLOU, a venerable Universalist minister and reformer, met with a serious accident a few days since which is likely to prove fatal.

PRINCESS LOUISE, of Canada, has six waiting-maids; and the Cincinnati *Commercial* doesn't know what they are waiting for, unless it is for her to turn out of bed in the morning.

REV. J. HYAT SMITH, Baptist, Brooklyn, is another clerical gentleman who appears to have political aspirations. He will consent to a seat in the New York Senate, if the workingmen elect him.

MR. B. F. UNDERWOOD is again hard at work in the lecture field. At present he is in the State of Michigan, where he lectured at Union City on the 10th, 11th, and 12th instants, and was to debate at Bucyrus from the 14th to 18th.

REV. DR. HOSMER, for many years the minister of the Unitarian church, Buffalo, and subsequently President of Antioch College, Ohio, recently preached at the Channing Church, Newton, his farewell sermon on his retirement from the ministry, after fifty years of professional life.

THE REV. DR. BOYD, of the Second Baptist Church, St. Louis, who united some time since with a Jewish rabbi of that city in conducting a religious service, after much criticism from his brethren for his courtesy and liberality has at last been excommunicated from denominational fellowship.

GENERAL GRANT is reported in Washington to have asked only one favor of the Administration that succeeded him, and that was that no position should be given to Mr. B. H. Bristow. It is quoted as sufficient proof that President Hayes is a friend of the General, that this request has been complied with.

SHORTLY BEFORE his assassination, Abraham Lin-



coin wrote to John Beeson: "My Aged Friend,—I have heard your statement, and have thought much and said little; but I assure you that as soon as the business of this war is settled the Indians shall have my first attention, and I will not rest until they shall have justice with which both you and they will be satisfied."  
A. LINCOLN."

REV. M. J. SAVAGE, of Boston, delivered the opening discourse before the Conference of the Unitarian Churches of the Connecticut Valley, at Northampton, Wednesday evening, October 8. Mr. Savage selected for his theme "Constructive Rationalism." "The speaker showed," the Springfield Republican says, in its report, "that there are two kinds of destructiveness,—one which destroys without providing a substitute for the thing ruined, and the other which, while it destroys, is constructive, replacing with something better than that removed. Reason applied to morality and religion has ever tended to disintegrate certain theories and ideas connected with both. But, although it necessarily pulls down some things, it is a constructive and not a merely iconoclastic pulling down. From the exercise of reason arise the best results of religious thinking and living, for without it high attainments in either are impossible."

## Communications.

### HISTORICALISM.

No. V.

The propositions laid down in this series of articles thus far have been these six:—

1. The beginnings of things are always obscure, and probably inaccessible to human research.
2. The right method of historical investigation (not necessarily of historical narrative) is, like that of all scientific investigation, from the known towards the unknown; that is, from later times back to earlier.
3. Historical evidence is direct (of persons) or indirect (of parallel studies).  
Direct historical evidence, or that of persons, is the narrative of eye-witnesses. This may come to us in three different ways, so as to afford us testimony of three different grades of value:—  
First.—Testimony of the eye-witnesses themselves.  
Second.—Testimony of writers to whom the eye-witnesses told their story.  
Third.—Testimony of writers who record traditions or accounts handed down by memory and oral narrative through more or less numerous transmitters.  
Indirect historical evidence, or that other than personal, or comparative historical evidence, is—  
First.—Reasoning backwards from later history.  
Second.—Comparative history of other nations.  
Third.—Comparative archaeology and sociology.  
Fourth.—Comparative philology.  
Fifth.—Comparative history of law.  
Sixth.—Comparative history of religion. (N.B.—This and that next before it might be inclosed in third.)  
Seventh.—Comparative anthropology.  
Eighth.—Physical geography and geology.
4. In proportion to the importance of a historical work, the more carefully must the rules of historical method be applied.
5. Most carefully of all must they be applied, therefore, to the most important existing historical record,—the Bible.
6. History has nothing to do with any other than historical subject-matter. It appeals to human knowledge and human reason, wholly within the limits of demonstrable or probable fact. The supernatural is the domain of faith; it is not to be proved by reasoning, and often contradicts what is usually called knowledge and reason.

Having thus recapitulated, let us do a little clearing up.

1. *The veracity fallacy.* A favorite dilemma of many good men who try to make the Bible history into a demonstration of the Bible revelation is this: Either the Bible narrators were liars, or we must believe all their narratives. The words of Taylor (*Transmission of Ancient Books*, etc., 2d ed., p. 117), to quote one out of many, in putting this proposition, are these:—

"The supernatural events they [the sacred writers] record as matters of history are such deviations from the standing order of natural causes as leave us no alternative between a peremptory denial of the veracity of the writers, or a submission to their affirmation of divine agency." Horne, and many others, argue in the same way.

Now the present argument does not meddle with the question of revelation, but is confined to historical matter. But it is quite legitimate to point out the perfect fallacy of this supposed dilemma, which dilemma is made out thus:—

Only two things are possible: either—  
First.—The Biblical narrators of miracles told the truth, or—  
Second.—They lied.  
Now, how clear it is that there is a third possibility: Third.—They were mistaken!

The fact is, there might be suggested still another alternative without any great strain on the reasoning faculties: *They meant to lie, but did in fact tell the truth*; but this is only mentioned to show that a quadrilemma is possible in the case. But the third alternative is so very close at hand that it actually looks stupid not to have suggested it; for it is quite unnecessary to intimate any crooked intentions. The omission is enormous.

It may be suggested that this notion of mistake is inadmissible, for the reason that the sacred writers

were inspired and could not err. But this is simply to repeat in other words the assertion that they told the actual truth; and, moreover, it is not a historical statement, but a religious dogma, and a historical question cannot be argued on dogmatic religious grounds. Besides, this allegation would put the Bible in the position of what logicians call a "vicious circle," where either end of the argument curls round to the other and proves it, as a man might bend over and take his feet in his hand and lift himself up in the air. Thus: 1. The Bible is true, and it claims to be inspired; therefore it is inspired; and 2. The Bible is inspired, and therefore it is true. This is extremely snug and handy, but extremely fallacious.

The object of pointing out this astonishing blunder is to enforce the distinction between historical matter and supernatural matter, as against this error which confounds them. The dilemma seeks (in other words) to prove supernatural matter by historical arguments; which can't be done—until we can ascertain the cubic contents of an hour. It says: "These men were truthful, therefore we must believe all they say; now they assert that miracles took place, therefore we must believe in miracles." *Firstly*: It doesn't follow that, because a man means to tell the truth, he does tell it. Every lawyer knows that couples of honest men are every day swearing, not only with every appearance of perfect conscientiousness, but under the pains and penalties of perjury, dead against one another. The fact that a man means to tell the truth tends to show that he does tell it; but it does show merely that he means to tell it; "only that, and nothing more."

2. *Faith and reason.* It is faith that causes belief in the supernatural,—not reason. The supernatural—miracles—cannot be proved by evidence. This may seem a hazardous assertion, but it is a truth vast and profound, and which will become more and more clear the more it is considered. To develop the theme would take more space than is now to be had; it can only be emphasized as disproving the second half of the erroneous reasoning now being considered. Not only is it wrong to assert that a man must be believed merely because he means to tell the truth, but it is also wrong to assert that the things alleged in the present case can be proved by any testimony whatever, truthful or not.

This neglect to define the scope and power of evidence is the fatal weakness in Greenleaf's well-known and very neatly-argued discussion, *An Examination of the Testimony of the Evangelists, by the Rules of Evidence Administered in Courts of Justice*. His statement is complete and conclusive for all that evidence can prove. It is an excellent support to the credibility of the evangelical history. But it does not touch the miracles, although its author wrote it on purpose for that, and thinks it does. Of course it is asserted in favor of the miraculous history theory that the history and the miracles cannot be disengaged from each other. But they can. Mr. Greenleaf's own words show the complete failure of his case as to human evidence of supernatural events; for they show a clear distinction existing in his own mind, in spite of himself, between the nature of assertions of miracles and the nature of what he so unconsciously and truthfully and decisively calls "other things." They are "other" than miracles. If human evidence is to prove them, there is no essential difference between miracles and "other things." Mr. Greenleaf says (New York edition, p. 46): "All that Christianity asks of men on this subject is that they would be consistent with themselves; that they would treat its evidences as they treat the evidences of other things; and that they would try and judge its actors and witnesses as they deal with their fellow-men when testifying to human affairs and actions, in human tribunals."

Amen! Exactly. We believe our fellow-men about subject-matter to which their evidence is applicable and competent, and about no other; that is, about things that can be historically established. We should not believe from the evidence of our fellow-men that a miracle had just been worked in the lobby, or was worked last week in the next town. Nor can we on evidence believe any miracle or supernatural occurrence whatever, either dated this forenoon or 1879 years ago. By faith we may; but that is another thing.

A most interesting verification of this line of argument is found in the fact that logically consistent believers in the validity of the evidence for the ancient miracles are often found at the present day going straight where their argument drives them, and boldly asserting the validity of the heathen, Roman Catholic, Spiritualist, and all the other modern miracles. No wonder. The same rule must enforce belief in them all together, if human evidence is to be that rule.

F. B. P.

### "SEARCH THE SCRIPTURES."

The above is a favorite injunction of the publications of the American Tract Society, and of exhorters in the prayer-meetings of the Young Men's Christian Associations; and there is more wisdom in it than in most of their recommendations, since a large part of the contents of both Old and New Testaments is well worth studying. Nevertheless, a faithful carrying out of this injunction may lead to conclusions very surprising and very unwelcome to the people who so confidently make it. Let us look at a single specimen.

In one of the shorter tracts of the American Tract Society, I find the following passage quoted just as confidently as if it were true:—

"To him [Jesus of Nazareth] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts x., 43.

The point to which I wish attention and examination to be directed is the assertion that "all the prophets" of the Hebrew Scriptures speak of Jesus of Naz-

areth, who was to be born so many centuries after their time, and declare that belief in him will procure remission of sins.

Whether the unknown author of the "Acts of the Apostles" wrote about A.D. 64, as Rev. G. Townsend thinks, or about A.D. 125, as Dr. Davidson thinks, there is no reason to doubt that the accepted canon of the Old Testament remains the same in our time as it was in his time. We have the same, and all the same, writings that were accepted as inspired prophecy by the Hebrew people. We have all those works in Hebrew just as the Jews had them, for such as can read Hebrew, and in what our clergy represent as a faithful and satisfactory English translation, for everybody. We can therefore assure ourselves by examination how many and which of those Hebrew prophets mentioned Jesus of Nazareth at all, and how many and which of them made the particular assertion that remission of sins could be obtained by belief in him.

There is no reason to doubt that the unknown writer of "Acts" believed what he said as above reported, or that sundry other writers in the New Testament believed the similar statements that they made in regard to the testimony of "all the prophets." But the antecedent improbability that any of the New Testament writers possessed what would now be considered as accurate critical knowledge of manuscript writings so voluminous as the books of the Old Testament is corroborated by the many and gross specimens of misquotation apparent when the former attempted to quote from the latter. The notion of New Testament writers about what the Old Testament taught was certainly erroneous in many particulars. But we have facilities and aids which did not exist in their time; and so, with a printed Bible and Cruden's Concordance, any one can ascertain, in a short time, such mention as may have been made by any of the Hebrew prophets of an expected Jesus of Nazareth, and of remission of sin through faith in him.

Let us charitably suppose, before beginning the inquiry, that the writer of "Acts," or some of those who transmitted to him the tradition of the apostolic words and deeds, may have overstated the case, and that only half of the prophetic writers have said what above is attributed to them "all." If even five or six of them have clearly made the statement in question, it must be very easy to find the chapters and verses, and prove, to that extent, the accuracy of whoever it was who wrote "The Acts of the Apostles."

You, courteous reader, probably know several "pious" persons; church-members, accustomed daily to read chapters in the Bible, and to hear it read and explained at church, and to think themselves well acquainted with its substance and purport. Very likely some one of these has from time to time taken upon himself to exhort and admonish you, speaking condescendingly, as a "spiritual" person, to one unregenerate and carnal. When you meet such an one, ask him to tell you how many of the Hebrew prophets spoke predictively of Jesus, and declared that faith in him would bring remission of sin. He will be unable to tell you. If you ask him to mention one such, he will perhaps guess at one; yet, if you demand a passage accurately quoted from that writer to the above effect, it will not be forthcoming.

Want of accurate textual knowledge to this extent is neither discredit nor strange. Very few people remember to quote chapter and verse in connection with their rehearsed texts, as the Covenanters in "Old Mortality" are represented to have done. The test to your pious friend must go one step further. Make the urgent request that, at his convenience, he will find and report to you what and where are the passages asked for, if he can find them; ask him to take what time is needful for the search, and to inquire of his minister, or other friend learned in scripture, if his own efforts fail; but at all events to inform you when he has discovered in any Hebrew prophet distinct mention of Jesus and the declaration that faith in him would remove sin.

One thing you may rely upon: that man will no more undertake to catechize or exhort you. He will rather cross the street or turn a corner to avoid meeting you. He is pledged to believe the above-quoted passage in "Acts" true, not only without evidence, but even against evidence; and cart-ropes will not drag him to confess the fact, either that he and his pious brethren cannot find the evidence in question, or that no such evidence exists. His obvious resort, as in the case of detected false pretenders of other sorts, will be to ent your acquaintance; and perhaps this movement will be an advantageous one for you.

C. K. W.

### "THE CINCINNATI MEETING."

EDITOR OF THE INDEX:—

Being more interested in THE INDEX than in any other periodical of the present day, and seeing my name in its columns as one of the Vice-Presidents of the "National Liberal League of America," I trust you will indulge me with a few words in regard to your comments of Oct. 2 on the convention at Cincinnati.

The resolutions adopted by the National Liberal League, and by the Mass meeting of Liberals which succeeded it, which THE INDEX has had the fairness to copy, speak for themselves. In spite of the sneers of the church-bound press and the comments of timid and carping Liberals, I think they will commend themselves to the good-sense and consciences of the candid people of the United States.

When THE INDEX says the convention did not dare to demand the repeal of the Postal Law of 1873, it cannot truthfully mean any more than that it did not dare to quarrel and split on that decidedly minor and unessential question. There are plenty of Liberals, of whom I claim to be one, who certainly do



dare to denounce that law as flatly unconstitutional, diabolically hypocritical, useless, and utterly impracticable without the employment of spies and decoys more mischievous than any possible abuse of the mails in the interest of obscene literature. There is always policy in war. If your enemy takes a false position it may be good policy to let him keep it as long as he will. The enemies of freethought are determined to teach in our schools, as the inspired standard of morals, a book which not only contains passages favoring polygamy and prostitution, but words and phrases which, according to the rulings of judges Clarke and Benedict, render it unmailable. If they can afford to have such a law on the statute book, we can. Possibly, though I do not believe it, THE INDEX may have frightened "the supernal folly and shame" of repeal out of Col. Ingersoll and Mr. Underwood, but I am sure not out of Mr. Wakeman or Mr. Wright. The latter is "mad enough to champion repeal in plain English," but not mad enough to secede from a League which happens not to agree with him on the interpretation of the Constitution or the best way of suppressing obscenity. If any one accuses him of favoring obscenity, so much the worse for him or her, whether there be "a lake of fire and brimstone" or not.

Only a word or two more. THE INDEX seems to be afflicted with the hallucination that the League is a sort of watch-over-my-brother church, and is responsible for the morals of every member; that only saints have any rights which courts are bound to respect; and that no man has any right to labor and be trusted in the liberal cause if he has ever had any family quarrel or made any matrimonial mistake in his life. Now, for my part, I will stand by and sympathize with a wicked victim of injustice quite as soon as if he were faultlessly righteous, for perhaps he more needs help, and the perversion of justice in his case is more dangerous to society. I did not understand the League to pretend by its resolution of sympathy that Bennett is a saint, but that he was not guilty in the matter for which he was indicted. He may be as wicked as David or Solomon, but he is still human, and, in the matter of sending anything obscene through the mails, as innocent as "Mr. R. O. Spencer of Milwaukee," who so bravely refused his sympathy.

As for the objection to Prof. Rawson, it seems to me rather late to lug out a judicial decree of divorce fifteen years old, founded on a charge of bigamy for which there does not appear to have been any prosecution, and about which there may be another side. The record was in Syracuse. Why was it not brought before the nominating committee then and there? If I had been at Syracuse last year, I should have voted for the old board of officers, though the new nominees had been saints in white robes, and Rawson had brought out just such a decree to prove that Abbot or Wilcox had been too much married fourteen or fifteen years ago. On the great vital question of this Republic, just taxation and secular education, one can work by the side of any man who will vote right,—were it even Henry Ward Beecher. The enemies of justice and the Republic are the ecclesiastical corporations that insist upon having their property exempted from taxation and their theology taught in the public schools. Being well organized and acting in concert, they have the political press of the country on their side, as THE INDEX showed last week by scooping in about a dozen samples of their sneers and lies,—just exactly what they would say of the "National League of America." If it should have a Congress and not back down from the "Demands of Liberalism." All that is wanted to make these party organs play another tune is organization on the part of Liberals. Let the Leagues, one or both, organize auxiliaries to the number of two or three thousands, on the issue of taxing church property and secularizing the schools, and these sapient editors, every one of whom will now tell you privately that he believes the Bible as obscene as *Cupid's Yokes*, will begin to declare publicly what he really thinks, and advise his ecclesiastical patrons to save their bacon by yielding to the just demands of the rising party. The Bible comprises some of the grandest lyrics and wisest maxims in the world, which no Liberal objects to using in the schools. But with them are bound up theological superstitions and speculations which have deluged the world with blood, and obscenities which no gentleman or lady will read in a mixed assembly. If there are anywhere any "thunderbolts of public indignation" against this statement, fetch them on.

ELIZUR WRIGHT.

#### HOW DOES THE WORLD MOVE?

"In the womb of time there are doubtless new and beautiful births in store for this world of ours, but not to be brought forth except in due season and after severe travail." (A. W. Kelsey in THE INDEX, No. 506.) True; and important to see and believe, because it imposes the duty upon every one of us to take an intelligent part in the hard work necessary to bring about these new and beautiful social forms of life.

Be sure they will not come of themselves without effort or coöperation of ours. All past progress has arisen from the efforts of the most advanced men and wisest thinkers to improve their environment, or to better their circumstances and surroundings. The more truly we comprehend the laws of the growth or evolution of society or human environment, the more easy will it be to place ourselves in harmony with these laws, and the less shall we waste our labor in trying to do the impossible.

More than seventy years since, before Darwin or Spencer had thought of evolution, Charles Fourier had discovered and taught the principle under the name of the doctrine of Careers, and had affirmed that by the law of Universal Analogy it was true in

all spheres of living. He applied the principle of evolution to the study of man and his planet and showed clearly, and, as time has proved, correctly, whither society was tending; and I believe that most of those who study him intelligently agree in thinking that the remainder of his predictions will also be fulfilled in due season, as to essentials, though, probably enough, not always as to details.

Fourier, so far as I know, was also the first and (when he wrote) the only sociologist who showed clearly how to reconcile the necessary leadership of the fit few with the universal suffrage of the many, although it must be said that he did not contemplate the realization of those ideas under a political government like ours. The last thing that he ever did or thought of was "to put the cart before the horse," one of the vices of the present day which he particularly condemned. His entire system of philosophy was based on a profound analysis of human nature as it is, as it has shown itself in history, and as it presumably will continue to be.

Whatever mistakes he may have made, his starting-point was the only true one. He did not propose to adapt man to an imagined Utopia, or to create a Utopia without regard to human nature. What, on the contrary, he set out to do was to discover by the study of the individual what system of society, or what form of environment, would give him the most perfect conditions for his highest development.

It would, I venture to say, be more worthy of intelligent liberals to understand that transcendent genius, and better his work, than to sneer at the "visionary Utopias of Fourier and his school" without the least knowledge of either.

Certain it is that, if sociology is a possible science, it must be developed by starting exactly as Fourier and his school do, taking man as he is and discovering the laws which govern in his social relations,—laws which are sure to work themselves out blindly through long ages of misery if we withhold our concessions and intelligent coöperation, but which we believe may be wisely applied to society as it is, and thus shorten the time of the transition and make it less painful than it otherwise would be.

While Fourier was the most thorough Individualist that ever lived, he was also the most complete Socialist. He never made the mistake of setting Individualism vs. Socialism, or vice versa, for he was an Integralist; and instead of antagonizing a part of the elements of human nature and society with another part, he shows us the divine plan, or the scientific method of reconciling them. Depend upon it, we shall never be able to help the world much to move forward in its appointed path, nor shall we be much worth as individuals, until we can rise to the heights of Integralism. F. S. O.

#### MATERIALISM AND MORALITY.

GALETTA, Ontario, 2d Oct., 1879.

##### EDITOR OF THE INDEX:

Sir,—It is surprising to hear Mr. H. Clay Neville repeat so often the silly platitudes about the degrading effects of Materialism, which one expects to hear only from the mouths of priests and pietists. The results which he points out, and calls the effects of Materialism on morals, have no such relationship, except in his imagination. No one who has attempted to deal with morals scientifically has drawn such conclusions. None of the systems of ethics which have been founded on the constitution of man and its relations to the external world have acknowledged any of the deductions which he makes. The first systematic attempt to deduce a system of morality from the natural laws was made by George Combe in the *Constitution of Man*, first published in 1829. Since that time many have followed in the same path, till, latest of all, Herbert Spencer has just published the first volume of the *Principles of Morality*, founded, as he says, "on the laws of life and conditions of existence." Why does not Mr. Neville point out the insufficiency of such a foundation for morals, and the consequent failure of Mr. Spencer's system? Or he might address himself to Dr. Maudsley's article in a late number of the *Fortnightly* on "Materialism and its Lessons." That would be far more to the purpose than repeating the unmeaning phrases about the immorality and degradation of Materialism, which are fit only for the pages of the *Catholic Review*.

It would be easy to show that natural science has confirmed and reinforced all that is true in morality as hitherto taught, while it has greatly extended its scope, bringing within the range of human obligation many parts of conduct which had previously been considered as matter of prudential consideration only. Obedience is commanded by the morality which springs from religion, on pain of the wrath of the Deity; but science teaches that, in the very nature of things, obedience to the natural laws leads to happiness, and disobedience to misery. What the one teaches dogmatically the other teaches rationally.

It might enlighten the readers of THE INDEX if Mr. Neville would tell us what he founds morality on. Is it on the Scriptures of the Old and New Testaments, or some other divine revelation? Is it on the authority of the infallible Pope as the interpreter of the Scriptures? Is it on the ideal notions of what ought to be, of some man or body of men? It cannot, of course, be on the laws of life, or on the organization of man or of society; neither can it be on the experience of the race in past ages, for that has arisen from material conditions. It would be pleasant to know where he finds the "eternal standard of right" which he says Materialism is without.

Come, Mr. Neville, instead of setting up a thing of straw, calling it Materialism, and charging it with everything that is vile, let us know where the "eternal standard" is to be found.

J. G. WHITE.

#### JESTINGS.

NOBODY has yet challenged Orion for the belt.—*Lowell Courier*.

HOW TO DRAW A TOOTH without pain—draw it on paper with a pencil.

WANTED, the receipt which is given when a gentleman pays his respects.

THE BATH-TUB is an unearthly invention.—*Boston Post*. Don't you mean *un-earthly*? Something akin to earth is certainly removed by the use of the invention.—*Cambridge Tribune*.

THE WAYS OF PROVIDENCE are indeed mysterious. A Chicago milkman has been killed by lightning while watering milk. Proprietors of dairies please paste this in their scrap-books, and read the same to their cows on dress parade.

A JUVENILE ACROBATIC FEAT.—Grandpapa: "What on earth is the matter with you, Tommy? You have been crying all the morning." Tommy: "So would you cry too, grandpapa, if you fell down twice without getting up once."—*Fun*.

A COLORED LADY called at the office of a certain judge of probate, and asked if he was the judge of reprobating. He said, "No, ma'am, I'm judge of probate." "Well," said she, "my husband died de-tested, and he left five or six little infidels, and I want you to be their executioner."—*Cambridge Tribune*.

"Now, MR. ROBINSON," said a fair young city visitor to the kind-hearted farmer, "won't you show us your watermelon orchard?" "I haven't a watermelon tree on the place this year, ma'am; they were all winter-killed." And his questioner wondered why he smiled so pleasantly as he answered.—*New Haven Register*.

A MAN WHO CAN SIT patiently on a rail fence six hours, waiting for a boat-race that lasts twenty minutes and can't be seen when it does come off, and who is good-natured enough at the conclusion to cheer for the victor, needn't be afraid of future punishment. There is no amount of hell that can hurt him any.—*Buffalo Express*.

THERE IS A COMMON BELIEF among the vulgar as to the presence of a man in the moon. Whatever the facts may be about the actual queen of night, there is one phase of moon which must have a man in it, and that is the honey-moon. Any one who is in doubt on this point should confer with the proper authorities.—*Saturday Magazine*.

CAMP-MEETING SCENE.—"There is a passage of scripture," brotherin, that's impressed me much, very much; I've thought on't and thought on't, and I'm allus thinking on't. I disremember jest what it is, and, ez fur that matter, jest what it is; but you can't tell how much or soles it is to me on my journey through this vale o' tears."—*Boston Transcript*.

"WHAT IS THAT?" inquired a First Ward three-year-old last night, as it began to thunder and lighten. "Don't be frightened; it's the voice of God, my child," replied the mother. Soon after, a terrible peal rent the heavens, and the little one clapped her hands and screamed: "Oh my, mamma! didn't God holler loud that time?"—*Youngstown (Ohio) Tribune*.

WASH A BABY UP clean and dress him up real pretty, and he will resist all advances with a most superlative crossness; but let him eat molasses gingerbread and fool around the coal-hod for half an hour, and he will nestle his dear little dirty face close up to your clean shirt-bosom, and be just the loveliest, cunningest little rascal in the world.—*New Haven Register*.

MAUD (with much sympathy in her voice): "Only fancy, mamma! Uncle Jack took us to a picture-gallery on Bond Street, and there was a picture of a lot of early Christians, poor dears, who'd been thrown to a lot of lions and tigers, who were devouring them!" Ethel (with more sympathy): "Yes; and mamma, dear, there was one poor tiger that hadn't got a Christian."—*Independent*.

A FILIAL REBUKE.—Squire Quiverful (who has a large family) to his eldest son: "These are uncommonly good cigars of yours, Fred! What do they cost you?" Fred: "Sixty shillings a thousand." Squire Quiverful: "Good heavens! what extravagance! Do you know, sir, that I never give more than three pence for a cigar?" Fred: "And a very good price, too! By George, governor, if I had as many children to provide for as you have, I wouldn't smoke at all!"—*Punch*.

A GENTLEMAN wishing to obtain board for his wife and family in the country was directed to a neat-looking farm-house kept by an old farmer and his wife. A brief inspection satisfied him that the place would suit him. "But now as to terms," he said. "Waal," drawled the farmer, "you have six children, you say?" "Yes, sir." The old man reflected a few moments and then replied: "Last year I took children at half-price. Do you see them p'ar trees and berry bushes? Waal, this year I will charge full price for the young'uns, and throw in your wife and yourself for nothin'."—*Portland Advertiser*.

A SUNDAY-SCHOOL TEACHER in this city has a boy in her class who has not failed in his penny contributions for more than a year, and when he was found empty-handed last Sabbath the teacher observed: "Why, Johnnie, did you forget your penny to-day?" "No, ma'am," he humbly replied, "but father says the Wabash road will do this town more good than any fourteen Sunday-schools, and I'm going to chuck my coppers into that enterprise for the next few weeks." "Won't the heathen miss your pennies?" she queried. "I 'spose they will, but we've all got to come right down or this town is busted."—*Detroit Free Press*.



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**Proceedings of Eighth Annual Meeting, 1875.** Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. B. Morse.

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WM. J. POTTER, Sec. F. R. A.

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4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or slyly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

IT IS ANNOUNCED that an "Indignation Meeting" over the imprisonment of D. M. Bennett will be held in Faneuil Hall before long. The whitewashers of Bennett will find it easy to stir up more "indignation" than they can manage.

"WRITERS in the *Churchman* are earnestly debating the effect of a comma in the Litany, but have nothing to say of the coma in it—which we conceive to be more entitled to consideration." We should like to print that bright paragraph without quotation marks, but honesty forbids! It came to us on an anonymous post-card.

IT IS STATED that a committee, composed of Bishop Huntington, Dr. A. F. Beard, and Prof. J. M. Mears, had gathered a large amount of testimony respecting the practices at the Oneida Community, and that fear of the publication of this testimony led to the recent public abandonment of "complex marriage" there. The committee announce that they hold this testimony in abeyance for the present, but intimate that it will be published if the Community do not live up to their new professions.

REV. M. J. SAVAGE, of this city, whose reputation as an able, earnest, and honest Unitarian preacher of the most liberal type is rapidly growing, will hereafter publish his sermons in pamphlet form through Mr. George H. Ellis, 101 Milk Street, at whose model office THE INDEX has been printed for over six years. We congratulate Mr. Savage on securing so excellent a publisher, whose work is always done in the very best style, and whose honorable methods of doing business have deservedly won him hosts of friends.

THIS is the melancholy result of cultivating the memory without also cultivating the understanding: "A well-known literary gentleman said that when he first began to study grammar, he found it utterly incomprehensible. He learned by rote that 'a noun is the name of a thing, as horse, hair, justice,' but had no idea what it meant; but on going home he chanced to look at the chair in which his father usually sat, which was covered with horse-hair cloth; and as his father was justice of the peace, he said to himself, 'My father is a noun, for he is a horse-hair justice.'"

REV. T. T. MUNGER, in the *Independent*, calls for "a New Consensus of the doctrines of Christianity," on the very ground that Mr. Douthett takes in his pamphlet recently noticed by THE INDEX: namely, that Calvinism is outgrown by the churches themselves. "The Council of Oberlin says, 'We believe, as before,' but does not dare to repeat the words. In associations and before installing councils it is subscribed to as a whole, and afterward rejected, point by point, in detail. We are aware that this process is called a modification of Calvinism; but Calvinism, by its very perfection as a system, is incapable of any great modification. It is like rounding a sphere or squaring a cube." But Mr. Munger expects more than he is likely to get, if he makes the experiment. He may form a new sect; he will scarcely win the old ones to a new doctrinal unity, in any other sense than that of merely omitting the most offensive parts of the ancient system.

REFERRING to "Dr. Bacon's Sunday Law Crusade," the *New Haven Palladium* says: "As the law now stands, its letter and spirit are violated every Sunday by many of the best Christian people in the State. It is violated when of a fine Sunday evening the father, who has been to church with his children takes them out to ride in his carriage. It is violated when a few friends pack a lunch in baskets and go out to spend the day in the woods or by the sea-shore. It is violated when of a Sunday evening a party of relatives or friends go out for a sail in a private boat on a river or lake, or the waters of the Sound, or when an individual does either. Yet all must admit, and we are sure the Rev. Mr. Bacon would be the first to admit it, that an attempt to enforce the law against

such law-breakers would be odious and absurd. Good citizens violate the Sunday laws every fine Sunday in the year, and are not conscious of any wrongdoing. When public sentiment has thus outgrown law—whether the fact is to be deplored or not has nothing to do with the question—it is evident that the time has come to amend the laws. The Rev. Mr. Bacon concedes that the law needs amendment, but has not indicated where the line is to be drawn."

IT STRIKES us that Mr. A. Bronson Alcott took a wholly unwarrantable liberty when he went before the professors and students of the Andover Theological Seminary, as Prof. J. P. Gulliver, D.D., says in the *Independent* of October 9 that he did, and stated publicly that "in his opinion Mr. Emerson was in the full sense a Christian theist." These words, in the minds of his auditors, could mean no less than belief in the Christian Trinity; for nothing less than that could constitute, in such minds, a Christian theist in the full sense. Here is the germ of a grave and gross misrepresentation, as we believe, of Mr. Emerson's religious belief—a germ certain to grow into a full-sized Orthodox falsehood. On no better evidence than this foolish talk rests the claim that Abraham Lincoln, Charles Sumner, Gerrit Smith, and hosts of other distinguished but unorthodox men, were at heart Orthodox. Mr. Emerson has a perfect right to be Orthodox; we shall implicitly believe it when he says that he is, but not before. We also recognize Mr. Alcott's perfect right to get converted to Orthodoxy in his own person; but we protest against his getting converted for himself and Mr. Emerson too, and sowing the seeds of a great injustice to the noblest name in American literature.

THIS is the adroit and rather jesuitical use which the "chairman" of the meeting of the "professors and students of the [Andover] Theological Seminary," at which Mr. Alcott described Mr. Emerson as "in the full sense a Christian theist," made of that extraordinary statement, which is contradicted by the uniform tenor of Mr. Emerson's published writings: "The chairman then called attention to the fact that there had been during fifty years past two distinct attempts to dethrone the God of the universe. One was the attempt to endow the atom—which, in its minuteness, no man hath seen or can see any more than it can see spirit—with an attribute of 'development' equal to the production of the universe of matter and mind. The other was an attempt to clothe a concept—an idea—with an attribute of 'becoming,' which had also produced the universe. Now it would seem that science had deliberately dethroned its little speck of a Creator, while transcendentalism had solidified its dreamy idealism into solid, definable, devout theism. For this termination of the hardest-fought battle in the whole history of Christianity we have reason for profound gratitude to God, who has controlled this great tumult of thought." Not so fast! What Andover professors mean by "solid, definable, devout theism" is the definition of theism given in their creeds: namely, the doctrine of the Trinity as the Christian Church has taught it for a millennium and a half. We respectfully submit that Mr. A. Bronson Alcott is not "transcendentalism"; and we respectfully doubt whether even he has "solidified" into anything very "solid" or "definable." Transcendentalism has not yet surrendered to Orthodoxy; but even if it had, the "hardest-fought battle in the whole history of Christianity" is still in the future, as will be evident enough when Orthodoxy is at last brought face to face with the scientific method—not the pseudo-scientific method of charlatan Lectureships, but the genuine method of historical criticism, exact science, and modernized philosophy. It is quite too soon to be "grateful to God" for victory in that conflict. A certain old book gives this wise caution: "Let not him that girdeth on his harness boast himself as he that putteth it off."



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## LOCAL AUXILIARY LIBERAL LEAGUES

Chartered by the National Liberal League of America.

<b>FLORENCE, MASS.</b> —President, Seth Hunt; Secretary, Clarence E. Brown.	
Issued to the President and Secretary on behalf of the Florence Liberal League.	
<b>SYRACUSE, N.Y.</b> —President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.	
Issued to the President and Secretary on behalf of the Onondaga County Liberal League.	
<b>ALBANY, N.Y.</b> —President, Thomas J. Hennessey; Secretary, Thomas Dugan.	
Issued to the President and Secretary on behalf of the Albany Liberal Association.	
<b>BOSTON, MASS.</b> —President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.	
Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.	
<b>PASSAIC CITY, N.J.</b> —President, J. E. Adamson; Secretary, F. W. Orvis.	
Issued to the President and Secretary on behalf of the Passaic City Liberal League.	
<b>JACKSONVILLE, ILL.</b> —President, David Prince; Secretary, Miss J. M. Meek.	
Issued to the President and Secretary on behalf of the Jacksonville Liberal League.	
<b>ROCHESTER, N.Y.</b> —President, Anson C. Allen; Secretary, Hume H. Cole.	
Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.	
<b>CHelsea, MASS.</b> —President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.	
Issued to the President and Secretary on behalf of the Chelsea Liberal League.	

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y.	MOSES HAYS, Rochester, N.Y.
FRANKLIN GOODTHAM, Cort-S. R. USHER, West Newton, Mass.	
Z. T. WATKINS, Syracuse, N.Y.	W. D. HUNT, Scott, N.Y.
NETTIE O. TRUESDELL, SYRACUSE, N.Y.	FRANCIS E. ABBOT, Cambridge, Mass.
GUSTAVUS E. GORDON, MICHIGAN, N.Y.	W. DODGE, Albany, N.Y.
W. H. HAMLEN, Boston, Mass.	JOHN W. ADAMSON, Passaic City, N.J.
T. O. GAGE, Fayetteville, N.Y.	SARAH B. OTIS, Boston, Mass.
B. F. UNDERWOOD, Theodora, Mass.	JOHN W. TRUESDELL, Syracuse, N.Y.
CATHERINE C. HURLBUT, Albany, N.Y.	JOHN W. TRUESDELL, Syracuse, N.Y.
JOHN NILL, Watertown, N.Y.	JOHN W. TRUESDELL, Syracuse, N.Y.
E. A. SAWYELLE, Boston, Mass.	JOHN W. TRUESDELL, Syracuse, N.Y.
THEOS. DUGAN, Albany, N.Y.	JOHN W. TRUESDELL, Syracuse, N.Y.
JAMES B. FIER, Rochester, N.Y.	JOHN W. TRUESDELL, Syracuse, N.Y.
DAVID H. OLARK, Florence, Mass.	JOHN W. TRUESDELL, Syracuse, N.Y.

## The Defence of Character.

A SERMON PREACHED AT THE UNITARIAN CHURCH, SUNDAY, JUNE 1, 1879.

BY REV. N. A. HASKELL.

VINELAND, June 2, 1879.

Rev. and Dear Sir,—Feeling that your able and timely discourse of yesterday morning should have a larger hearing, the congregation at the close of the service chose a committee to solicit a copy of the same for publication and distribution. We take great pleasure in communicating this earnest and unanimous request of the congregation, and hope you will make no objection to favoring us with a copy at an early day.

Very truly yours,  
GEO. SCARBOROUGH,  
WILLIAM PAUL,  
E. COLEMAN,  
H. W. WILBUR,

Rev. N. A. Haskell.

VINELAND, June 2, 1879.

Dear Sir,—You request for publication the sermon given June 1. If you think its influence would help to quicken the moral sense of the community, and of all into whose hands it may chance to fall, it is at your disposal.

To Geo. Scarborough and others.

## Sermon.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Ephesians vi., 12.

Paul was a positive character. He was always ready to fight in a good cause. He was a religion that inspired him to fight against the rulers of the darkness of this world, against spiritual wickedness, and against all who allied themselves with these powers of darkness. Paul was a man of sterling, uncompromising integrity. He stood upon moral principle, and, standing upon that, he was not afraid to face the universe. He feared no man, and courted no man's favor or good-will. He joined hands with any man or any woman who would stand with him upon moral principle; but whoever left that for a meaner service felt the fire of his indignation. The world is sadly in need of men and women fashioned after that type. Great is Vineland's need of such men and women, who are sound morally, and who have sufficient nobility of soul to stand up in defence of moral principle, without waiting to see who will stand with them. Men and women who will not connive or fellowship with vice, but who will oppose it with all the force of their natures wherever it appears; who will not court the favor of any man or any set of men; whose reverence for truth and moral

principle is so great, that it frees their souls from all sordid fear, and makes it impossible for them to stoop to compromise with vice and immorality, or even to tolerate its existence. The presence of such would give to the character of Vineland a stability and vigor which now seems to be wanting.

Paul's ideal man was a soldier, clad in armor, sword in hand, watching for his foe. Every life that is of positive value is a fight, in which the armor once on is never put off. It is not against flesh and blood we wrestle, but against principles, against the rulers of darkness, against spiritual wickedness. No good can be gained without a struggle. There are forces around us that, unless we fight against them, will bear us down to moral degradation and then to perdition. It is by vigorous opposition to these that character is gained and maintained. The command from God to every man and woman is, "Stand up and fight." That religion is for man the best which puts him in the best fighting trim, which qualifies him for the struggle of life, which purifies his love, strengthens his character, and gives him confidence in the moral forces which control the universe. Such was the religion of Paul, and such, unless I greatly mistake, was the religion of Jesus. A religion that fights, not against flesh and blood, but for truth and principle; and yet does fight against flesh and blood, when flesh and blood allies itself with the rulers of darkness and spiritual wickedness.

That is a false religion which allows us to stand by and see truth, justice, virtue, struck upon the one cheek and then upon the other, and to make no resistance. He who has one element of manhood in his character, one spark of religion in his soul, will stand up and fight when truth, virtue, humanity, are outraged, giving blow for blow, though he would rather die than fight in his own defence. Those who differently interpret the teachings of Jesus are blind guides; they are false teachers. Did not Jesus say, "I come not to bring peace on earth, but a sword"? Did he not lay the lash upon those who desecrated even the outer temple of religion? Let no one offer a sickly conciliating philosophy, and call this the religion of Jesus. It is not genuine. Resistance is the very spinal column, the bone and muscle, of religion and of character. Religion proclaims war; it floats the black flag, and calls all men to rally around it, war, not against man but for man, against the rulers of darkness and wickedness. We need to-day the spirit of that old warrior Paul to arouse us from the lethargy which seems to be settling upon the moral sense of Vineland. If we give ourselves up to that lethargy, it will sooner or later result in the moral, intellectual, and financial ruin of ourselves and our town. No character can have strength that does not violently oppose itself to the evil influences that surround it. It is not enough to refrain from doing evil: it is our duty to fight it.

There are many negatively good people in this world, and some in this town. They do nothing very bad, and nothing positively good. They are non-resistants; not from principle, but because they lack moral force. They would not lock their doors against the devil himself, but receive him with open hand, and give him full direction to the house of their nearest friend. They have not sufficient moral force and nobility of soul to stand up and fight against him. Such people countenance, fellowship, and thus sustain in society those who violate every principle of justice and morality. They constitute the most hopeless class of sinners, and are a greater curse to the community in which they live than the criminal himself; for by pretending to be the guardians of virtue and morality they lower the moral standard of society, and foster in the community the worst vices.

Our duties in this world may be ranked within a threefold division: Duties to ourselves, duties to our families, duties to society. We have first our own personal character to build up and to defend. Next, the character of our family to maintain and to keep inviolable. It is also our duty to guard well the character of society. It is a man's first duty to regulate his own life, to pull the beams out of his own eyes. He must first stoutly resist the evil tendencies which threaten to corrupt his own nature. He must make his daily life pure and his character whole and strong.

Families have characters as distinct as individuals. Family pride is as ancient as civilization. The family is a sacred relation. It is a little world within a large world, which gives to the outer world the laws for its conduct and its types of character. Every man should hold the character of his family as precious as his own, and inseparable from it. His obligations to his family are sacred. Once upon him, they can never be thrown off. They are made sacred, not by law, but by nature. If he attempts to escape them, the avenging fires will follow him till full and bitter atonement is made. The family is not a human institution,—it is divine; and he who is false to its sacred obligations is answerable, not to man alone, but to the Eternal Justice from whose sentence there is no appeal. He who violates the sanctity of his own home is guilty of that which can never be forgiven. He must walk the night and fast in fires, till his foul, unnatural crimes are burned and purged away. Not till then can he escape from the torturing heat of that furnace whose fires his own hands have kindled. Thus binding are the duties a man owes to his family; and they are obligations which rest upon each member,—parents, brothers, and sisters. Nature makes it the duty, the joy, and the pride of each, by a devotion as enduring as life, by the concentrated force of all its energies, to cherish the best interests of its family, and to maintain its integrity of character.

Now let me say something concerning those larger aggregations of individuals existing as communities. Not only has each individual and each separate family a character to maintain and defend, but every



community has also a character as distinct, which it is the duty, and should be the pride, of that community to guard as jealously as a man would his own or that of his family. And the character of the community is a powerful factor in the formation of the character of the individuals who live in that community. If its moral standard is low, it will tend to lower that of every man and woman living in it; and there are few persons so strong that they will not be affected by it, though they may not be aware of it themselves.

The influence which is so dangerous upon individuals of mature years perils the moral character of younger people, who naturally look to others for their standards of right and wrong. Often the instruction of the most careful parents is counteracted by the pernicious influence of the community. If young people see that men and women who openly violate the principles of honesty, justice, and virtue go without public censure, are even countenanced by society, then the truthfulness and purity of their natures will be corrupted, unless they are born into the world with characters of great inherent strength. But in every town there are large numbers of children who have no moral training at home; and what instruction they get must come from the community. Shall it use its influence to corrupt and to degrade? If so, it will peril every pure life, every bright hope, every impulse for good, every ideal that brings comfort to the human heart, and promises of good to come hereafter as the reward of present toil and pain. It will push the race toward that downward slide which ends in the bottomless pit of human degradation and misery. It is the duty of the community to point young and old to a high moral standard, to give to them, and to the world at large, a lofty ideal of character. Crimes will be committed, vice will be practiced in its midst. This it cannot wholly prevent, for it is not necessarily responsible; but wherever crime and vice shows its brazen face, it can now, *always*, and *forever* let fall upon it its heavy censure, and, putting on the whole armor of God, wage against it uncompromising war, bringing into its service the strong arm of law and the invincible power of an enlightened conscience. If the community does less than this, it is guilty of high treason against man and against God; and the Eternal Justice will visit heavy penalties upon that community and upon every man and woman living in it. There are forces at work to-day which tend to demoralize society, to destroy the unity which holds men together, and to set each man and woman adrift in a vast whirlpool, to gyrate for a little time, drawing nearer and nearer its fatal centre, till in a moment they are sucked in, and plunged down to swift and certain death. These are the more dangerous because they assume, and to many appear to be, the very forces that are to bear us up to a higher life. Chief among these is the excessive *individualism* which is being preached up to-day. There are those who virtually claim that the community has no character to maintain and defend. That it has no right to visit penalties, censures, and indignation upon private individuals. That in doing this it violates the sacred rights of man, and makes an unjustifiable raid into that realm over which the individual conscience is sole lord and ruler. They say the *individual conscience* is the only judge or censor stationed over the thoughts and deeds of each man and each woman. That every man is to do what seems to him right, and no man or body of men shall dare say, "Why did ye so?"

He shall sustain that relation which love in marriage makes sacred, with whomsoever he pleases; he shall throw off the obligations which that relation involves whenever it shall suit his inclination, and leave her who has loved and trusted him to fight alone the battle of life, with the added burdens he has brought upon her; he shall then walk the street and with his wanton eye mark the home he will next invade,—he shall do all this and worse, if worse is conceivable, and no voice of censure be raised against him, no hand shrink from his foul touch, the door of no home closed against him. Oh, no! he is obeying the dictates of his "*individual conscience*." The community has no right to assume to be his judge: it would be an infringement upon his "liberty of conscience." He must be left free to follow that, though he make earth a hell.

This philosophy is being preached, more or less openly, throughout our country to-day. Its disciples speak in glowing terms of the rights of man, of the sanctity of the individual conscience; and many are deceived, not understanding the real nature of that philosophy and its consequences, not seeing the evils and the miseries which follow in its course, creeping like snakes hidden in the grass. If those who are so easily deceived would look a little more closely, they would see that the brilliancy that charms them is the light of a snake's eye, that the tongue that discourses eloquence in their ears is the forked tongue of a serpent. This they do not see till they feel that serpent's sting. Then it is too late, for its sting is death.

Not only is this philosophy advocated around us, but it is practised in our very midst, in this holy land called Vineland. Now a reasoning more specious, more damning, never corrupted the moral life of man, threatening its extinction. The nature of these disciples of so-called freedom has been so prostituted that there seems left to them not even the lingering shadow of a moral conviction. Their manhood has been so long dead that even its ghost no longer visits them. Their natures are so destitute of everything that was ever associated with a moral sense that they trample upon the rights of others; they mock justice and virtue; they gain, to betray, the confidence of trusting hearts; by some devilish charm they win the love of the innocent, to rob them of that without which life is unendurable,—their purity and innocence,—turning the sweet day of their life into darkest night; they defile human af-

fection; they desecrate their own homes; they bring sorrow and disgrace upon their own children; they make love a pollution, and then deem themselves greatly wronged if they feel the breath of public censure. Are human rights to be thus trampled upon? Are virtue and decency to be thus scorned? Is love to be thus profaned? Shall the community look on in silence, and by its silence give its approval? Can the men and women who do these things find shelter under the vaunted sanctity of the "*individual conscience*"? If so, then is the individual conscience arrayed against law and order, and against the world's peace. No! Such men are accountable for the black ruins that lie behind them. They are answerable for their deeds, first to their fellow-men, afterward to God. *The community has a character which it is its duty to defend and to keep inviolable.* He who mars that, wrongs every man and woman in the community, and it becomes the duty of every man and woman to stand up and force him either to conform to the moral sense of the community or to take himself out of it. It is the unwritten compact between every man and the community in which he lives, that, in return for the benefits that come from association with his fellows, he will serve the best interests of that community, be a law-abiding citizen, and in no manner violate its moral character. If he is not willing to do this, he has no right to a place in it. He belongs in the wilderness, outside of civilization. He has no right to array against the peace of unoffending people what he terms his "*individual conscience*," but which is in reality his individual "*conscience*."

Now I am a stout defender of this Individual Conscience, which has been so fondly slandered. But what, I ask, is the conscience of the community but the exponent of the conscience of individuals, united in a collective body? I say a man should follow what his conscience, I did not say passions,—what his conscience tells him is right. If he would do this honestly, I think he would not often get off the track. But if he gets so demented that he does not know right from wrong, it is the duty of the community to take him up, give him a thorough shaking, and set his individual conscience right. Surely, the State and Church has tyrannized long enough over the individual. I am no advocate of that tyranny. But there are limits to individual freedom. It must recognize law and order, and abide by them.

What concerns the individual alone should be left to the individual to regulate. If he makes a mistake, he will be the one to suffer. What concerns a family alone should be left to the family. Upon its sanctity should no one be allowed to intrude. What directly concerns the community should be regulated by the community. Let each respect the other. The individual has no more right to violate the sanctity of the community, than has the community to violate the sanctity of the individual. These tests are sufficient to define the freedom of the individual. They show where it begins, where it is supreme, and where it ends. Common matters of belief belong to him to settle for himself, for they concern him chiefly. What a man believes concerning the creation and fall of man, the Mosaic dispensation, the special character of the mission of Jesus, his relation to man, his unity in the Godhead,—what he believes about some other world,—is his concern, not mine or yours; upon these matters no one has a right to catechise him. But what he believes about this world, and this day's duties, and the moral principles which involve the prosperity and happiness of us all, does concern every man and woman in the community. Be assured that he who does not want to be questioned upon these points is a dangerous character. It is quite time some one should be looking after him; and when he is found, in all probability, you will see before you a villain. There is also a very large field of action, over which the individual conscience must alone preside. It includes those lesser acts which have no positive character in themselves, which are right or wrong according to the end they serve, and such others as by their nature come under the individual judgment and cannot be brought within the jurisdiction of a foreign court. But there are great moral principles which govern the universe, co-eternal with Deity, and unchangeable. Man, during the experience of fifty thousand years, more or less, has learned what these are. He has also learned that they cannot be violated without undermining the stability of society, destroying its peace, and undoing the work of ages, causing the loss of what the race has gained during long centuries of toil and pain. Shall the individual, of a few days' growth at most, be allowed to violate these, and thus fill the community with injustice and disorder, and human hearts with pain and sorrow? Certainly not. When some man's individual conscience suggests some wild experiment he is madly bent upon trying, society says to him, "*My experience is worth infinitely more than your individual conscience*;" and what you call conscience is but the spirit of adventure, exciting your untamed nature, urging you to some mad revolt against the order of the established government. These laws which I enforce express the *eternal ought* which maintains order and peace in heaven and on the earth; they must and shall be obeyed."

It is the duty of the community to defend and enforce these moral principles, and visit swift punishment upon whomsoever dares infringe upon them, be it prince or peasant, beggar or bondholder, be it he who proclaims the gospel or he who expounds the law. Every man and woman who has an element of manhood in his character is called to join in this fight against these rulers of darkness, who array themselves against virtue and justice, against social order, against the world's peace. It is a war for extermination, in which there is to be no quarter, and

no cry to halt, till the last ditch is crossed and the last man falls.

Do you ask, Are we to fight men? What else? Shall we, like Don Quixote, fight the air? Can we wrestle with invisible demons? No! But when demons take the forms of men, walk our streets and invade the peace of our homes, thus allying themselves with "the rulers of the darkness of this world," then it is our duty to fight men, and not to shrink from meeting them face to face. But in this war against evil and evil-doers, there must be no hatred and no bitterness. Only love for man and indignation toward those who trample upon his liberties, who bruise human hearts, who blight human affections, and who, instead of lessening the ills of life, make more intense its pain and more inconsolable its misery. It requires, I know, moral heroism to stand up and boldly censure wrong and whoever does the wrong. Sympathy often whispers, Do not censure: they will suffer enough in that retribution which nature has in store for them. But such scruples weigh nothing when the moral character of the community is in the balance. The community has duties which it cannot shirk. It must see that the rights of its citizens are respected; it must protect the homes within its circle; it must hold up to the world a high moral standard; it must, at whatever cost, maintain its integrity of character. In the discharge of these duties, I fear Vineland is somewhat remiss. In many places, she has a bad reputation. Her moral character is generally rated rather low by the world at large. I heard some queer and quite unpleasant things about the place before I came here. I begin to think she is in a measure responsible for the impression the outside world has of her character. The character of Vineland people taken individually is, I am sure, superior to that of most towns in this and other States. But I fear she is very indifferent concerning her moral standing as a community. It may be said that this is consequent upon her youth. If so, when will she be of age, and, putting off her short clothes, assume manly dignity? Is it not almost time for her to come to years of maturity, to gain stability of character and sufficient moral force to visit punishment and disgrace upon those who trample upon the rights of her citizens, who pollute her homes, who scorn truth, justice, virtue, and honor, who employ their energies to corrupt the moral life of the community, and to make this fair earth, over whose birth the morning stars sang together, a scene for the play of the worst passions in the human nature,—the theatre of that rebellion for which Satan and his allies were hurled from heaven to writhe in the fires of hell? Is Vineland prepared to wrestle against the rulers of darkness, to stand firm in the defence of moral principle, and to maintain her integrity of character? The Eternal Justice waits to record her decision; upon that decision, and her faithfulness to the principles she is called to espouse, now and in the years to come, depends her future destiny. For prosperity and peace come only to those who ally themselves with the eternal principles of truth and justice. Others may flourish for a time, but, having no moral force to resist, they fall a prey to corrupting vices; they die ingloriously, and are soon lost from the history and from the memory of man.—*Vineland (N.J.) Independent.*

#### THE KREMLIN.

BY J. L. STODDARD.

Moscow, July, 1879.

One year ago this month I wrote you from the rocky shores of Vinal Haven. To-day I send you a letter from the old capital of the Czars on the frontier land of Eastern barbarism. How great the change in your correspondent's present surroundings! How marvellous the difference between the granite quarries of the Fox Islands and the historic battlements of the Kremlin! In my last letter we parted company at the gates of the Moscovite citadel. Let us look about us for a moment before entering. If you and I were able to raise ourselves some hundreds of feet above Moscow, we should see that the city lies in the form of two circles, one within the other. Both are surrounded by walls of fortification, and both represent two successive periods of Moscow's growth. Between them winds the river Moskva, which has given its name to the city. Through the outer circle we have already ridden.

#### The Kremlin.

But now we are to approach the inner core of the Czar's capital, the very heart of this strange city, the far-famed *Kremlin of Moscow*. Originally this Kremlin, like the Acropolis of Athens, was surrounded by stout walls of oak, and in the centre of this strong enclosure lived the Czar, surrounded by his relatives and nobles. More than five hundred years ago, however, the wooden walls gave place to stone ones, in order that the Tartars might be more successfully resisted. Again and again under successive shocks of war have these old ramparts been injured and rebuilt; but in form they have always substantially remained the same down to the present time. Within are the lofty spires and gilded domes of the most sacred temple of Russia and the Imperial Palace of the Czars. The effect of all this is wonderfully enhanced by the vivid colors of roofs, cupolas, walls, and spires, which form, in a glittering expanse of red, white, green, gold, and silver, a constellation of splendor! Stand for a moment with me beneath one of its towering pinnacles. This part of the Kremlin was unharmed by the conflagration of 1812, for the devouring element did little save to lick these battlements with its tongues of flame.

#### Eternal Freshness.

One usually imagines the Kremlin blackened by time, or at least clothed in those sombre tints which



seem the fitting garb of venerable monuments. Here, however, we are pleasantly disappointed. The Russians, like almost every new nation, love what is new or appears so, and therefore they renew the colors of the Kremlin as often as they fade under the keen breath of the frosty North. Let us pass rapidly beneath these deeply-tinted battlements of the Kremlin, towards a lofty tower through which we shall make our entry. But we first find ourselves in an open square outside the walls, where a group of bronze statuary attracts our notice. It represents a peasant appealing to a Russian general to save the beloved Kremlin, and to lead the armies of Russia against the advancing hosts of France. It is a strikingly suggestive group, for the peasant points eagerly upward to the towers of the Kremlin but a few paces distant.

#### Hats Off!

Beyond these figures, on the right, we see rising to a lofty height the tower of the "Redeemer Gate," the most sacred of the five portals which pierce the Kremlin walls. Over this gateway is a picture of Christ, which is deemed so sacred that no one is allowed to pass beneath it without removing his hat. Even the Emperor himself does not fail to conform to this custom whenever he rides in to his Kremlin palace. I have frequently stood here half an hour at a time watching the motley throng of passing Russians; but whether the travellers were on foot, in droschkes, or on horseback, they never failed to uncover their heads as they crossed its threshold.

Whenever we ourselves passed through this portal, our guide would always turn around to us and give us the solemn warning: "Hats off, gentlemen!" Formerly, indeed, an omission to take off the hats here was severely punished; and even now it would not be at all advisable to refuse to comply with the custom. The true traveller, however, is always cosmopolitan enough to obligingly remove his shoes at the door of a Turkish Mosque, or his hat at a "Redeemer Gate."

#### Within the Walls.

This gate is, however, a deep one, owing to the thickness of its tower, and hence it is with the assurance of an added cold in the head that we put on our hats again on the other side. We are now fairly within the Kremlin enclosure, and look eagerly about us at its numerous buildings. Here close by the sacred gate is the *Convent of the Ascension*, the walls of which are tinted blue, while the dome has the color of silver. This has been a favorite place of resort for princesses or the daughters of Russian nobles who have wished to retire from the excitements of the world to the tranquil life of the cloister. In its crypt are the tombs of many Russian Emperors, one of them being that of the first wife of Peter the Great, who died there in solitude, after having been forced to take the veil.

#### A Miraculous Picture.

A few steps further in this Kremlin enclosure will reveal to us another of its five portals, styled the Nicholas Gate. Over the entrance is suspended the miraculous image of St. Nicholas, which is called the "Dread of perjurers and the comforter of suffering humanity." Formerly it was the custom for parties in a law-suit to take their oaths before this venerated image. If any one swore falsely under such circumstances, he was immediately struck dumb with lock-jaw. It is a great pity that this statue has now lost its efficacy; otherwise we might borrow it occasionally of the Russian government during the congressional examinations of our Returning Boards. Let me tell you one other circumstance in connection with this gateway. By the order of Napoleon, the French in abandoning Moscow sought to blow it up. Now, strange to say, a miracle is reported to have then occurred here. When the gunpowder exploded, it caused in the tower only a slight crack, which extended just as far as the frame of this image. There, however, it suddenly stopped, leaving the image, its glass covering, and even the lamp burning before it, all uninjured! The Czar Alexander caused an inscription to be placed over the gate to commemorate it, and those who don't believe it must go to Siberia.

#### Ivan's Tower.

Turning now from the Nicholas Gate, we see before us one of the most prominent and famous of all the Kremlin structures; namely, the Ivan Tower. This is indeed an imposing monument, being three hundred and twenty-five feet in height, while its eight-sided walls are snowy white and its summit crowned with gold. Built in the year 1800, this is in reality the Campanile or Bell Tower of the Kremlin. It contains, in fact, no less than thirty-six bells of various sizes, the largest weighing one hundred and thirty thousand pounds. In the upper story hang two silver bells of exquisite tone. The mellow, sweet vibrations of a musical bell are perhaps among the most agreeable sounds whose waves can fall upon the human ear. There are those who prefer them to all other kinds of music. Such persons should come to Russia to be satisfied; for in Russia bells are regarded as a sacred instrument of worship, and so much silver and gold are cast in their molten mass that, when complete, they send forth most perfect tones, which rise and fall with a majestic harmony like the waves of the sea, or ripple out in soft and tremulous golden and silvery notes like the tones of a bird.

#### The King of Bells.

But if the bells within this tower amaze us, what shall we say when we approach its base, and survey the monster mass of metal which rests upon the ground? This is justly called the "King of Bells," and looks as we approach it like a huge bronze tent; for through the aperture in its side a person could enter without lowering his head! Not much idea is ever given by statistics, but let me remind you that its thickness is two feet and its weight four hundred and forty-

four thousand pounds! Moreover within this bell as many persons can stand as in a circle sixty-seven feet in circumference, and the cavity has at times been used as a chapel. Owing to an imperfection in the casting (caused, it is said, by jewels and other treasures having been thrown into the liquid metal by the ladies of Moscow), a small piece was broken out of the side and thus the bell was ruined. This broken fragment alone (although, as I have said, comparatively small) weighs no less than eleven tons.

#### Sanctum Sanctorum.

But, leaving the huge bell of Moscow, let us stand now before the most sacred edifice of the Kremlin,—and, indeed, of all Russia,—the Cathedral of the Assumption. It is severely plain in its appearance, and its whitewashed walls give no hint of the treasures within, although the domes gleam as usual like golden helmets. It is within this cathedral that, amid the most imposing ceremonies, all the Czars, from Ivan the Terrible down to the present sovereign, have been crowned. To speak more exactly, however, they have *crowned themselves*; for no one is deemed worthy at that solemn hour to place upon the Emperor's brow the emblem of sovereignty save the Czar himself. There we beheld the very platform upon which they have all in succession stood! Four gigantic gilded and pictured columns support the five great domes, and the most sacred pictures of Russia line the walls from pavement to cupola like a sacred tapestry of gold.

#### Splendid Extravagance.

Let me mention one of these pictures. It is a portrait of the Virgin Mary, supposed to have been painted by Saint Luke. On one occasion it is said to have scared away the Tartars, but I do not believe the Tartars were such good judges of paintings. At all events, this picture is surrounded by a golden frame incrustated with jewels to the value of \$225,000. One emerald alone is worth \$50,000! Yet how can I give you an idea of the treasures contained in the whole church? Why, at the time of the French invasion, although all the more precious articles had been carried away by the Russians, the soldiers of Napoleon obtained here no less than five tons of silver and five hundred pounds of gold! Upon the sacred altar of this church I saw an imitation of Mt. Sinai made of pure gold. There too is a Bible covered with precious jewels, a present from the mother of Peter the Great. This is probably the largest Bible in the world; at least it ought to be, for it requires two men to carry it, weighing as it does more than one hundred pounds. Furthermore there are shown here, enclosed in costly caskets, a part of Christ's robe, a drop of John the Baptist's blood, a nail of the true cross, the skull of St. John, the dried tongue of Peter, and many other relics precious to those who believe in them, and disgusting to those who do not.

#### A Charming Kiss.

One interesting thing I had almost forgotten. Whenever the Czar visits Moscow, he is driven directly through the Redeemer Gate to this cathedral. Entering, he approaches a silver casket which contains the body of St. Philip, a former Bishop of Moscow. Through a small hole in the coffin-lid the withered forehead of this dead prelate is exposed to view; and upon this the Czar of all the Russias reverently places his lips. And why? Because this bishop, having dared more than three hundred years ago to reprove Ivan the Terrible for his brutal cruelty, was dragged from the altar of this cathedral, driven through the streets with brooms, and put to death. He is therefore justly regarded as a martyr, and his tomb has become a sacred shrine. Sincerely or not, therefore, the Czar deems it advisable to honor the murdered prelate. But it is easier to kiss a dead bishop than to be reproved by a living one.

#### The Kremlin Palace.

Closely adjoining this historic church is the magnificent palace of Czars. This structure, beautiful though it be, presents by its modern appearance (for most of it is only thirty years old) a startling contrast to the other buildings of the Kremlin, over which the hand of time has not passed without leaving traces of his flight. The old part of the palace is the more interesting, the new part the more magnificent. In the old portion I saw the strangely Oriental room in which for centuries every newly crowned Czar has seated himself after the ceremony at the cathedral, and, dressed then, for the first time, in all the imperial insignia, has dined amidst his nobles. Only kings and queens can then be seated at the same table with him, and even his own family are excluded from the banquet hall.

#### The Old Chapel.

Between the ancient and the modern portions of the Kremlin palace we see the ancient chapel of the Czars, whose gilded domes have reflected the suns for many centuries. This contains an image of the Virgin, before which, according to the priests, all must bow or incur the risk of eternal damnation. In the old times, when the patriarchs of the Church were almost equal in power to the Czar, it was the custom after the installation of one of these prelates for the bishop to mount a donkey at the door of this church and ride through the city, while the Czar himself in humility walked before, holding the bridle like a groom! Leading up to this, and also to the old palace, we note with interest a flight of steps called the "Red Staircase." It is here that the Czar shows himself to the people after his coronation in the Cathedral of the Assumption. This is to Moscow what the "Giant Staircase" is to Venice. Horrible scenes of cruelty and bloody vengeance have been perpetrated on its ruddy steps by Ivan the Terrible and other despotic Czars; and it was by this staircase, too, that Napoleon, followed by his marshals, ascended to take possession of the palace of the Kremlin. But let us now advance to the new

portion of the palace and survey the Moscovite home of the Russian sovereign. It is vastly superior to the great Winter Palace of St. Petersburg, and is one of the most richly adorned palaces in the world. Its material is not altogether such as we could wish, but we have ceased to be surprised at this in Russian architecture; and we observe with satisfaction that at least its creamy color is still fresh and beautiful.

#### Palatial Splendor.

Do you care to walk rapidly with me through some of its apartments? Here, for instance, is the splendid hall of Saint George. The figure of this saint mounted on a white horse forms now a part of the arms of the Russian Empire, as well as of the city of Moscow. Moreover, Saint George has long been popular in Russia, owing to the power which he is supposed to wield over wolves and serpents. In fact, the Russian peasant will never turn his cattle out to graze before Saint George's day, the 23d of April, when he fancies he can do so with security! This magnificent hall is two hundred feet long, and its elaborately ornamented ceiling arches fifty-eight feet above the polished marble floor. The names of individuals and regiments, decorated with the order of Saint George, are inscribed on the walls in letters of gold; the capitals of the columns are surmounted by statues of Victories bearing shields; and the gorgeous chandeliers hold no less than three thousand two hundred candles. Does that give you, I wonder, any idea of its brilliant appearance?

#### The Throne Room.

Come with me now through several such halls as this; passing between two richly gilded portals, let me stand for a moment before the throne of the Czar. This is indeed a splendid seat for an imperial potentate! Marble steps lead up to a lofty canopy blazoned with gilding and jewels, lavishly adorned with velvet hangings and golden pillars, and surmounted by a glittering crown. The whole is relieved against a wall hung with light blue silk. Standing beside this magnificent throne, and reflecting on the almost absolute power which its occupant possesses, I recalled with a shudder a story of Russian cruelty read by me some years ago in the *Revue Moderne*.

#### Absolute Cruelty.

One night when the Kremlin palace was resounding with the music and merriment of a public ball, the Czar, Paul I., noticed a young man named Labanoff paying special attention to a pretty French actress of whom he himself was madly jealous. At the end of the ball he gave orders that Labanoff should be arrested and thrown into the citadel. He intended probably to keep him there only for a short time as a punishment; but the circumstances passed from his mind and Labanoff was forgotten. More than fifty years after, Alexander II., on his accession to this throne, liberated all prisoners in the citadel. In a dark dungeon, in which it was impossible to stand upright, and which was not more than six feet long, an old man was found almost bent double and incapable of speaking intelligibly. This was Labanoff! One Czar had succeeded another, but Labanoff had lived on, a forgotten prisoner. When he was taken out he could not bear the light, nor could he take more than two steps forward without turning around as though he had struck against a wall. He lived only a week after liberation. Comment on such a story as this and the moral it suggests is needless!

#### More Splendor.

The right wing of this palace is called the Treasury, which contains such a marvellous collection of historic relics and magnificent souvenirs of conquest, that it would be folly for me to attempt to describe them in detail. Here, for example, are preserved the coronation dresses of many of the emperors and the jewels and insignia of former Czars.

As we walk along, we see at every turn crowns flashing with resplendent colors and sceptres radiating waves of brilliancy. If you deem this extravagant, remember that one of these sceptres alone contains no less than two hundred and sixty-eight diamonds and three hundred and sixty rubies! A throne from Persia is there, still blazing with three thousand precious stones; and here under a protecting canopy of velvet and gold, and surrounded by jewels, we see the double throne upon which sat together, as sovereigns of Russia, those two brothers, one of whom was destined soon to rule alone under the well-earned title of Peter the Great.

#### The Spectre of the Kremlin.

I know not how it is with other visitors to Moscow, but I confess that the vision which continually haunted me as I paced the Kremlin courts was not that of Peter the Great, nor Ivan the Terrible, nor Catharine the Second. Another face it was that gazed at me from every wall, and waited for me silently at every gate. A sad and troubled face, whose classic features seemed cut in marble, so livid was their pallor, and in whose eyes there shone at once the glitter of a conflagration and a momentary gleam of terror, as though their penetrating glance had caught already the coming obscuration of his "Star of Destiny." Yes, everything here reminds me of the tragedy of 1812.

When Napoleon reached Moscow after his fearful march of two thousand miles, he found that the city had committed suicide. Even here the Russian army persisted in its policy of retreating and never fighting, for well it knew that in the field the Eagles of France moved only to victory. As the exultant French entered the city which seemed to them the goal of their desires, they found it a desert without food or inhabitants. Its population of three hundred thousand had fled, and only some liberated convicts and abandoned wretches watched the triumphant entry of the conqueror. It was appalling. The French were starving, and Moscow was empty! But this was only the commencement.

Scarcely had Napoleon entered the Kremlin, when



the liberated convicts began their work, and those flames burst forth whose lurid after-glow was to light the path to Waterloo and St. Helena!

There was something sublime in this act of the Russians. To thwart Napoleon they gave up to the devouring elements their ancient, beautiful, and holy city, and thus enacted the grandest sacrifice ever made to national feeling; for this city was the idol of every Russian heart, and her shrines were to him the holiest in the world, hallowed by seven centuries of historical association.

Starting from eleven different places, the conflagration raged for three days with terrific fierceness. The Russians had removed all the engines, and the dismayed French could do almost nothing to check it, though the incendiaries were shot down like dogs. But what words can describe the horror of that scene? Amid the glorious churches and palaces now shining in the flames, the convicts and abandoned wretches ran like vermin, engaged in universal pillage, and covering their filthy rags with furs and gems and costly robes. What the fire spared, the greedy clutch of ravers destroyed; and works of elegance and luxury went down either in the awful holocaust or in the vortex of remorseless war. No less than twenty thousand Russian soldiers who had been left in the Moscow hospitals were burned to death.

#### The Beginning of the End.

What wonder that Napoleon, though quartered in the Kremlin, now sought to make peace with his peculiar foe? But now the Russians laughed, and Kutusoff, their leader, answered: "I have but just opened the campaign, for now I see approaching my ally, WINTER!" And then commenced that awful retreat whose horrors have baffled the power of brush and pencil to portray. All the annals of war furnish no parallel to the story of that march, which has been forever frozen into the memory of man. The frost and snow made frightful havoc with the host which in the most awful scenes of carnage had never blanched. Such was their agony for food that they fought for the carcasses of the horses as they fell, and ate them raw.

Freezing, yet struggling to the last against the eddying snow and piercing wind, they staggered on, till one after another fell from the ranks, to be confined only in the shroud of ice woven around them by the pitiless storm-king. The exact extent of the French loss is unknown, but a Russian account states that when the icy mantle of the Beresina had melted in the spring, there were found in the river alone thirty-six thousand dead bodies! They were the last ghastly remnant of the one hundred and thirty thousand who perished on that fearful march, from cold, hunger, and fatigue! These are the souvenirs suggested by the sight of the Kremlin walls; and the face, at once indomitable, sad, and pathetic, which haunts me here as every turn is the face of Napoleon vanquished by the unconquerable North, and turning back at last to commence that downward pathway which ended only in the lonely grave at St. Helena. As I leave the Kremlin, the great bell of Ivan is tolling as if it were sounding Napoleon's funeral knell.—*Bangor Commercial*, Sept. 6.

#### ARMING THE ENEMY.

[The subjoined extract from a lecture by Rev. Dudley Ward Rhodes, of Cincinnati, shows what a deadly weapon the Cincinnati Convention, by its championship of Bennett, has put into the hands of the enemies of the liberal cause. Mr. Rhodes confounds the two cases of Bennett and Heywood. As is well understood by all who choose to understand, it is the long practiced habit of THE INDEX to leave the frequently contradictory extracts it reprints to stand on their own merits, without specifying wherein it either agrees or dissents. Its readers are supposed to have minds of their own.—ED.]

But they claim that there is a restriction on the freedom of thought, and at Mr. Ingersoll's motion they passed resolutions of sympathy with a man named D. M. Bennett, who is in the penitentiary, after two convictions before the United States Courts for publishing and circulating obscene and immoral books. He is their martyr, their suffering champion, their confessor for liberty of speech. It seems a commentary on the different purposes of Christianity and Liberalism, that the Church habitually stands in defence of the decent and pure against immorality, while this Convention of Liberals feels called on to canonize a man who has been three times convicted by the national courts of gross and criminal attempts to deflower the young minds of his country. To say that there was any question of religion, any bigotry of dogmatic theology, in this prosecution, is to contradict every fact and oath in the case. The reason that Christian sentiment has been elicited in favor of the Society for the Suppression of Vice in this case is simply because it was an effort to suppress vice in its worst and most pernicious form. What are the facts? In the year 1868 a few gentlemen in the city of New York, appalled by the facts brought to their knowledge as to the amount of licentious books and articles daily sent through the United States mails, formed an association among themselves to check it. By properly representing the enormity of the evil, they secured action by the State Legislature in 1868, and stringent laws were passed prohibiting the sale or advertisement of immoral, obscene, and indecent writings or articles. Then the association was incorporated and given police authority by the New York Legislature in May, 1873. About the same time Congress passed a law forbidding, under penalty of imprisonment and fine, the circulation through the United States mails of all indecent matter, printed or

other, in all the States and Territories. Under the laws, and especially under the National law, the Society for the Suppression of Vice has been working for six years. What they have done, what a Pompeii of rottenness and nastiness they have uncovered and exposed, what sewers of filthy thought they have shown running beneath our social life and emitting poisonous gases into our homes, can be known only to those who read the reports.

They have arrested one hundred and ten persons in the United States courts, and have convicted altogether one hundred and five, twelve others having absconded. They have seized and destroyed sixteen thousand seven hundred pounds of books, fourteen thousand pounds of stereotype plates, two hundred and thirteen thousand circulars, catalogues, poems, etc. They have secured the names of six thousand dealers in this kind of poison. They have followed the devious windings of this hideous, unnatural, devilish business, and discovered that it is to the young and pure-minded these devil's tools are secretly sent and sold. In the hands of these dealers, this Society has found the addresses of hundreds of thousands of girls and boys, taken from school and seminary catalogues; and to these children they have been yearly sending these soul-killing publications, under the sacred seal of the United States mails. Following up these addresses, the agent of the Society has made inquiries as to the results of these secret and noxious influences.

To hear him tell the story of young, innocent girls, who have been discovered with these things in their possession, and who have gone down from the coronal summits of a maiden's pure-heartedness to the basilar depths where no pure thing lives in the endless gloom and unlifting miasm of a harlot's life, is enough to fire the heart against men who can coin heart-blood into money, and put a girl's honor and innocence under the minting die. To know there are six thousand men in the United States whose sole business is to undermine the morals of the land, is enough to call all decent people to the assistance of any agency that undertakes to suppress the evil. These books and articles are not scientific works; they are not written and made for any defensible purpose except to make money. They have nothing to do with any religious questions, and are simply the exhalations of the lowest intelligence of the lowest creatures who bear the generic name of man. In the progress of their legitimate work, this Society arrested D. M. Bennett, of New York, and he was indicted and tried before the United States courts under the national laws, for circulating indecent publications through the mails. He was convicted by the clearest evidence, and imprisoned. By a mistaken clemency, as I think, this man was pardoned by President Hayes, immediately began to publish the same book, was again arrested, again convicted, again imprisoned, again applied for pardon. Executive clemency was refused, and he is to-day serving out his term for violating the laws of his country. There is no more question about the man's religion or irreligion in the case than there is as to his vaccination. It was not thought of. A United States court could not, under the Constitution, listen for a moment to any such considerations. The law of Congress under which he was twice convicted is explicit and was enough, and had no more a squint toward religious bigotry than it had toward the remonetization of silver. Does any one imagine for a moment that a Congress of the United States, which, as we all know, is not generally chosen with reference to the candidate's qualifications for a competitive examination in the Scriptures, put power into the hands of any body of men to act as inquisitors upon the general religious beliefs of the community? Every one knows that there wouldn't be a quorum left in either House so soon as the law got well into operation. Does any one believe that the United States courts are sending men to the penitentiary because they don't believe the five points of Calvinism, and without any law of the United States Legislature to warrant them in doing so? And yet, amid a storm of applause, Colonel Ingersoll offered the following resolution in this late convention, in behalf of a man who was exiled on the floor as "our champion of freethought," a man "more intelligent and more moral than Jesus Christ."

"Resolved, That we express the deepest sympathy with D. M. Bennett and his family, for the reason that he has been convicted by religious bigotry and ignorant zeal, and has been imprisoned and is now languishing in the cell of a felon, when in truth and fact he committed no offence whatever against any law of the land."

If that can be made good, it would seem as if the thing for Mr. Ingersoll to do is not to pass resolutions, but to apply for a *habeas corpus* and restore the poor sufferer to his family and occupation.

If Bennett has not committed any offence whatever against any law of the land, and is yet a convict, this League has a mission, and they can best fulfill it by entering articles of impeachment against the stern and tyrannical Calvinist who presided over the court that illegally sentenced him. Here is a tangible issue. Here is a splendid opportunity for Mr. Ingersoll to do something real for the cause of liberty and freedom of religious conviction to which he has consecrated his life. He is a lawyer and knows the mode of procedure. He makes a distinct assertion in this resolution, and on that point, to use his own language, "I beg one fact, one little fact." No more swelling periods or abstract hardships. "I pass the hat around for one single fact" as to the religious bigotry which twice convicted D. M. Bennett, when in fact and truth he had violated no law of the land.

It is vain for him to answer that the publications of Bennett were not indecent, or that they were scientific works. On that point, the court is the legal tribunal to determine; and if I could read extracts from the book here, I think I could poll this audience with perfect safety as to their agreement that it is un-

terly and entirely unfit to be read, because the motive, the animus of the book, is to eat away the enamel from unsuspecting innocence.

However, I must say no more on this subject of the purposes of this new party. If it has no other mission than to take the shackles from the soul of man, it is born some centuries too late. It has no place nor enemy here. Those with whom it would wrestle are vanished from the earth. The Colonel fiercely attacks what he thinks to be the shining helmet of the Mambrino of intolerance, but he will find it only a barber's basin; the castle, garrisoned as he thinks with ecclesiastical hates and tyrannies, will break his polished lancehead off by the swinging of its wind-urged arms, and the ideal queen of his soul, "Mental Liberty," will be found everywhere that he turns in the streets of this great Toboso. But if he binds himself indeed to the spirit of which Bennett is the champion, then I pray God he may be many centuries too early. The good men and the good women are not tired of the chains which drag back the bloody jaws and dripping fangs of licentiousness and lust. On these chains the spirit of the human race is ever forging new rivets, and, as its ponderous hammer falls, it will not pause to pity those who, seeking to undo its work, are crushed beneath its energy, even if some men shall crown them martyrs to a holy cause. Colonel Ingersoll has said many noble things about the grandeur of virtue. What are they all worth, if he sympathizes so deeply with the men who live by hunting virtue down? His pictures of a happy home are painted with a master's hand from the colors of the evening sky. What a home he will leave us if he successfully defends the men who fill our houses with the subtle gases that eat our children's hearts and brains! The beauty, the divinity, of simple innocence is the theme on which he loves to speak, and on which he has sung his sweetest songs. There his pathetic eloquence rises like the lark and carries us with it to clearer and undusty heights. Why is this worshipper of full-lipped innocence found as a celebrant in the temple where innocence is sacrificed on the altars of avarice and lust?—*Cincinnati Commercial*, Sept. 22.

## Poetry.

[FOR THE INDEX.]

### UNHEARD FROM.

To the sad, moaning sea,  
Where men may gaze afar o'er restless waves,  
Has fallen the part to make for men still graves  
As sweet as earth's can be.

On the land's kindly breast,  
Where in the solemn hush the heart can learn  
A wisdom priceless,—gone to ne'er return,—  
The silent millions rest.

But Nature speaks no word.  
I ask in vain: the sad sea holds its own,  
And sweet earth tells no phrase of the unknown  
That ear has ever heard.

So let thy faith still bloom  
As bloom it may, and yearn and hope and list  
For tidings! Yet there comes through cloud and mist  
No message from the tomb!

HORACE L. TRAUBEL.

CAMDEN, N.J.

### HEARD FROM.

Plodding a weary way, before untried,  
It chanced I came upon a group of men  
Busy about their work with eager ken.  
I spoke to them of one who late had died,—  
Knowing that he along this country-side  
Had toiled with such as these o'er hill and fen;  
Asked, Had they known my friend? Oh gladness, when  
Man after man with tender voice replied,  
And spoke his praise; told of his earnest will,  
The love which they had borne him deep and true,  
The generous passion of his noble skill,  
Still doing well whatever was his to do.  
Again afoot, I said, Pray God that I  
May so be heard from when I come to die.

JOHN W. CHADWICK.

BROOKLYN, Oct. 5, 1879.

—*Christian Register*.

### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING OCT. 18.

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# The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
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## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided the question remains open; if they are unanimous, it is decided.

## PHOTOGRAPHS OF MR. HOLYOAKE.

The welcome presence of Mr. George Jacob Holyoake in the United States will quicken the desire of many to obtain his likeness. An excellent portrait of him, painted by his brother and representing him in his study, has been reproduced in "permanent photography" by the Autotype Company of London, and a few copies out of the limited number made have been sent to us for disposal. The size is five by ten inches, and the price \$1.50. Ordinary cartes de visite, 25 cents.

## THE SCIENTIFIC STUDY OF RELIGION.

There is a great deal of confusion in the public mind as to what is meant by the "scientific study of religion." Such study is thought by many to be impossible. "Religion is not a science, and cannot be made a science," they say; "it lives only in the inmost recesses of the individual soul, and cannot be dragged forth to be melted in crucibles or magnified under microscopes. It is purely a matter of internal personal experience; it cannot be observed, much less experimented with, by another; it cannot be generalized, or classified, or defined, or formulated, or treated inductively; it is, and must forever remain, the holiest and most private life of the individual soul; it can never be studied scientifically, still less made the subject-matter of a special 'science of religion.'"

There is truth as well as error in all this. The roots of religion do indeed strike deep into the subsoil of the soul; they penetrate into those most interior regions of consciousness which are hidden forever from all prying eyes, and even into those deeper depths of being which underlie consciousness itself. It is certainly true that, so far as religion is the secret thought and feeling and will of the individual, it is withdrawn from all human observation from without, and can never be directly investigated by any process known to science; only so much of it can be immediately communicated to others as the individual chooses to confess, and even then there is no guarantee either of the accuracy or the honesty of the confession.

But to stop here and draw the inference that religion can never become the subject-matter of science, is neither wise nor true. All this secret thinking, feeling, and willing which constitute the individual's personal religion irresistibly take outward form at last as speaking and acting, word and deed. The individual cannot possibly evade this eternal necessity of self-manifestation. The laws of growth are omnipotent. His religion begins within, but does not end there; from its deep-hidden roots in the soul it pushes up above the surface of his life, and stands forth as the trunk, branches, foliage, and fruitage of *Character*, visible to all eyes. That is the outward manifestation of the profoundly working inward forces of religion—not the frequently unreal religion which the lips profess, but the real religion which the life is. Every man thus reveals himself. His character and his life are the external embodiment of his religion, neither arbitrary nor accidental, but necessary in the nature of things, and form part of that realm of observable fact which is the special domain of science.

Although deep-seated and exclusively subjective in its origin, therefore, religion becomes necessarily and universally objective in its development. The science of religion, consequently, begins with the *study of character*. It selects the lives and characters of certain individuals, such as Buddha, Jesus, Mohammed, and so forth, just as natural history selects favorable specimens of plants and animals for similar study; it proceeds to analyze, compare, and classify them with the aid of the results reaped in kindred fields of research; and it is even at this early day laying the foundation for a recognized department of COMPARATIVE BIOGRAPHY in the scientific study of religion.

But the science of religion must regard the department of Comparative Biography as only a small part of the vast field that opens before it for cultivation. A most important result has been already gained by the honest, serious, and impartial comparison of the great religious leaders of the world: namely, that they all belong to one class, with common class-characteristics. This result is only confirmed by comparison of these great leaders with other and less conspicuous individuals. Religion becomes objective, and therefore a fit subject for scientific study, not only in the lives and characters of individuals, but also in the lives and characters of nations. It appears as at least one of the great determinants of national, no less than of individual, destiny; and it has therefore been correctly classed among the chief factors of civilization, wherever found. A department of COMPARATIVE HISTORY may be confidently predicted as part of the science of religion in the future, the province of which will be to investigate the innumerable phenomena of religious evolution viewed in its social aspect, to compare the histories of different nations in this respect, and to draw whatever conclusions and make whatever generalizations, as to the nature of religion itself, may be warranted by the facts. It must not be forgotten that religion, operating objectively upon both individual and na-

tional character, takes rank with the great natural social forces that science is bound to study; and that all natural forces are equally entitled to her attention.

How vast must be the scope of this department of Comparative Religious History, it is easy to understand, but not easy to state. For instance, it will be necessary, in the case of each nation, to analyze, trace, and estimate the influence of Religion upon its Language, Literature, Art (including its architecture, sculpture, painting, and music), Philosophy, Poetry, Customs, Laws, Institutions, etc., etc., no less than upon the course of public events, and then to generalize all these innumerable results of special investigations in a form scientifically valid. The connection of race with religion, and the causes which have impressed a distinctive religious character on each leading race,—the explanation of the general tendency of all the races to religion under some form, just as soon as they emerge from a certain degree of barbarism,—the significance of the changes of religious thought and feeling which have marked the progress of civilization,—these and numberless other questions of intense interest to mankind will come up eventually for settlement by the scientific method of investigation. The point we have wished to emphasize now is simply that religion necessarily becomes objective, since it is one of the chief factors of individual and national character; that this factor manifests itself outwardly in the acts and words of the individual, and in the language, literature, art, philosophy, poetry, customs, laws, institutions, etc., of great communities; that these external products of religion, as a natural social force, demand to be scientifically studied, and will eventually constitute the basis of a special but comprehensive science of religion. Such a science has already begun to exist; it is destined, we believe, to include many other departments than those of Comparative Religious Biography and Comparative Religious History, above indicated. Every great university, like Harvard, will at no distant day be compelled to establish special schools for the study of this science, not at all for the purpose of supplying a particular denomination with ministers, but for the purpose of giving needed instruction in one of the most important branches of human knowledge; and the only method tolerated in a first-class university, either in this or any other department, will be the scientific method.

## A PARTIAL DRIFT.

The following is an extract from a letter addressed by the Bishop of Toronto, Canada, to the clergy and laity of his diocese, enjoining on them to observe a "Harvest Thanksgiving":—

It is only necessary for me to remind you how abundant and distinguished are our mercies in a harvest of unusual plenty, in contrast with the scarcity unhappily prevalent throughout Europe, and how peculiarly opportune is this bounteous gift of our Heavenly Father, when, as far as human foresight can judge, nothing else could arrest the downward tendency of that commercial depression under which the country has been so long suffering.

Nothing can be plainer than this. The people of Ontario are enjoying "distinguished mercies," particularly in comparison with the unhappy inhabitants of Europe, whose God, perhaps, is not the Lord, but some inferior being who cannot secure favorable weather for his worshippers. Would any one dream from the Right Reverend Bishop's language that there is one God and Father of all, in whose eye all his children are equal? Most assuredly not. The only conclusion to be drawn is, that the Canadian God is a tribal God, who confines his mercy to his own chosen people on the north of the Great Lakes; and that Europeans and the rest of mankind generally must just shift for themselves as best they can.

If bishops do not know that language of this kind is becoming more and more nauseating to the intelligence of the age, it is not because the fact is not strikingly evident. That it should be sincere, is only possible on the supposition that it proceeds from a mind enfeebled to the point of childishness; but in many cases it is not regarded as sincere, but is taken as the most unmeaning and hollow of official utterances.

The matter scarcely deserves serious discussion; but it may perhaps be worth while to remark that the weather, which is now almost the sole province in which an arbitrary supernatural will is supposed to work, is only one of the elements in the determination of agricultural success or failure. Given the same weather, and one farmer will, by energy and prudence, save his crops in good condition while another will allow his to spoil. Farming is becoming more and more a matter of intelligence; and brains



united with industry will win the day against any amount of unintelligent or slothful piety. If fine weather picked out the unintelligent pious in an effort to redress the balance, we could see some point in episcopal exhortations to thanksgiving; but, seeing that, when it comes, all alike participate in the benefit, so that the maxim still holds good that "the hand of the diligent maketh rich," the sooner the whole of human life, in so far as it depends on material conditions, is handed over to the government of natural law, the better. What will bishops do, should the time come when we shall be able to foretell the weather perhaps a year ahead,—that is, its general character,—and understand the conditions that govern its variations? Will they still find proofs of the signal goodness of their Deity, when a favorable season, which we all, in a manner, saw coming, occurs; or call upon us to humble ourselves when the equally inevitable recurrence of unfavorable weather "saddens the year"? It is very extraordinary that these highly-educated gentlemen do not see that they are the true lineal descendants of those who used to howl and wail over an eclipse, and dance with frantic joy when, through the intervention of their "medicine man," the obscured body emerged from the shadow of death. The world, however, is seeing this more and more; and children now born may live to see the day when even bishops will be ashamed to ignore the operation of natural law, or to suggest to their flocks that they are in some special sense the favorites of heaven.

W. D. L. S.

## SOCIAL INEQUALITY.

There are two classes of "workingmen" in our modern civilized communities whose habits, characters, and ideas of living are very sharply contrasted, and as antagonistic as the essential characteristics of the typical "capitalist" and the average "producer." One of these classes consists of steady, plodding, "old-fashioned" folk, whose controlling idea is to live inside their incomes, at whatever cost of self-sacrifice to themselves and their families. They rise early, toil all day and every day, live abstemiously, dress plainly, avoid "the flowing bowl" and other inducements to extravagance and dissipation, and, if blessed with good health and the ordinary luck of humanity, usually contrive to lay one side a sufficient sum to enable them to pass the sunset of their lives in peace, and without the necessity of inordinate hard labor in their declining years. They not only do this, but frequently raise up large families of self-sustaining children, who in time become the best of citizens and literal "backbone" of the country and nation. The opposing class (and unfortunately, it is to be feared, a numerical majority of the entire body of producers) start out in life with the assumption that they are by right actually entitled to whatever any other man enjoys; that every man who does more than eight hours work for others in a day is a slave to all intents and purposes; that their employers are their natural enemies, whom to cheat by rendering as slight as possible a return in manual labor for the wages demanded is perfectly pardonable; that man was made, not to earn his bread in the sweat of his brow, but to be supported by "society" on his own terms; that the laborer who tips away his earnings at the drinking-saloon should and ought to receive the same consideration and respect from his employer as the man who is willing to work "overtime"; that "the law of demand and supply" is a fiction of tyrannical capitalists to impose upon the working-classes; that the remedy for the terrible oppression exerted by the rich against the poor is an alliance of manual laborers pledged to uphold elaborate trades-union organizations, regulating hours and wages of labor; that a radical revolution is impending, in which labor will obtain its "rights,"—said rights consisting in a perfectly equal distribution of "the results of labor." Meantime a necessity exists for frequent "strikes," in order to make manifest the approaching independence of the proletarians.

New the fundamental error producing the misconceptions of the latter class of workingmen consists in the assumption that human beings are individually entitled to rank as equals. To be sure, practically, this error is quickly recognized when opposing races come in contact; just as the clamorous workingmen of California who train under Dennis Kearney's leadership are the first to deny the equality of the patient and industrious Chinese! When the "Grangers" of the Western States declaim so loudly against the rates of interest and cost of railway grain-freights, they never include the native American Indians as sufferers, nor hesitate about dispossessing these of

lands of the lands the Indians received from their ancestors.

If men could only be made to understand that it is humanity which is to be considered from the large point of view, and not merely its separate units,—that the progress of the race necessitates the never-ceasing competition of its constituent particles,—the battle of life would come to be recognized as the test between good and dress, leading at last to the "survival of the fittest," and consequent improvement of the species, to which individuals are of as little importance (when considered by themselves) as grains of sand in the construction of an edifice. Indispensable they are certainly, but not to be solely considered. Vain and impotent are the strivings to better the condition of the working-classes, except by educating them to appreciate better the necessity for self-denial, economy, industry, and making the best of circumstances and their limited opportunities. Happier he who rises with the dawn and devotes every spare minute to educating himself than the grumbling laborer who gives grudging toll for the legal term, then hies him to an ale-house to curse his employer and spend his scanty wages in soul-destroying liquor or brain-befogging tobacco. The glib-tongued demagogues who seek only their own aggrandizement in catering to the ignorant prejudices of the uneducated classes thoroughly understand (none better, indeed) the sophistical nature of their own arguments; and, while wittingly sowing the seeds of anarchy and social disintegration, they hope to reap some measure of personal advantage. Their reward will come in sharing the burden they seek to place on others' shoulders. Only through exceeding grief and tribulation will it be finally impressed upon the souls and bodies, the minds and hearts, of the rising generation how impossible it is to gather grapes from thorns. Hatred and distrust breed sedition and revolution; and once the inhabitants of a democratic republic throw aside the contentment of their forefathers under the cares of a laborious life, and, trying to grasp the shadow of an imaginary future, lose hold of the reality of possible prosperity in the present, their descent will be rapid, and "the man on horseback" will not be long in making his appearance. The workingmen would be wiser to look on the bright side of their condition, and candidly compare their lot in life with that of the European peasantry. Hewers of wood and drawers of water there must always be; and inequality of station, socially at least, can no more be done away with than the difference in men's height and color. Not until the mountains are brought down to a common level with the plains, not until lion and lamb assimilate their natures, will the difference between money-getters and money-spenders, between those who labor and save and those who idle and squander, be eradicated; and these distinctions are to be found among rich and poor alike.

A. W. K.

## PERSONAL ITEMS.

KING CITYWAYO is described as having a "singularly dignified and stately air."

JAMES JASPER, JR., succeeds Mr. Kiddle, as Superintendent of the Schools of New York City.

HERBERT SPENCER is now sixty years of age. His health has greatly improved of late, which enables him to renew his literary labors with increased vigor.

B. F. UNDERWOOD speaks at Canton, O., Oct. 19; Whitewater, Wis., 21; Monroe, Wis., 22, 23, 24; Fowler, Ind., 26, 27, 28; Columbia City, Ind., 30, 31, Nov. 1.

MR. F. B. SANBORN is preparing a volume of selections from the unpublished writings of Thoreau. It will probably first appear in serial chapters in a magazine.

THE UNITARIANS of Hungary, who number about sixty thousand souls, have just commemorated the martyr death of their founder, Francis David, which occurred three hundred years ago.

MR. GEORGE J. HOLYOAKE will speak again in Boston, and some other points in New England, in the early part of November. Communications to this end for him may be forwarded to the office of THE INDEX.

MR. PARNELL, the leader of the Irish rent-agitation, appears to excel better in precept than example. He is a land-owner in Wicklow, and is reported to be "one of the hardest of landlords," exacting unusually high rents.

"NATURE," which is edited by Prof. J. Norman Lockyer, speaking of the recent death of Mrs. Lockyer, says: "Her husband's scientific work for the last eleven years owes whatever it may possess of merit to her constant interest, encouragement, and assistance."

CHANG SHE TANG, the Chinese Consul-General in California, has just expended eight thousand dollars on a birthday party. Now let the hoodlums

that complain the Chinese save all their money to take back to their native country, who can beat that, stand up and be counted.

GEORGE W. CURTIS is not in good favor at present with the Richmond County New York Republicans, because he advocated in *Harper's Weekly*, which he edits, scratching of certain names on the regular State ticket. It is an additional illustration of the incompetence of "literary fellows" to run party politics.

MRS. EDNAH D. CHENY closed a letter which she sent to the reception to Mrs. Julia Ward Howe, with this sentence: "If I were to offer a sentiment it would be—Mrs. Howe, who has proved that, in becoming a suffragist and a leader in public life, one need lose neither the heart of a woman nor the graces of a lady."

THE ABBE MEIGNE would like to put to a practical test the literal accuracy of some of the accounts of the Old Testament. He thinks, for example, if the story of the flight of the children of Israel and the destruction of Pharaoh's army is true, that relics of that event probably still exist. As the bed of the Red Sea has considerably changed since then, he would like to make excavations along their supposed route, if he can succeed in raising three hundred thousand francs for the purpose.

DR. BOCK, of Leipzig, according to the *Scientific American*, thinks that "the nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of confirmed coffee-drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and lachrymose moods. Ladies addicted to strong coffee have a characteristic temper, which might be described as a mania for acting the persecuted saint. Chocolate, he adds, is neutral in its psychic effects, and is really the most harmless of our fashionable drinks."

SIR HENRY BESSEMER has had an experience enjoyed by few inventors, of living to see the world-wide results of his inventions and the economy in resources which has resulted from their use. It is estimated from data obtained all over the world, that in labor and material the civilized countries of the globe are gainers to the amount of \$100,000,000 a year by using the Bessemer process of converting ore into steel, while the saving in steel rails in Great Britain alone is estimated at \$860,000,000 during the life of one set of these improved articles. In view of these facts few persons will begrudge the inventor the \$6,250,000 which he has received in royalties.—*Boston Journal*.

THE POET WHITTIER recently gave the following account of the origin of his famous poem, entitled "Maud Muller." "He was driving with his sister through York, Me., and stopped at a harvest field to inquire the way. A young girl raking hay near the stone-wall stopped to answer their inquiries. Whittier noticed, as she talked, that she bashfully raked the hay around and over her bare feet, and she was fresh and fair. The little incident left its impression, and he wrote out the poem that very evening. 'But if I had had any idea,' he said, 'that the plagues little thing would have been so liked, I should have taken more pains with it.' Yes, and probably robbed it of its tender beauty and spoiled it. To the inquiry as to the title, Maud Muller, he said it was suggested to him, and not a selection. It came as the poem came."

PROF. FELIX ADLER'S Society for Ethical Culture resumed its regular Sunday lectures at Chickering Hall, its new quarters, Sunday, the 12th inst. The Professor's opening theme was "The Spirit and Form of Religion." There was a time, he said, when religion came to men as naturally as the air they breathed; but a total change had come over the world. The faith that stood like the hills was shaken to its foundations, and with the breaking up of creeds men were reduced to an elemental condition. They must purchase perfection by their own efforts. Alluding to erroneous reports that had been circulated concerning the objects and scope of the Society for Ethical Culture, the Professor said perhaps the most damaging charge was the one that it was an irreligious society. No charge was more unjust than this. There had been a time when scoffs and jeers were the only weapons employed by the sceptic. Perhaps those were necessary then; doubtless the sardonic laugh of Voltaire was needed to wake up the Roman Catholic world, and the crude sledge-hammer blows of a Tom Paine were needed to break the fetters of superstition. Liberalism had passed beyond all that. The true liberals now believed in the indestructibility of religion in the heart of man. They complained that there was not enough of true religion in the so-called religious systems of the world. How was the spirit of religion to be brought into conformity with the thought and feelings of to-day? Instead of belief there was make-believe, and equivocation in religion had become a fine art. There were materialists in the pulpit who preached conservatism to-day and liberalism to-morrow; hucksters, man-sellers, selling themselves. No wonder that persons moved off in distrust and disgust. The members of this society claimed to be true religionists. To raise persons from imperfection to perfection, was their religion. They wished, not only to obey the laws of morality, but to heighten morality and make it grander than any other ideal. They complained, not only that persons did not follow the standard of morality, but also that the standard of morality was not high enough. Every honest and intelligent man, no matter what his belief, must come to their position. In closing his address, Prof. Adler said that the society had engaged a building at the corner of Broadway and Forty-Fifth Street, in which all its work would be conducted henceforth.



## Communications.

### ÆSTHETIC CONCEPTIONS CORRELATED WITH THE ENVIRONMENT.

BY J. WILEY BRITTON.

NO. IX.

In every case, however, where the environment has changed,—where, for example, a railroad has been constructed across any of these barren and unproductive regions,—a correlated change has taken place throughout the industrial and social régime, but less noticeable, of course, as the influence of the new element of social progress has spread away from the source of disturbance. Now, where there is considerable social activity manifested, with numerous manufacturing and distributing agencies, competition between manufacturers of any given article continually tends to improve it, not only from a utilitarian point of view, but also æsthetically. There is a strong contrast between the wagon and its fittings of a farmer of the rich agricultural regions of the Western States, where farm joins farm for miles in succession, and the wagon and its fittings of a farmer of a pine-forest or mountainous region, whose small and isolated tract lies perhaps miles away from any other farm. The wagon and fittings of the Western farmer are, with few exceptions, of the latest improved patterns, while the wagon and fittings of the farmer of the pine-forest or mountainous region are generally of patterns ancient in appearance and of coarse and unskilled workmanship, and unattractive and clumsy-looking to the critical observer. And any one acquainted with the modern improvements of the industrial contrivances of the enterprising farmer of the rich agricultural sections of the country can hardly view one of these clumsy-looking wagons and fittings, without feeling that it is correlated with an environment that has changed but little for many generations. The farming implements, the household furniture, etc., also show, by their primitive designs or styles, how little the æsthetic conceptions of the people of the unproductive and broken regions are influenced by the improvements of the various industrial contrivances of the rich and populous sections. In those sections where such antiquated notions and undeveloped æsthetic conceptions prevail, there is but little mutual dependence between the different members of society. Almost every family raises their own food-stuffs, spins and weaves their own textile fabrics, and manufactures many of the articles required for carrying on their particular mode of life. When a given article is required to be purchased, it is never purchased in a market where many articles of the same kind are offered by different manufacturers, each anxious to point out the superior merits of his own production; but most likely it is purchased of some one who makes and sells it without competition. And in the absence of competition, the manufacturer of a given article would probably never improve it, to any great extent, either in design or finish. But if he has competition, he must either make a better or more attractive article of the same kind than his competitors, or one that is equally good for the same price, or else his old customers will leave him and his trade too. Hence, in the face of competition, a manufacturer is under constant stimulation, not only to search out and remedy every defect in the articles he makes for sale or exchange, but also to improve them in attractiveness. He is interested, too, in showing the particular points of superiority of his article over the same kind of article made by a competitor; and the purchaser, acting upon the universal principle of getting the best article or most of it for the least expenditure of effort, without violating the law of equal freedom, is equally interested in having all the points of superiority and all the defects of an article he wishes to purchase shown to him before purchasing it. The best and most attractive article, however, will not always immediately replace an article of inferior design and workmanship that has been for a long time in use, for there is in every community a conservative element that is slow in adopting anything new. But tardiness in putting aside an implement or tool that has performed a given service satisfactorily for generations, for an untried implement that is perhaps better and more elegantly finished, is not inveighed against here, but is regarded as rather commendable. Every alleged improvement of an implement has not invariably turned out to be an actual improvement of it, as every patent attorney could easily testify. We have but to trace the history of any instrument or implement that is somewhat complicated in structure, to see that its present form of development has been reached by slow and almost imperceptible steps. And in the course of its development its æsthetic improvement was no doubt always taken into account. For, of several articles offered for sale, other things equal, those most elegantly finished would, with any one of even the most rudimentary æsthetic conceptions, find a readier sale and demand a better price than the coarsely finished ones.

Take a coal-mining region, and most of the tools and implements used show very clearly that they are correlated with an environment in which the production of coal is the chief industrial activity of the people. But coal, coal-dust, and debris being everywhere present in the environment of a collier, are not the kind of stimuli which we would expect to develop in him a taste for bright and beautiful colors. Hence the æsthetic function of paints in collieries is reduced to minimum value. Even if the corras, etc., were painted in bright and cheerful colors, they could not long retain their brightness, on account of the blackening effects of coal, coal-dust,

and smut to which they would be constantly exposed. The painted implements and tools, however, of most other specialized industrial activities show that paints have an æsthetic as well as a preservative function. In the rich agricultural sections of the country, the reapers and mowers, harrows and ploughs, wagons, etc., are all generally painted in such a manner as to show that the paints are intended to make them more beautiful as well as to preserve them against the actions of the weather. And then agricultural life is well fitted to suggest and furnish many beautiful and appropriate designs to paint upon the machinery and implements of the farmer. Sheaves of wheat, horses, cows, or sheep, peaches, bunches of grapes, and other delicious fruits, painted upon a wagon-bed, may be suggestive of the occupation of the owner, and also serve an æsthetic purpose. Geometrical figures, too, that appeal to the æsthetic feelings, are also painted as borders and various other designs upon such machinery and implements, in a manner to produce the most pleasing effect. When properly painted upon a complementary ground, the geometrical figures relieve in a great measure the over-stimulating effects resulting from all the parts of the machine or implement being painted in either of the pure colors of the spectrum—particularly either of those of the red end of it. Unquestionably an environment presenting such scenes as green fields and golden harvests, blue skies and forests with autumn tints, and such phenomena as rainbows and gorgeous sunsets, affords a proper stimulation for the development of a taste for fine colors.

From another side let us look at these correlations. The kind of fuel burned for domestic and manufacturing purposes may be the principal factor of an environment in determining the brightness or dullness of coloring of everything upon which paint is used with the intention of its serving an æsthetic function. A city like Pittsburg, that is constantly enveloped in heavy clouds of smoke produced by the great quantities of coal burned in dwellings and in manufacturing establishments, naturally negatives the general brightness of coloring seen in wood-burning cities, where the blackening effects of coal-smoke are unknown and the absorption of light imperceptible. Though probably no city in the world in proportion to its size consumes as much coal as Pittsburg, yet as the number of clear days there is about the same annually as in other parts of the country, the depressing or gloomy effects resulting from the burning of so much coal are not so marked as in England, where the habitually cloudy and foggy weather, combined with the use of coal nearly altogether as fuel, have produced striking contrasts between her cities and those on the Continent, where wood is principally used as fuel, and bright sunny skies are more common than cloudiness. Professor Stanley Jevons, in an essay on *Amusements of the People*, deprecates the backwardness in æsthetic culture displayed by the English masses, and speaks of them as being far behind, in this respect, the masses of the most cultured Continental nations. Careful inquiry, I think, would show that this backwardness in æsthetic culture exhibited by the English masses is chiefly due to the depressing effects resulting from a habitually cloudy climate, and the great quantities of coal consumed as fuel in their cities for domestic and manufacturing purposes. Obviously these conditions are not likely to develop a taste for, or an appreciation of, fine colors. At any rate, where it is possible to speak of blackened rows of houses on narrow, grimy streets as the habitations of the masses, it seems quite likely that their æsthetic culture will not be of a high order.

Mr. Buckle, in his *History of Civilization in England*, has pointed out some of the influences of the environment, or, as he expresses it, the Aspects of Nature, upon the imagination and the understanding. He argues, and cites evidence in support of his argument, that an environment in which volcanic and earthquake phenomena excite the imagination, "predisposes men to superstitious fancies,"—to refer, for instance, all imposing natural phenomena to supernatural agents. So, also, an environment in which these phenomena are of frequent occurrence is generally noted for the peculiar styles of architecture adopted by the people, the buildings being low, of single stories, and constructed almost entirely without the use of brick, stone, or mortar. Experience of the inhabitants of these regions would naturally be against constructing high or many-storied buildings of brick or stone, for they would be more easily thrown down by earthquakes than wooden buildings, besides more dangerous to the inmates. Even in countries where violent earthquakes occur only at considerable intervals, the loss of human life has sometimes been very great on account of the inhabitants being buried in the ruins of fallen buildings. Indeed, scarcely a year passes without recording the destruction, by earthquakes, of cities and towns, with many of their inhabitants, in some of the earthquake regions of the world. But it would be difficult to point out the various directions in which the æsthetic conceptions of a people must be affected by an environment presenting such life-destroying and awe-inspiring phenomena.

There is perhaps little doubt but that our principal types of architecture were once indigenous to certain localities of the Old World, and were also probably suggested by the scenes and natural objects in the midst of which they arose. A Swiss cottage, with its angular roof and broad overhanging eaves, is a prominent feature of a Swiss landscape, and reminds one of the outlines of adjacent mountain-peaks. The old castles of feudal ages also show by their irregular and inorganic outlines, and by their battlements and towers and square piles of masonry, their relationship to the crags and rocky summits in the midst of which they stand. It is probable, however, that the inorganic features of a country, as its hills and mountains and general contour of surface, are not reflected in its

architecture as clearly as its flora and fauna,—that is, its animal and vegetal forms. In the ornamentation of the ancient temples, rock-hewn grottoes, and catacombs of India, for instance, are recognized many of the animal and vegetal forms peculiar to that country. The friezes and pillars, capitals and columns, pediments, etc., of the palaces and temples, are ornamented with the sculptured or carved figures of elephants and lions, and various indigenous vegetal forms. And it is even held by some who have made a study of Indian art, that in the mass of columns, and in the long lines, are reflected the forms of the Himalayan mountain-range and the endless plains of the Indian lowlands, respectively. So, too, in the mural decorations of the palaces and temples, as well as in the ornamentation of their external parts, there were many representations of indigenous animal and vegetal forms. Thus the architecture, with its concomitants, of every decayed civilization with which archaeology has made us familiar reflects more or less the fauna and flora, and in some instances the inorganic features, of the region which gave it birth. The foliated or Corinthian capital that adorned the columns of Greek and Egyptian temples, was no doubt suggested by a vegetal form indigenous to the locality where it originated. The pointed style of Gothic architecture is suggestive of vegetal growth, and probably had its origin in a wooded region where the branches of the trees had an upward tendency, like some species of poplar or aspen.

If we interrogate primitive art, we shall invariably find that the æsthetic products of prehistoric races throughout the world suggest indigenous animal and vegetal forms as their prototypes. In his earliest attempts at sculpture, the savage endeavored to imitate some animal or vegetal form with which he was familiar. The cave-men of France, in some of their excellent drawings on bone and ivory, represented many contemporaneous animal forms in their environment, as the hairy mammoth, reindeer, cave-bear, hyena, etc. And even the mounds of the mound-builders of this country, in some instances, represent animal forms peculiar to the fauna of the region where they are found. In the ornamentation of the war-club of the savage of any of the existing lower races, is seen the reflection of the fauna and flora of his organic environment. Tattooing, too, wherever it exists or has existed, shows that the savage wished to imitate the striped or variegated colors of animal and vegetal forms in the midst of which he lived. The New Zealander, for instance, by tattooing his body endeavors to imitate the beautiful stripings of the mackerel.

#### PERPETUAL BEING.

In my former article I assayed to show that our materiality was the passing investiture of some higher and more permanent principle within us, and that the body, from the merely ministrative and transitive nature of its elements, could not be considered as the conscious individuality with which each one identifies himself, as the I. I offered this fact in evidence for the presumption that the pertinacious vitality of this principle, notwithstanding all the mutations and translations of its material investiture, is indicative of a larger purpose than the merely transitory existence which some suppose it to be, and that its career is possibly one of continuation after the decay of its present organization.

I shall now attempt to supplement the foregoing by other considerations in support of this assumption. If we regard man in a state of nature, we find him but little above the mere animal, so far as relates to his physical wants and desires. Like an animal, he is, perhaps, wholly impelled to activity by his natural appetites and feelings, the satisfying of which are necessary to the conservation of his existence and the perpetuation of species. He is endowed with the elements of progress certainly, but these are only so far elicited and developed as his necessities and surroundings render imperative. If we never saw him under any other aspect or phase of progression, no farther removed from mere animality, we might reasonably conclude that as an animal he would live and die. But there is a marked difference between the highest and most intelligent animal and man. The former never intellectually progresses; indeed, never progresses at all, except as the passive instrument of man's superior intelligence. The horse and dog of to-day are the same in nature as the horse and dog of the past, so far as communicative progress is concerned, and, if once dissociated from man and left to their natural instincts, would return again to their former condition of nature. It is man who has elevated them, taught them to be useful, and made them subservient to his purpose. They are but the passive and docile instruments by which he forwards his own advancement. Man, however, contains within his nature the living, active elements of his own progression, intellectually, morally, æsthetically, and religiously. He is, of all organized beings that have preceded him, the most complex, and he dominates all others by the supremacy of his intellect. Still, with all this mastery of mind and morals, he is but a degree in elevation from the organisms that immediately precede him. The base of his nature is the same, and, as we see him, his impulses for the most part as selfish; for it is only the few that are impelled by their nature to promote the well-being of those not immediately related to them, and the world at large only indirectly derives its share of good from the personal consideration of individuals who seek only to benefit themselves.

Man, then, contains within his nature the elements of progression, intellectually, morally, æsthetically, and religiously. But it is the religious sentiment which more immediately concerns us, bearing as it does directly on the question of an after exist-



ence. Intelligence and morality are necessary, and pertain to our well-being in this present phase of existence; but religion does not appear to be directly essential to our happiness here, only in so far as it is promotive of morality. I can conceive that a healthy man, intelligent and moral, might be perfectly happy uninfluenced by religious feeling; yet I doubt greatly if such an one exists. When I speak of religion, however, I do not of course mean what is generally understood by that term. I mean that undefinable sense within man which prompts him to give expression to his feelings, and which, under various conditions of nature, culture, and locality, breaks forth in diverse forms, doctrines, and symbols. The highest expression of it is symbolized only by the entirety of the universe,—the cosmos with all its manifestations of beauty, force, and intelligence, conjoined with that awe-inspiring infinity of mystery in which lies involved the ever-incomprehensible God, upon the first and lowest step of whose shrine we bend devoutly in reverence and faith.

It is this religious element in man's nature that links him to phenomena of which the mere animal takes no cognizance. Man's senses of vision, taste, touch, etc., are of the same nature as those of the animal; each has its particular nerve leading to the sensorium; but man is exceptional as regards the religious sentiment, with its inward ever-crying voice,—a voice that is never appeased, never satisfied, because it yearns for that which is beyond the power and capacity of the being that holds it to gratify here, for the reason that it is to him the superknowable.

Is there, then, no hidden meaning here, nothing that portends a future condition in which the answer shall be given, in which the voice shall be stilled?

We must suppose that everything has its purposes, in a system of nature so perfectly adapted and corresponding to our needs. For what purpose, then, are we made cognizant of phenomena which in no way directly relate to us here? Why this feeling knit up with our being, engrafted in our organism? Why the eager yearnings to unravel the mysteries which the outward senses bring to the conscious intellect,—mysteries that ever mock with questions that our feeble powers debar us from replying to, with even a glint of certainty, in our present condition of being? Why the internal unceasing thought, forever surging up,—“What am I? What my destiny? With what purpose and object am I here?” For death? There is still a question; for death is not an end: it is but a change. For annihilation? What, live for annihilation? Be a something for nothing? Abortive aim—purposeless energy! Who can accept the answer? What, all this wonderful progression of organisms, gradually increasing in complexity for untold millions of years, to culminate in the abrupt destruction of the highest, most complex and incomprehensible of all? No; rather am I constrained to believe that man himself is but the latest link in the continuous chain of organized beings, to which in another phase of life another link will be added, even as he has been linked to those that have preceded him. Let the mind revert to the past history of the earth and read the unmistakable language written on laminated strata,—the leaves of the world's great book on which is recorded a gradual progression from the most simple to the most complex man. Is there nothing to speculate on in this concatenation of organisms other than the fact of their presence? Yes; a continuity of increasing perfectibility, a working onwards and upwards from the infinitesimal to the infinite.

A. OSBORNE.

#### MUTUAL ASSURANCE AGAINST POVERTY.

##### III.

TO THE EDITOR OF THE INDEX:

Sir,—In THE INDEX of Sept. 25, I announced, as the subjects of future letters, “the nature, peculiar efficiency, and practical prospects of (certain) new aids to the PROMOTION AND EFFECTUALIZATION OF SAVING.” At the same time I stated that the aids in question were intended to supplement the already-known institutions, such as savings-banks and “co-operative” enterprises, by which we now contribute very considerably to these two objects, of “promoting” and “effectualizing” saving.

The first institution of the new sort referred to has been incorporated and is now in operation in New York. Its constitution and modes of working may serve to illustrate the practical embodiment of the theory which is now occupying us.

Nothing merely by the way, that, like savings-banks, such an institution does, simply by existing and avowing itself devoted to the purpose, “promote” saving, by suggesting and facilitating it, I pass on to the main point, which is, that the institution “effectualizes” saving (and thereby still further promotes it) by increasing the degree in which a given amount of saving secures to its owner the benefits of capital-ownership (i.e., INCOME).

But how, it may be asked, can it do this? Is the new institution simply a savings-bank which ventures to invest its deposits more profitably than other savings-banks do theirs, and so promises to depositors a higher rate of interest? If so—why, away with it! It can be but a delusion and a snare. It is precisely in the opposite direction that a change is needed, for savings-banks do now altogether too much of this grasping for profit at the expense of safety. And in point of fact the new company is very strictly limited in the range of its investments, only those being allowed which, like United States and New York State securities, are perfectly secure, if by no means too productive. But, furthermore—notwithstanding the fact just admitted, that it has “investments,” and its claim that it “effectualizes” saving—the institution in question is not a “savings-bank” at all; in neither of its two “departments” does it receive “de-

posits,” from its intending beneficiaries, or from anybody else! In one of its departments, the savings in respect of which it secures to the owner the extra reward referred to are not deposited or invested with it at all, but are deposited in ordinary savings-banks and simply “registered” at the company's office. Thus, in this department, the savings which it “effectualizes” it never touches. In the other department, the beneficiaries invest their savings by way of purchasing the peculiar “life-annuities” which I am to describe, and in which, it is claimed, would be included, not only the comparatively insignificant annual payments normally purchasable with the amounts to be paid for the annuities, but also the alleged extra reward which it is the function of the company to provide. In both departments, of course,—it will now be seen,—the extra income to be secured by the company to the owners of the savings consists of the interest of funds distinct from those savings themselves. The company constantly maintains and increases funds entirely distinct from the savings to be rewarded, which funds it invests in the cautious ways prescribed, and the INTEREST of which it is that constitutes the alleged reward. This at once raises the fundamental question of the discussion; namely, How can these companies achieve this same “maintaining and increasing” of the funds in question, in any appreciable degree of efficiency, by safe, practicable, and proper means? The answer is different for the different “departments” of the system, and I shall accordingly have to formulate it first for the one department and then for the other. But my space is exhausted, and I shall therefore suspend, leaving the consideration of the “first” department for my next admission into these columns.

CHARLES FREDERIC ADAMS.

70 WILLIAM STREET, New York.

#### “MORE LIGHT.”

BOSTON, Mass., Sept. 9, 1879.

EDITOR INDEX:—

Mr. Crane, in his last article, says: “And now, Mr. Hill, as the mind has survived many separations from the body—matter—can you see any reason why it should not survive a last total and final separation?” and also says: “Don't you still leave the question open, ‘Is mind matter?’”

In answer to the first question, I desire to say that I can “see a reason,” and a very good one too in my estimation, “why the mind should not survive a last total and final separation”; and that reason is that, as all the changes or “separations” so far have been wholly dependent upon the life of the body, therefore I believe they always will be dependent in the future. Furthermore, I believe that, unless the body is alive, there can be no more mind than there can be digestion.

All mind ceases then and there upon the death of the body containing it, exactly as all digestion does; and both cease for the same reason,—because they are wholly dependent upon the life of the body for their existence, and neither of them can come into or continue in being, without bodily life to cause and sustain them. Neither mind nor digestion is anything more than a regular function of certain portions of live bodies, and the death of the body leaves them both in the same predicament; one that Shakespeare's Othello once found himself in,—namely, with “occupation gone.”

It is just as sensible for a person to declare his or her digestion immortal as to declare his or her mind to be so; for both are utterly dependent upon the life of the body for any and all changes and for their existence at all, even for one instant.

In answer to the last question, I need only to say that in my opinion neither mind nor digestion is matter itself, but, like the voice, is simply the result of the workings of certain forms of organic and live matter, and consequently, as I said in a former article in THE INDEX, the right way for humanity to do is to cast aside all folly and superstition in regard to immortality, and, adopting the simple religion of reason, which is the worship of goodness, strive each to achieve through the influence of this grand principle, a blessed immortality for his or her own memory, and in that way, and that way only, expect to “live forever.”

GEORGE NATHAN HILL.

#### FOREIGN.

THE FRENCH GOVERNMENT has ordered disciplinary measures to be taken against M. Breillac, a judge of Toulouse, who at a Legitimist banquet proposed the health of “the king.”

A BOY IN NASSENFURS, STYRIA, lately stumbled upon a vase embedded in the soil of the field of an ancient farm. Upon further search there was discovered contiguous to the spot, five thousand gold, silver, and copper coins bearing the effigies of Severus, Gallienus, and others.

AT A TEMPERANCE CONCERT lately held at Galway, the audience, according to report, “were guilty of the grossest and most disloyal conduct.” When the conductor was about to conclude the evening by playing “God save the Queen,” he was hooted off the platform, and was compelled to retire without even an attempt to perform the national anthem.

THE LONDON World remarks in connection with its notice of the decease of M. Blore, the architect of Abbotford: “The reputation which he gained by that *magnum opus* is of a very questionable kind; but we must remember that he worked in an age and, if I dare say so, for an employer of excessively bad taste. And it is worthy of note that the exterior of Abbotford, in spite of the incongruities of its style or styles, is genuinely picturesque in the mass. It was chiefly in the interior that Sir Walter Scott's passion for shams and shows had play.”

A FEAR HAS BEEN expressed that the admission of women to University College, London, would lessen the number of men students. But instead of this fear being verified, there is an unusual increase in the number of men's names entered for the forthcoming session. In the last two years, during which only male students had been recognized, the annual increase was respectively eleven and ten. In the first year of the new system, the increase of men was fifty; so that with the two hundred and eleven women then first admitted, the total increase was two hundred and sixty-one. There has not been the slightest difficulty in working the system; there has been no breach of college discipline, and no breach of courtesy in the mixed classes.—*National Reformer*.

AN ACCOUNT, which serves to show how densely ignorant are the Russian peasantry and priests, is told of an aeronaut named Lawrentiew. After making an ascent from Rostow, on the Don, he was about to alight, when he heard a commotion as of a crowd collecting below, and several shots were aimed at him. On nearing the ground he found a crowd, armed with scythes, hatchets, and stones, preparing for an attack. On his assuring them he was a mortal like themselves, a priest, extending a crucifix, told him to cross himself if he were a man and a Christian. This does not appear to have had much effect, for Lawrentiew was being subjected to some very rough treatment, which might have ended unpleasantly, had not an ex-Cossack soldier arrived and explained the mystery of ballooning.—*National Reformer*.

ARUNDEL.—The Vicar of Arundel, the Rev. G. Arbuthnot has, we understand, given notice of appeal against the decision of Lord Coleridge in the late suit touching the chancel of Arundel church. The effect of that judgment is to hand the chancel of Arundel church over to the Duke of Norfolk as his private property, in the same sense as any part of Arundel Castle. The Duke may, if the judgment stands, employ this chancel for any purpose, as he has now separated it by a thick wall from the nave for the first time. The principle involved in this act is of such wide and dangerous application that the Vicar of Arundel, in vindicating his own and the parishioners' claims to be allowed, subject to the ordinary rectorial privileges, to use the chancel of their parish church, is really fighting the battle of all parishes at all similarly situated. Mr. Arbuthnot is advised that he has very good grounds of appeal.—*Guardian*.

ANOTHER THEORY respecting the cause of the late war in Zululand. This time it is Mr. Raikes, M.P., who, while presiding as chairman at a lecture delivered by Bishop Wilkinson, of Natal, said: “It would almost seem as if the Almighty, in his divine providence, had determined at last, by the sharpest and hardest of lessons, to draw the attention of the more highly-favored inhabitants of this world to the most neglected part of his universal empire. . . . We must be glad to think that, before the red-coats were sent among these people, the black-coats had carried into their midst the banner of the Cross, and acted as the pioneers of civilization.” Here we have the “old, old story”: God's love for the savage calling up the demons of war and wholesale slaughter, in order to save the souls of the survivors. Protestants abuse the Jesuits for their supposed maxim that “the end justifies the means,” while at the same time they accredit the Deity with acting in just the same immoral manner. Was there ever a grosser example of man making his Divinity according to his (man's) own nature?—*Secular Review*.

A PICTURESQUE FUNERAL CORTEGE.—A somewhat unusual funeral cortege wended its way from the west end of the town to the railway station, on Saturday morning, concerning which some very romantic, highly imaginative, but somewhat incorrect rumors had gained currency. The funeral was that of a young lady, named Ellen Elizabeth Parren, the daughter of William Parren, Esq., of Beckenham, in Kent. The young lady arrived in Brighton on Saturday week, on a visit to her uncle, Capt. Danhill, of Brunswick Road. Though delicate, she was thought to be in her usual health; but, on the following Monday, she died somewhat suddenly. We understand that the deceased young lady, being a great favorite both in her own family and among her friends, it was decided that the obsequies should not partake of that gloomy and melancholy character which is the usually accepted mode of burial, but that it should be more inspiring and hopeful in its tone. The arrangements were, therefore, placed in the hands of Messrs. Hannington, of North Street, who brought their handsome funeral-car into requisition; and in the place of black horses, the car was drawn by four greys, and the funeral coach was represented by three landaus, each drawn by a pair of greys. The coffin having been placed upon the car was covered by a handsome white and gold pall, upon which was laid a number of beautiful wreaths of white flowers. The cortege as thus arranged left Brunswick road, Hove, for the railway station, and then proceeded to Croydon. Here, the funeral procession having been re-arranged and augmented by two other landaus drawn by pairs of greys and a number of private carriages, proceeded to Norwood Cemetery, where the remains were laid in the grave, the service being performed by two Nonconformist ministers, the Rev. Mr. Eldridge and the Rev. Mr. Jenkinson. The coffin was of polished oak, with plated silver ornaments and inscription plate, the latter having upon it the following: “Ellen Elizabeth, daughter of Wm. Parren, Esq., died August 25, 1879, aged 25.” The funeral arrangements were carried out under the personal supervision of Mr. Cornock, of Messrs. Hannington's establishment.—*Brighton Guardian*.



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7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

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The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### TO EDITORS.

Your particular attention is invited to the contents of this number of THE INDEX, and the evidence it affords that at least two liberal journals, THE INDEX and the *Religio-Philosophical Journal*, advocate only such liberalism as is grounded on respect for public and private morality and detestation of licentiousness in all its forms. Five thousand extra copies of this issue have been printed, and one will be mailed to every important journal, secular or religious, in the country. If you will kindly forward to this office a marked copy of whatever comments you may be pleased to make, the courtesy will be duly appreciated by the

EDITOR OF THE INDEX,  
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### GLIMPSES.

THE PERSISTENT WHITEWASHERS of D. M. Bennett will have a costly settlement to make with the outraged public.

THE BOSTON *Herald*, a staunch friend of true freedom of the press and of the mails, shows unmistakably that it has no intention of championing Bennett as a "martyr" in that cause. It understands his case altogether too well.

ORTHODOX papers know the "campaign value" of such facts as these, and are eagerly printing them: "The Liberal League of Pittsburg reports regular meetings, an increasing list of members, and petitions for the pardon of D. M. Bennett in active circulation."

E. H. HEYWOOD declares that "what THE INDEX said of Bennett and Rawson is infamous." In other words, it is "infamous" to expose crime, but not to commit it! Mr. Heywood has very successfully exposed himself by such a comment. But if he objects to "infamy," what did he write *Cupid's Yokes* for?

MR. JAMES PARTON writes thus of D. M. Bennett: "He is in prison for us. He is in prison because he is braver and better than we." Speak for yourself alone, Mr. Parton. We shall pay you the compliment of disbelieving you even then. The words we quote were written October 1; we cannot believe you will repeat them.

A WASHINGTON dispatch to the *Advertiser* of October 25 reports that "Mr. George Holyoake, the English writer on labor interests, had an interview with Secretary Evarts to-day in regard to the character of the information relating to the lands and industrial matters which could be obtained by those contemplating emigration to this country. He suggested to the Secretary that it would be of great importance to this country if his department would prepare a book giving full information on these subjects which could be relied on." The *Ottawa Evening Globe* states that Mr. Holyoake, after being welcomed to that capital by the Ottawa Progressive Society, had an interview on October 6 with the Premier, Sir John Macdonald, and with the Minister of Agriculture, on the same subject, and "pressed upon them the desirableness of the Government sending proper information to Great Britain respecting this country—such information as will be of practical interest to the farming and artisan classes. Mr. Holyoake desires the publication by the Canadian government of a blue book similar to that issued by Lord Clarendon some years ago at his request. Besides the usual information, the volume should mention the localities in which special industries exist, so that an artisan of any particular occupation may know precisely where he will be likely to obtain work, and not enter the

country perfectly ignorant of the character of its industries and their location, as is now the case. The book should also state the character and nationality of the labor with which he will have to compete here, the state of the labor market, and the rates of wages, with above all their purchasing value. Mr. Holyoake claims that the most convincing argument to the prospective emigrant is to show him that he can purchase more of the necessaries of life in Canada for \$5 than in England with its equivalent, a sovereign. It is understood that the Premier promised to bring this and other propositions before the government."

THE MINISTERS' INSTITUTE, the chief organization for purely intellectual objects among the Unitarians, held its second biennial meeting at Providence, October 20-24. Although now neither a Unitarian nor a minister, we were invited several months since to read a paper at this session, and cheerfully assented. No kinder reception or more courteous hearing could have been accorded; and it certainly shows a genuine and beautiful liberality in an Institute composed wholly of Christian ministers, to invite such a paper as they all knew they would get, expressing frankly, but respectfully, the opinions touching Christianity with which all our readers are familiar. The programme was as follows:—

### Monday, October 20.

5.00 P.M.—A meeting of the Committee of the Institute at the Chapel of the First Congregational Church, corner of Benefit and Benevolent Streets.

7.30 P.M.—A Sermon by Rev. S. R. CALDEROP, of Syracuse, N.Y., in the Westminster Congregational Church, Mathewson Street.

### Tuesday, October 21.

(In the Westminster Church.)

9.00 A.M.—Devotional Meeting.

10.00 A.M.—Address of Welcome by Rev. AUGUSTUS WOODBURY, of Providence.

to Essays by Rev. C. C. EVERETT, D.D., of Cambridge, Mass., upon "The Influence of Modern Philosophy upon Liberalism," and by FRANCIS E. ABBOT, of Boston, upon "The Influence of Philosophy upon Christianity."

3.00 P.M.—Meeting of the Members of the Institute for Discussion of the morning Essays, in the Chapel of the First Congregational Church.

7.30 P.M.—A Sermon by Rev. CHARLES F. DOLM, of Jamaica Plain, Mass., in the Westminster Church.

### Wednesday, October 22.

(Westminster Church.)

9.00 A.M.—Devotional Meeting.

10.00 A.M.—Essays by Dr. GUSTAVE GOTTHEIL, of New York, upon "Monotheism and the Jews," and by Rev. JOHN W. CHADWICK, of Brooklyn, N.Y., upon "The Idea of God: Its Historic Evolution as affecting its present significance."

1.00 P.M.—Discussion of the foregoing papers by the Members of the Institute, at the First Congregational Chapel.

7.30 P.M.—Addresses by several gentlemen in the Olney Street Congregational Church.

### Thursday, October 23.

(Westminster Church.)

9.00 A.M.—Devotional Meeting.

10.00 A.M.—Essays by Prof. EZRA ABBOT, D.D., of Cambridge, Mass., upon "The Authorship and the Historical Value of the Fourth Gospel," and by Rev. FRANCIS TIFFANY, of West Newton, Mass., upon "The Gospel of John."

3.00 P.M.—Meeting for Discussion in the First Congregational Chapel.

7.30 P.M.—Sermon by Rev. EDMUND B. WILLSON, of Salem, Mass., in the First Congregational Church.

### Friday, October 24.

(Westminster Church.)

9.00 A.M.—Devotional Meeting.

10.00 A.M.—Essays by Rev. J. B. HARRISON, of Franklin, N.H., upon "Scientific and Church Methods of dealing with Social Questions," and by Rev. GEORGE BACHELOR, of Salem, Mass., upon 1.00 P.M. "Ethical Law and Social Order."

3.00 P.M.—Meeting for Discussion, in the First Congregational Chapel.

The Morning and Evening Meetings will be public. The Afternoon Discussions are for Members of the Institute only.



discharges her. She is thrown out of employment where she had been promised a permanent situation. She knows that her assistance is needed in the office, and that she is being starved for the purpose of compelling her to yield to the depravity of this man who is professedly laboring to increase the virtue and happiness of the human race. Here and there she tells her trouble to a friend. She shows Bennett's letters to convince them. In astonishment and disgust, they turn back and follow the reformer no more. It comes to his ears that at last this "little woman" has dared, in defence of her womanhood, to expose his baseness, in part. The conviction at last flashes through his maudlin brain that this woman will starve before she will surrender herself to him. The mask of hypocrisy falls from his face. His protestations of love vanish in curses, and the natural brass gleams sharp and hard upon his countenance that has been so long powdered with pretended affection. His next letter is addressed, not to "Dear —," but to "Miss —."

#### He Upbraids his Intended Victim and tries to get back his Tell-tale Letters.

"I have felt that you were treating me unkindly and basely in making my silliness and weakness shown towards you a matter of gossip among your friends. . . . What business had Miss Carroll with my silly and almost criminal letters? She is a stranger, as you may say, and was very much shocked with the voluminous and silly stuff I wrote you. . . . I felt that Comstock had used me very badly, that Abbot, Peterson and Payne had used me shamefully. I felt that Lant had wronged me and abused me without cause, but your treatment of me has hurt me worse than all the rest, and has felt meaner than all the rest. A stab from one thought to be a friend creates more poignant pain than from any other source. . . . I make one request of you and that is that you will give up all my letters that I have written you to the friend who calls upon you for them, not to Moses Hull. I do not want him to have them. The letters are of no further benefit to you and it is better for you to send them back to me. I hope you will see fit to do so."

The threat implied in the last sentence, that she had "better send them back" became more bold and defiant soon. She declined to deliver them to his friends, sent for them repeatedly. He went in person, and begged and whined and scolded, but got them not. He sent a lawyer, or one who pretended to be such, and he plead and threatened, but returned empty-handed. "Sam" forced himself unannounced into her room at night and begged them, and when refused swore that he would take them. Two women were alone with an unprincipled desperado, Bennett's "heavy" artist, general plagiarist, and man of "many parts," who swore that he would have the letters by force, if they were refused. The room was dimly lighted by a lamp, and the woman was equal to the occasion. Seizing a broken water-pipe faucet that lay on the mantel, she presented it at his head, boldly advanced upon him and ordered him to leave the room or she would shoot him like the dog that he was. "Sam," seeing that the weapon had a large bore and must carry a terrible ball, saw nothing more, and with a bawl for mercy turned and fled. But the poor girl had been so harassed by Bennett's jackals that she left the city and sought refuge among friends in another State. She has often felt it her duty to expose the conduct and character of this would-be martyr to better morals, but her acquaintance with Liberals and Spiritualists was confined mainly to such as she had met with and seen around Bennett, and her knowledge of them was such as to make her doubtful of trusting them lest they should destroy the evidence in order to shield the parties of Liberalism and Spiritualism to which Bennett professedly belonged, and of which he aimed to be the literary, intellectual, and moral head-centre. Without money, she could not travel to seek aid elsewhere, and so has waited until circumstances at length brought to her those who were able to convince her of their sincerity and determination to expose Bennett in the interests of truth, virtue, and justice that he was every day dragging deeper into the moral filth of his own vile character.

That work is now done. The world sees D. M. Bennett for the first time as he is. But it has not yet seen all. While the correspondence above quoted touches only himself and the lady to whom it was written, and in itself proves her to have been as an angel of high heaven for a time strayed into a lowest pit of hell, there is other evidence to prove that the *Truth Seeker* has been the centre of a ring of moral nastiness that probably could not have been surpassed elsewhere in all New York. A "free-lover" himself, Bennett has been surrounded with sentient scabs of that defiling and loathsome disease. And it is matter of rumor that these, knowing Bennett's desire towards the young lady, having done all in their power to aid him in his designs upon her, have black-mailed and bled him down and down until he has been at times in sheer despair.

He not only failed in his efforts to obtain for a mistress the woman he loved (?), but in giving himself away, as he did, to his libidinous crew he lost his own soul,—that is, he lost his money, which was the God he worshipped and the soul he wished to save.

Bad men and women have been among his nearest friends and counsellors. He has been mixed up with a class of people calling themselves "Spiritualists" and "Materialists" who have stolen these names to hide their real practices, which have been those of free-lovers, prostitutes, and women who advertise as "mediums," to give "brain rest" by magnetic treatment," etc.; and in one of Bennett's letters he draws the curtain partially aside from his associates, as shall be presently shown.

But first let me call attention to the circumstances that induced Bennett to "sneak."

When he found that this "little woman," the "quintessence of indifference," could not be induced to sell herself, and that she had foiled him at every point,—that she had at last exposed him to some of her friends and held a weight of evidence that would pulverize him in the mortar of public opinion, and he could not by coaxing, crying, pleading, threatening, or theft obtain possession of it,—he showed himself to be a calculating villain through and through. He attempted to blacken and destroy the girl's character among those who had been her best friends, and among whom she had been intimate all through her association with him. He wrote a letter in which he unmasked himself and laid bare his devotion to the work of improving the intellectual and moral condition of humanity in a language and with a design that can be found only among persons who have been secretly or openly black-guards for years. Such depravity is not possible on the spur of mere chagrin at the defeat of a darling project.

Remember that this letter was written and mailed by Bennett to this lady in care of the friends with whom she was living, unto whom she had fled for safety. He sent this letter to them open, sealed and cut open at one end (and addressed in a disguised hand which any expert can still detect as Bennett's), so that they, if so disposed, or so it seems, could read it before it reached her hands and thereby so prejudice them against her that in their first shock of disgust they should turn her away from their doors. It was a plot worthy of an old villain,—a young one would hardly have conceived it. Once he had destroyed the girl's reputation among her friends, he would at the same time have destroyed credence in her story of his persecution and diabolism. But his plan did not succeed. He had commended the girl too highly in his former letters and showed his animus too plainly in the last to deceive candid people. The girl's friends, after reading the letter, investigated the affair, and were convinced that she was an outraged victim of this man's depravity, and they stood by her; and their letters show that they still entertain the highest esteem for her. If necessary, names and letters shall be produced. The only object in presenting the following extract from a disgusting document, and the only apology that can be made for so doing, is to show to the public the true inwardness of the man who has put himself forward as a reformer of religion and morality only to hide the baseness of a nature that seems incapable of feeling a thrill of conscience, while he was making money under his false pretences out of the credulity of people too far removed from him to be able to realize his true character.

To this young lady, whom he has been besieging for many months, and whom he has called a "passionless creature" and the "quintessence of indifference," and who has always met his fiery advances with icy rebuke,—he turns with the suddenness of a weather-cock under the frowning blackness of a squally sky, and hisses his venom forth in

#### A Vile and Obscene Letter Signed "Humpty Dumpty."

[The letter is so low, vile, and filthy, and so utterly shocking to all sense of decency and propriety, that it is unfit for publication in detail in this paper. It could be conceived and written only by a libertine of the lowest character and of the vilest propensities. It charges the lady with illicit and indiscriminate intercourse with five men whose names are given, and with criminally destroying human life, alleged to be the results of that intercourse. It would not be possible for any person, not accustomed, both in thought and practice, to the lowest depths of lewdness, to use the expressions with which this letter is filled. They can be acquired only by long association with all that is low, obscene, and vile. It is because of this character of the expressions contained in the letter, that no description of it can give any adequate conception of its disgusting and offensive contents. We have in our possession copies of the omitted portions of these letters, from which any one desiring to do so can verify the full truth of our statement.—*Ed. Journal.*]

"Go it, —, Moses will hold your bonnet. . . . I am glad (?) you are well and happy with Mr. —'s family. I presume you do not tell them about your free-love exploits while in the city. Perhaps it would be interesting to them to hear about it. Just tell them how the great intellect, Moses Hull,\* was proud of your manhood and your womanhood. He just thought you was nice and I am afraid Mattie was in slight danger for a while."

[Postscript].—"I don't think I am as 'persistent' as I was."

Suppose, now, that the woman unto whom the above was written was in every particular as guilty and vile as this man's charges would indicate,—that would at once destroy our sympathy for her; but to establish her guilt beyond peradventure would not detract one hair's weight from the evidence against

\*Moses Hull, while on a visit to New York, learned of the existence of this evidence of his Brother Bennett's coithness, and hastened to place his newly-acquired knowledge where it would do the most good for himself and another party. It appears that he was soon sent back to New York with instructions to obtain the evidence. For this purpose he sought out the lady and repeatedly attempted to get possession of these letters. Bennett, knowing that Hull was in the employ of men who were and are eager to see him cast down, didn't want him to get hold of his letters; and so in one of them he says to the lady, "I make one request of you, and that is that you will give up all my letters that I have written you to the friend that calls upon you for them, not to Moses Hull." Hull represented to the lady that he was anxious to aid her in bringing Bennett to justice; but she distrusted him, and so his mission to New York was a failure. But this explains Bennett's coupling of the lady with his brother Moses. When he saw that he could do nothing with the girl, and that he must destroy her to save himself, this attempt of Hull to get the letters, of which Bennett was cognizant, was one of the points upon which he aired his "pole-cat" charges.

Bennett. And as proof of this woman's criminality as above charged would destroy public sympathy for her, so should the fact demonstrated, that Bennett wrote that vile stuff, destroy sympathy and respect for him. Sauce for the goose should be sauce for the gander in that case. But when we remember that it was written and mailed by Bennett to a respectable girl whose only offence was that she had successfully resisted his every attempt to obtain possession of her person as his mistress, and came out of a den of corruption into which she had been inveigled and betrayed by a lewd woman employed by Bennett to procure him a "girl," the sense of decency and honor that throbs in the heart of every true father and mother in solicitude and love for the virtue, the fair name and happiness of their daughters, dearer to them than their own lives, clogs the broad arteries of the heart with choking indignation and portends a possibility that Bennett may thank his stars that the walls of a penitentiary protect him from the resentment of the public that he has deceived and outraged.

This revelation is the old, old story of vice fastening itself to a good name for selfish ends. All the parasites that infest this fair world, themselves only evil, live only by destroying that which is good. So Spiritualism, which is a cherished reality to many pure and noble people; so Materialism, a name for a philosophy which in truth has its weakness in the fact that it lives so exclusively upon cold-blooded logic,—have been the modern bodies into which the parasites of society, the evil geniuses of the slums, have thrust their poisonous germs, and in which they have grown and revelled in rotting lewdness until at length the voice of insulted truth and decency rings out above their foul orgies their cumulative condemnation. It is undoubtedly true, and is admitted with sorrow, that Bennett has fastened himself like a double-headed leech upon both Materialism and Spiritualism, though it is impossible to believe him ever to have been sincerely either of one or the other party. But he did visit mediums. In one of his letters he says: "I have been around this evening to see Mrs. Morrell, the medium. . . . I have also been up to see Mrs. McCutcheon. She is a good medium. . . . She told me many things that were interesting. The spirits predict much success for me."

And in another letter he says: "What you hint about the powers above sending messages to me is all a riddle to me; but I trust I shall never despair what any good spirit may have for me. I was over to see Maud Lord a week ago, and the spirits spoke to me very audibly and told me I was doing a noble work and I was encouraged to press on in it."

Alas, poor deceived or deceiving spirits! But the deceit stands unchallenged no longer. Spiritualism and Materialism both stand up to protest against being any longer confounded with and confused by the conduct of that always existing class of frauds, impure and evil men and women, who, conscious of their own unworthiness, would make all others as bad as themselves, or, failing in that, endeavor to obtain notice, position, and respect by fastening themselves to parties, names, and persons who sometimes would rather long endure their proximity than to undertake the unwelcome labor of cleaning them out. They choked and smothered the young life of Christianity. They have clung like barnacles to every progressive movement of religion and society of which we have any knowledge. They have coiled and hissed like snakes around the cradle of modern Spiritualism and scientific Materialism; and like snakes, too, they have wounded and weakened them. But at last Spiritualism, Liberalism, Materialism, Christianity too, with all honest thinkers and lives, regardless of sect or ism or name, stand up and lend their aid to place the mongrel crew of libertinism where it belongs. In this work doubt joins hands with faith, heterodoxy and orthodoxy stand together, not for persecution, but for protection. Society demands it, and candor, honor, decency, and justice compel it. Persecute no man, not even a bad one; but let no mawkish sentimentalism stand in the way of the exercise of laws for the protection of society against evil-doers. Laws are made for bad people, not good. The good are laws unto themselves. Therefore when the laws are violated, let them rectify their violation in the discipline of the offender. If they are unjust, let them be improved. But remember that repeal of protective laws for society means social chaos and barbarism come again. If *Cupid's Yokes* be not an obscene book, then was Bennett innocent of the charge preferred against him. But in that case he is innocent because Heywood is a cleaner and better man than himself. For if the term can be applied at all to filthy, vile, and beastly English, then, though Bennett be innocent on that free-love pamphlet, he is surely guilty of obscenity in writing and sending to a lady through the mail the letters copied in his exposure. And though he were set at liberty to-day, as being innocent of the charge on which he was tried, he would still be guilty in a tenfold worse degree. Therefore, whether in the penitentiary or out, he is still a person utterly unworthy of the sympathy of decent men and women; and as such he is now left with the public he has outraged by his deceit to hear its verdict upon himself. Our duty is done.

[Editorial from the same.]

D. M. BENNETT.

We give this week a good deal of space to the consideration of the person named above. The communication is long, yet necessarily so. We ask for it the careful attention of all into whose hands it may fall. We ask for it the candid consideration of both Orthodox and heterodox. But if its length deters any of our readers, let all at least read the extracts therein given from Bennett's letters. There can be



no possible question as to their genuineness and authenticity. They present a matter of vital importance. It is one that should have been sooner brought to light; but though we have known for some time of the facts, yet in absence of the proof we have, in accordance with our usual cautious practice, refrained from touching a subject, the awful import of which was so fraught with disaster to a fellow-creature until we should have—

"Proof stronger than holy writ";

and now that we have it in all its repulsive proportions, it is—

"More in sorrow than in anger"

that we lay it before the public as a most unwelcome, but imperative duty.

The question involved in it is not only a national one, but, in touching, as it does, the very foundation of society, it becomes cosmopolitan in its proportions.

It is not, we emphatically claim, a question of Mr. Bennett's present imprisonment, or of the motives of those who procured his conviction. We wish it to be distinctly understood that we as heartily despise Comstock's methods as any lover of fair play and justice can do; and we even go so far as to admit that Mr. Bennett's trial was, to a great extent, a judicial farce. We think that a much stronger case could have been made against him for publishing obscenity in his own paper than the one on which he was convicted. And we desire it to be understood also that in bringing the exposure to light now we are aware that we seem to be attacking a man who is down, as it were. But we disclaim all intention of either touching Mr. Bennett on the question of *Cupid's Yokes*, or of intermeddling with the efforts of his friends to have him pardoned. With those things we have nothing to do at present. We have not signed, and will not sign, the petition for his pardon as drawn by himself and published in the *Truth Seeker*, *Banner of Light*, and *Boston Investigator*, and scattered in other ways by the thousands, because we believe that he sought and urged on his quarrel with Comstock, and that in being convicted he obtained the first strategic point in his design.

We have good reason for saying that Mr. Bennett's lavish receipts of money on the occasion of his first arrest and threatened prosecution were an astonishment to even himself, and that when that case was quashed he determined to create another for the money that was in it. As we look over the man's character as portrayed in his letters, we cannot suppose that he has been for a moment sincere in his professions of devotion to mental freedom and "better morals," and so we must look for his motive elsewhere. The objective point of his scheme evidently was to tap the till of public generosity under the guise of martyrdom. That object could only be gained through an ostensible persecution; therefore he defied Comstock and the government to prosecute him, advertised that he would sell and send the book that a United States court had decided to be "obscene" through the mails, and did so. He thus gained his point. He was very successful, but evidently miscalculated on his chances of obtaining a pardon through the influence of honorable men and women who had been from the first fully deceived in regard to his real character. But having taken the risk of imprisonment in playing a dishonest game, he ought not to be surprised that he has been caught. He is only paying the price of ill-gotten gain. That is entirely his affair, and does not concern the public at all. And hence, as we have said, we will neither seek to hold him in prison nor to release him.

The point upon which we make the issue is that Bennett has aimed to establish the conviction that he is suffering, not because of his own or Heywood's obscenity, as charged, but because he is the disseminator of "infidel" literature and ideas that are obnoxious and dangerous to Christianity. This we must, in the absence of proof, deny, just as in the absence of proof we would not charge anything against Mr. Bennett. Comstock has not yet attempted to fine or imprison anybody for writing, speaking, or publishing anything that can be justly classed as anti-theological. When he does make that attempt, we shall stand ready to oppose him to the end. Whenever Comstock dares to bring his engine of suppression, oppression, and persecution, if such really be the power he wields, into play against any clean and decent effort of man or woman to utter their thoughts on anti-theological questions, or against any chaste and proper presentation of any subject bearing upon the intellectual freedom and moral culture of humanity, he will find us ready to take the field, and prepared to stay there until victorious liberty breaks in pieces the last link of the corroding chain of priestly arrogance and mental bondage. We do not court quarrels of this kind, but if they are forced upon us we will not shrink our duty. Only, when the issue does come, it must, on our side, be one of unquestionable right, one of sterling grandeur and high, holy, and enduring PRINCIPLE, and not the personal grievance of any man or men.

As the case now stands, the fact is, not that any worthy principle, or indeed any principle, has been attacked, but that in a personal encounter between two unprincipled men, one whipped and the other got whipped. And the claim has ever since been incessantly urged that the man who got whipped is therefore a martyr in behalf of a principle that was never introduced into the quarrel. It was but little more than a disgraceful street-fight which respectable people did not care to see, and which they would go a long way round to avoid. Therefore, we maintain that the case of BENNETT vs. COMSTOCK now before the public is not one in which there is any principle involved upon which the Liberal public should waste any fire in the supposition that they are fighting the battle of either their right to think or their freedom to speak. Neither of these has been attacked as yet. Nor do we think they are likely to be at present.

The powers of the theological world know well that their army of subjects is too ripe with the sedition of freedom to precipitate any conflict with the "inalienable right" of all to think, believe, and worship according to the dictates of conscience. The darling policy of such a creature as Comstock is to get obscenity, vice, free-love, etc., to fasten themselves upon the fair name of freethought, and so furnish him, and such other blatant falsifiers as Flavius Josephus Cook, a pretext for branding freethought itself as obscene. Not daring to fight it openly on the high ground of principle, he seeks to destroy it by slander and lies. And to this end, it almost seems as if Comstock had himself been one of the directors of the *Truth-Seeker* and its school of morals, and that Bennett, in disgracing Liberalism, has been his apt pupil and accomplice.

Freethought, scientific materialism, and Spiritualism, as such, repudiate obscenity and obscene men and women just as heartily as orthodoxy can do. The cause of Liberalism and Spiritualism, as maintained by their real leaders, the world over, is identical with the cause of right reason and pure lives. They strangle and die in the atmosphere of free-love and moral filth as quickly as the purest Christian life that can be found. If they tolerate as long as possible the vile parasites that cling to them for a name and a cloak, rather than endure the sickening toll of removing them, has not and does not Christianity do the same?

But as in all things there is a point at which forbearance ceases to be a virtue, so here Liberalism and Spiritualism rise as one to protest against the assumption that a man over sixty years of age, who by his own hand writes himself down a villainous libertine or a lecherous fool, is therefore, because he pretends to be devoting his life to the spread of what he chooses to call "Liberalism" and "Materialism," entitled to the recognition, sympathy, and aid of honest people who honorably bear these names.

Whatever may be Bennett's ability as a worker in any field, he cannot be a representative of, and a leader in, any movement that wise, pure, sincere men and women love. His character forbids it. He belongs to those who have fallen below the Church he derides and opposes, and is a stranger, out of place and unknown, unadmired and unloved among those who have grown out of and above it. He may steal their name and attempt to build a false reputation upon it, but the fraud is none the less a fraud, and the end, under the sure laws of the eternal right, is the end of a fraud.

The man or woman who would lead the world of man to a higher level must be above, not below it; for the noblest aspirations turn our eyes toward the stars for grander life, not to the offal that soils our feet. He who would elevate society must begin by elevating himself. Mr. Bennett has not done this. From the pride, purity, and devotion of the young love that won the heart of the woman he vowed to cherish against all the world, he has fallen to the slums of free-love and grovels there for a victim to feed his passions, while he sits in his office and essays to convince the world that he has devoted himself heart and soul to the establishing of a better than the Christian morality of his time. But the mask has not been complete, for in spite of his professions the language and leer of Mephistopheles, "the old one" who always renews and reproduces himself with the changing, growing ages, show themselves along the columns of his paper, and sincere men and women have long been pained to see how surely he was dragging the holy cause of liberty of mind and speech into reproach.

Now, whatever the professions of such a person or teacher, his actual effect upon society is only, can only be, bad. He is an assassin of liberty, for true liberty is only possible with purity of life, character, and motive. Vice is always a tyrant and a destroyer. To instill even diluted nastiness into the lives of the people either by word or deed is to weaken and endanger the well-being of society. And this is what Bennett has done, both in his paper and by his conduct. Therefore, in face of these ugly facts, it becomes the duty of the public, the conservators of society, to repudiate him as a teacher and guide. This is all we aim to do; and we believe that the fathers and mothers of this country have far too much regard for the purity, character, and happiness of their children not to thank us for our timely, and we trust efficient, warning; and too much respect for themselves longer to follow such a leader. Put such a person where he belongs, among his own kind, and let him have his say. With the glamour of deceit and hypocrisy torn away from him, he will gradually be outgrown in the upward movement of society. Or, if he would but—

"Tak' a thought an' mend!"—

but at his advanced age, with his disposition to "love too hard," and his tendency "to let his fancy run away with him," that supposition is hardly tenable. And so we must leave him, with the sincere hope that in that grand time far hence,—

"When God hath made the pile complete,"

he, too, will fill a worthy place.

As calmly and dispassionately as the peculiarly aggravating nature of the case would allow, we have endeavored to fulfil the task, and now submit it to the judgment of that august body by whom the blessings of liberty are upheld; through whom the noblest aspirations of our race forever keep their starward way; and without whom the baser passions of our nature must drag humanity from its grand heights of development into the poisonous circle of those crude, uneasy, designing, passion-fed people who mistake impudence for independence, license for liberty, passion for principle, a lascivious dream for mental freedom, surfeited vice for moral repose and maudlin sentimentalism for manhood,—we submit our task, not to these, but to the wise and good of every land.

Against us the bottomless pit of filth and fraud will howl its horrid discord and hiss its vile curses in our ears; but, upheld by the knowledge that our cause is just, that right and truth are on our side, and that even "one, with God, is a majority,"—

"We can calmly smile at Satan's rage,"

and face the verdict of an unfrowning world.

[Editorial from the same.]

TO COL. INGERSOLL, B. F. UNDERWOOD, AND OTHERS.

Col. Ingersoll holds the respect of the entire country for his devotion to the family, and for his advocacy of all that is pure and clean in morals. However much the Christian world despise his theology, there is only warm praise for his advocacy of the sanctity of the marriage relation. Col. Ingersoll, what have you to say of D. M. Bennett's record? Do you consider such a man a fit teacher of Liberalism, worthy to be looked upon as an exemplar of Liberal morals? B. F. Underwood is widely known as a staunch defender of good morals and an active opponent of free-love. With Col. Ingersoll, he places the sanctity of the marriage vow and the purity of the family circle as the highest fruits of modern civilization. Mr. Underwood, what is your verdict on D. M. Bennett? Do you want to work in harness, shoulder to shoulder, with such a man? Do you regard him as a proper man to mould the freethought of the country, and to be held up by the world as an evidence of the fruits of Liberalism? Col. Ingersoll, Mr. Underwood, Prof. and Mrs. William Denton, Dr. Peebles, Mrs. Ernestine L. Rose, Prof. Felix Adler, Rev. O. B. Frothingham, Mrs. Elizabeth Thompson, unto whom the *Truth Seeker* has appealed for help, Mr. James Parton, with your splendid prophecies of the religion, morality, and manhood of "the coming man," Mr. Elizar Wright, with your life-long devotion to "liberty," which is not possible without purity; ladies and gentlemen, one and all, who believe that virtue is better than vice, that truth is better than falsehood, that character is better than pretence, do you not owe it to yourselves to speak out and tell the world where you stand? The revelations made of D. M. Bennett in this paper must draw a distinct line between real and pretended Liberals and Spiritualists. The public cannot fail to see it, and it will not be slow to mark upon which side of that line our prominent men and women are hereafter to be found.

If it is claimed that dirty linen should be aired in private, is it not true that truth, virtue, decency, have no privacy and need none? We have neither presbytery nor pope before whom to lay our party wrongs, and we should have no linen, no lives, no advocates, that will not bear the fullest noontide light of scrutiny.

"GENTLEMEN of the jury," said an Irish barrister, "it will be for you to say whether this defendant shall be allowed to come into court with unblushing footsteps, with the cloak of hypocrisy in his mouth, and draw three bullocks out of my client's pocket with impunity."

## Poetry.

[FOR THE INDEX.]

### PIONEERS.

In Custom's ruts how smoothly roll  
The noiseless wheels along!  
Upon the beaten highway tread  
The many-footed throng.  
  
But who would open regions new,  
Where Truth in covert dwells,  
With ax two-edged his way must hew  
Nor heed enchanters' spells.  
  
Full many a blow and many a life  
It takes a path to clear,  
A little foot-track scarce observed  
Through Error's jungle drear.  
  
But soon to spacious highway grown  
That little path has spread;  
Then cars triumphal o'er it roll,  
It feet innumerable tread.  
  
But o'er the martyred pioneers,  
Who for the sunbeams made  
An entrance with their blood and tears,  
Oblivion spreads her shade.

B. W. BALL.

### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING OCT. 25.

Mrs. C. D. Miller, \$3.20; William Giles, \$2.25; Edith E. Williams, \$1; C. A. Simpson, \$3.20; C. Whitaker, \$5; Mrs. Helen A. Rich, \$1.05; W. W. Grant, \$10; Jacob Hoffman, \$13; Thomas Tibbette, \$1; S. L. Bailey, \$5; William Edmundson, \$1.75; Charles Nichols, \$1.00; W. D. Le Sueur, \$4; Arch McVean, \$3.20; Thomas Hughes, \$1.50.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

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N.B.—Please examine the ADDRESS and DATE on your INDEX mail-tag, and report at once any error in either.



# The Index.

BOSTON, OCT. 30, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 251 WASHINGTON STREET, BOSTON. TOLDO Office, No. 35 Monroe Street; J. T. FRET, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHERRY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CARY STANTON, J. L. STODDARD, O. D. B. MILLS, W. D. L. S. SUGR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the Sovereignty of the Individual (Individualism, moral irresponsibility, anarchy) and to the Sovereignty of Society (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the Sovereignty of the Individual in his Individual Concerns and the Sovereignty of Society in its Social Concerns, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

## PHOTOGRAPHS OF MR. HOLYOAKE.

The welcome presence of Mr. George Jacob Holyoake in the United States will quicken the desire of many to obtain his likeness. An excellent portrait of him, painted by his brother and representing him in his study, has been reproduced in "permanent photography" by the Autotype Company of London, and a few copies out of the limited number made have been sent to us for disposal. The size is five by ten inches, and the price \$1.50. Ordinary cartes de visite, 25 cents.

## AN OPEN LETTER TO MR. WRIGHT.

HON. ELIZUR WRIGHT, President of the National Liberal League:

Dear Sir,—If I understand the object and purport of your letter on "Past Life," published in this issue of THE INDEX, it is neither more nor less than a defence of A. L. Rawson against the decision of the New York Supreme Court, granting to his wife an absolute divorce on the ground of bigamy and fraud. If there had been any doubt in my mind as to the object of your letter, it would have been totally removed by your accompanying private note, in which you say: "As your friend, I am exceedingly pained at your position with Rawson. His card fairly throws the burden of proof upon you, and I think your best friends will hold you bound in honor either to show who the previous wife was that is referred to in the decree, or make him an apology."

So be it: I accept the "burden of proof" which you put upon me. I will now proceed to lay before you and the public the essential evidence on which the Referee made his report and the Court its decree. In turn, I am constrained to say that I think your best friends will hold you bound in honor either to prove this evidence false, or else to confess its conclusiveness publicly, cease your defence of a now proven rogue, and indignantly repudiate all further connection with him.

The fact that A. L. Rawson is Secretary of the National Liberal League, and also Secretary of the "National Liberal Party" which was organized at Cincinnati, Sept. 13 and 14, with the avowed intention of acting as an independent party in the Presidential campaign of 1880, renders his record a matter of public concern, in view of the inevitable scrutiny to which it will be subjected by political journals of all parties. It is above all important to the liberals, if they desire to be represented by men who can pass unscathed through that merciless ordeal, and not to see the liberal flag trailed in the dust. I am opposed to any such political movement next year, but still more opposed to the folly of upholding such representatives as Rawson this year.

The decree of the Supreme Court of New York, held at Syracuse, May 31, 1864, Hon. W. J. Bacon being the presiding judge, was as follows (we republish it from THE INDEX of October 2, in order to correct a slight clerical error of the copyist, the copy of which we now make use being certified by Mr. Thos. H. Scott, Clerk of the Court):—

### The Decree of the Court.

MARY D. RAWSON } June 1, 1864.  
ag. } SEDGWICK, ANDREWS &  
ALBERT L. RAWSON. } KENNEDY (Attys).

This cause having been brought on to a hearing, upon the complaint filed herein taken as confessed, and the report of Levi W. Hall, the referee herein at a special term of this court held at the Court House in Syracuse, the 31st day of May, 1864, whereupon said Court made and filed its decision whereby judgment was ordered for the plaintiff, declaring the marriage between her and the said defendant void, on the ground that the said defendant at the time of said marriage between him and the said plaintiff had a wife then living, and also on the ground that said marriage between the plaintiff, Mary D. Rawson, and the defendant, Albert L. Rawson, was procured to be solemnized by the fraud of the said defendant, and also that the said marriage between the plaintiff and defendant was entered into by the said plaintiff in good faith, and in the belief on her part that the first wife of the said defendant was dead:

Now, on motion of Sedgwick, Andrews, and Kennedy, Attys. for said plaintiff, it is adjudged and decreed, and the Court, by virtue of the power and authority therein vested, and pursuant to the statute in such case made and provided, doth adjudge that the marriage between the said plaintiff, Mary D. Rawson, and the said defendant, Albert L. Rawson, is null and void, and that the same be dissolved on the ground that at the time of said marriage the said defendant had a wife by a former marriage then living, and from whom he had not been in any manner divorced, and also on the ground that said marriage between said plaintiff and defendant was induced by the fraud of the said defendant, etc. [In the closing portion of the decree, the two children born from this marriage of A. L. Rawson and Mary D. Rawson are adjudged to the custody of the plaintiff.]

In THE INDEX of Oct. 16 we promptly published the "Card" of A. L. Rawson, with such comments as were proper in our ignorance of the detailed evidence on which the decree was based. We now republish it here, that he may have the full benefit of it (if there is any benefit in it), and that the public may compare it with the testimony laid before the Court.

### A. L. Rawson's Defence.

TO THE EDITOR OF THE TRUTH SEEKER:

Sir,—Mr. Abbot, editor of THE INDEX, of Boston, gives space, in the issue of Oct. 2, to a part of the decree of divorce of my wife from me in Syracuse, N.Y., in 1864. He evidently does not know the

whole story, for he gives less than half. I will tell the rest. I was then made the victim of religious bigotry, intolerance, and hate, and my wife and children taken from me by those who persuaded her that I was totally unfit to be the protector and teacher of her children, because I was "an infidel," and "going rapidly down the road to hell." She and her family were members of the Episcopal Church (Rev. Mr. Hill, High Church). She was influenced to and did bring a suit for separation against me on a totally false charge, which I denied by proper answer. Thus the suit hung for several months over my head, the newspapers being employed meanwhile to "write me up," so as to make public opinion against me on the charge of having cruelly treated my wife. Having too many friends, and living, as I always do, without concealment, that charge was known to be false and had to be abandoned. But by the work of alienation had been effected. Finding there was no hope of a reconciliation, on the advice of my counsel and of friends who had known me from childhood, I agreed to withdraw my defence and allow my wife to get an absolute divorce. Even then no divorce could have been obtained, for want of facts; for there was no adultery nor cruelty. In order to get the divorce, the friends of my wife had an amended complaint filed to the effect that I had a wife living when married. To this complaint, in order to enable my wife to get the decree she desired, I never put in an answer, and so let the matter go by default, or be "taken as confessed," as the law-term is. I never by word or deed said or confessed that there was any truth in that charge. In fact, there was not a single word of truth in it. It was simply a fraud out of whole cloth.

I had not been married before. Somebody, probably, committed a perjury, and a fraud was perpetrated on the court; for a decree of divorce was obtained and published. After that, I continued to live there for months. Everybody who knew me or my wife knew that the charge was false. Then was the time to test the matter. If I had been in fact the bigamist charged, then would have been the time to have arrested and sent me to prison. If I was the bigamist Mr. Abbot seems to think I was, it is because the fraud on the court in Syracuse really did not undo the marriage with that wife. That question is one I leave for Mr. Abbot and his church party to settle.

I cannot see how my private affairs affect the principles of the platform of the National Liberal League. The League in reflecting me as its Secretary did not endorse my private opinions, nor my past conduct, nor anything beside my official record. If Mr. Abbot has anything to say about my official conduct as Secretary of the League, I will cheerfully answer any charges that may be brought against me.

The motives of a "Liberal" (?) who digs up an old record of this kind and publishes it without first asking if there is no explanation, I leave for the reader to appreciate.

A. L. RAWSON.

From the officially certified copy of the Judgment Roll now on file in the Clerk's Office at Syracuse, we proceed to condense the essential evidence on which the Court made its decision, omitting the legal forms and repetitions and some collateral statements which are superfluous here.

### The Plaintiff's Complaint.

The complaint of Mrs. Mary D. Rawson, a copy of which was personally delivered to A. L. Rawson by Deputy Sheriff E. Hurd on Feb. 11, 1864, and to answer which the usual twenty days were granted him, states that she was married to the defendant on June 30, 1860, at Syracuse; that she separated from him about Oct. 5, 1863; that she is informed and believes that at the time of said marriage he was a married man and had a wife then living in Massachusetts or some other of the New England States; that she is informed and believes that this previous wife is named Sarah J. Rawson and is still living, and that A. L. Rawson was never divorced from her; that a child named Arthur Rawson was born of this first marriage, and is still living. The complaint further states that the plaintiff, Mary D. Rawson, at the time of her own marriage with A. L. Rawson, had no knowledge of this previous marriage; that she has not lived with him since she learned of it; and that she married him in good faith and in ignorance of any impediment to the union.

The complaint states that, prior to this second marriage, "the said defendant represented himself to the plaintiff as a man of good moral character and respectability"; that she was induced to marry him by reason of her faith in these representations; that she now believes that he had previously been arrested and indicted for larceny, had pleaded guilty, had been sentenced to the New Jersey State Prison, and had served out his sentence, or nearly so; that this conviction and sentence were had in New Jersey on or about Sept. 18, 1851; that she is informed and believes that "the character of the said defendant after his discharge from the State Prison aforesaid was very bad in a moral point of view"; that from 1853 to 1858 he lived in the vicinity of Boston; that he had concealed from her these facts [and some similar ones which we forbear to state, since they are not covered by the testimony taken], and



thereby had induced her to marry him; and that, "had she known or had information of the previous criminal acts and moral depravity of the said defendant, she would not have entered into said marriage." Wherefore she demands judgment that the said marriage be declared null and void on the ground of the previous marriage and of the defendant's fraud in her own marriage, and that her own children be entitled to the legal advantages of legitimacy and given to her own custody at all times.

#### The Defendant's Silence.

MARY D. RAWSON, }  
agt.

ALBERT L. RAWSON. }

It appearing by affidavit of Charles Andrews, one of the attorneys for the plaintiff, that this action is for an absolute divorce, and that more than twenty days has expired since the service of the summons and complaint herein, and that there is no appearance, and no answer or demurrer on the part of the defendant herein, it is, on motion of Sedgwick, Andrews & Kennedy for the plaintiff herein, ordered that it be referred to Levi W. Hall, Esq., to take the proof of the material facts stated in the complaint, and report the same and the evidence to the Court.

Copy.

E. S. PAYNE, Clerk.

#### The Referee's Report.

On May 31, 1884, Levi W. Hall, Esq., the Referee, reports that he has taken proof of all the material facts in the case and submits them to the court as part of his report, and adds:—

And I do further certify and report, as required by said order, that in my opinion all the material facts charged in the complainant's bill in this cause are proven and true, and that the said defendant has been guilty of the several frauds charged in the said [sic] bill of complaint. All of which is respectfully submitted.

L. W. HALL, Referee.

Dated May 31st, 1884.

#### The Proof of Rawson's Bigamy.

Appended to the Referee's report were several sworn depositions. The first three of these were depositions by the mother and two sisters of the plaintiff, whose names we leave unmentioned in order to spare these injured and unfortunate ladies all unnecessary publicity.

The plaintiff's mother testified that her first acquaintance with A. L. Rawson was in the summer or autumn of 1859; that his attentions to her daughter continued from that time until their marriage on June 30, 1860; that she "had never heard that he, the defendant, had been convicted of felony," until the first (Monday?) of October, 1863. She further deposed:—

During the period of his addresses to my daughter he represented himself as a man of good moral character. During the time of his addresses to my daughter and previous to his marriage and up to that time from the first, he represented himself as a single man and a widower. He said he had had a wife who was dead; that her maiden name was Sarah Lord. He said he had one child by said marriage, a son who was living with his grandparents on the mother's side. I had no knowledge that the Sarah Lord whom he called his wife was living at the time of the marriage of my daughter with the defendant. . . .

An elder sister of the plaintiff deposed that she first became acquainted with A. L. Rawson in the fall of 1859, at her mother's house, and that she frequently met him there. She further deposed:—

During this period he represented himself as a widower. He stated the maiden name of his former wife as Sarah Lord, a relative of Dr. Lord, of Buffalo. He made no other different representations up to the time of the marriage. . . . While defendant was paying his attentions to my sister, and before their marriage, he stated to me that his first wife was dead, and gave me the particulars of her death. Up to the time of the marriage of the plaintiff and defendant, I supposed the defendant to be a widower and first wife to be dead. Prior to the separation of the plaintiff and defendant, I had no information that the defendant was a convicted felon. He passed himself off always up to the time of his marriage as a man of the highest moral character, and claimed to be a religious man.

Another elder sister deposed to the same effect, as follows:—

I frequently met Mr. Rawson at my mother's house during his attentions to my sister. He represented himself as a single man, a widower. He said the maiden name of his first wife was Sarah Lord. He stated to me the particulars of her death; that his wife died of consumption about three years previous to that time. He said he had a son living with the father and mother of his said wife at Medford, Mass.; that his name was Arthur Rawson. I knew of the time of the separation of the plaintiff and defendant. She has resided in her mother's house ever since. During the time of my acquaintance with defendant and up to the time of his marriage, he represented himself to be highly moral and upright in his character. I never heard during my acquaintance with defendant, and up to the time of his separation, that he had been convicted of felony, nor did I ever know that his first wife was living.

By virtue of a commission issued by the New York Supreme Court, depositions were taken as made at Cambridge, Massachusetts, May 9 and 11, 1884, by William H. Titcomb, of Cambridge, and James H. Lord, of Dorchester; and these depositions also were included by the Referee as part of his report.

William H. Titcomb deposed as follows, in answer to interrogatories which may be omitted:—

I reside in Cambridge, Massachusetts. My age is forty years. My occupation is artist. I know the defendant, Albert L. Rawson. I have known him for about thirteen years. I do not know the plaintiff. I know Sarah J. Rawson. I first made her acquaintance about ten years ago in Cambridge. She was introduced to me by Albert L. Rawson as his wife. The said Albert L. Rawson and Sarah J. Rawson lived together as man and wife when I first made her acquaintance. They continued to live together in that relation for some four or five years. They had one male child. I do not know its name. He did not at any time rent a house of me. I did not at any time live in the same house with them. During the time of my acquaintance with the said Sarah J. and Albert L. Rawson, the said Albert L. Rawson did introduce the said Sarah J. Rawson into society as his wife, and she was received and treated as such by her neighbors and acquaintances. I do not know where she now resides. They removed from Cambridge to Medford, and resided at Medford the last that I knew of her residence. I first became acquainted with Albert L. Rawson about the year 1850. He was then a single man, boarding with a Mr. Beebe in Cambridge. In the fall of 1850 he went to Chelsea, and was married in the spring of 1851 to Sarah J. Rawson. Soon after that he went to the West, and returned to Cambridge about the year 1853. I am acquainted with the handwriting of Albert L. Rawson, and have seen him write. I have examined the several schedules annexed and the commissions herein, marked respectively schedule "A," "B," "C," "D," "E," and "F," and I think them all to be in the handwriting of Albert L. Rawson.

WM. H. TITCOMB.

Examination taken, reduced to writing, subscribed by the witness, and sworn to by him, this 9th day of May, 1884. JOHN A. GOODWIN, Commissioner.

James H. Lord deposed as follows, in answer to similar interrogatories not necessary to be published:

I now reside in Dorchester. I am aged thirty-two. I am conductor on a city railway in Boston and Dorchester. I am the brother of Sarah J. Rawson. I understand that she resides in Lawrence, in Massachusetts. I last saw her in September, 1883. I know Albert L. Rawson. I have known him about thirteen years. The said Albert L. Rawson and Sarah J. Rawson did live together as man and wife. They so commenced to live together about the month of May, 1851, at my father's house in South Reading, Massachusetts. My sister Sarah J. was previously residing at Chelsea; they came to my father's house, and passed as man and wife, and were received in the family and treated as man and wife. They resided in my father's family in this manner for about three months, and left and went to New York. They returned from New York, and commenced keeping house in Medford, where they remained two or three years. I last saw Albert L. Rawson at Medford about 1857. During all this period he always treated Sarah J. Rawson as his wife, and she was received and recognized by our family and their neighbors as his wife. The said Albert L. and Sarah J. Rawson lived together in my father's family and at Medford, and I understand at Cambridgeport. I visited them at Medford. I have no recollection of ever hearing Albert L. Rawson say he was married to Sarah J. Rawson. There was one male child born to the said Sarah J. and Albert L. Rawson, I think in Rochester, New York; he now lives in Lawrence with his mother. His name is Arthur Rawson. I am familiar with the handwriting of Albert L. Rawson. I have examined schedule "C" annexed to the commission herein, and have no doubt it is the handwriting of said Albert L. Rawson. Sarah J. Rawson, a few days before she and Albert L. Rawson came to my father's house to live, told me that they were married. This was about April or May, 1851. J. H. LORD.

Examination taken, reduced to writing, subscribed by the witness, and sworn to by him this eleventh day of May, 1884.

JOHN A. GOODWIN, Commissioner.

The schedules referred to included two original letters written by Albert L. Rawson,—one dated "Pittsford, Vt., June 2d, 1856," beginning "Dear Sarah," and addressed at the close to "Sarah Jane Rawson,"—the other dated "New York, April 2d, 1857," beginning "Dear Sarah," and addressed at the close to "S. J. Rawson, Medford." Can any reasonable being believe that A. L. Rawson had not another wife, still living and not divorced, when he married Mary D. Rawson at Syracuse, June 30, 1860?

#### Proofs of Rawson's Larceny.

The Referee, after the depositions of the mother and two sisters of the plaintiff, states in his report:—

Plaintiff here puts in evidence an exemplified copy of a Record of Conviction of Albert L. Rawson for a felony, as follows: "At a Court of Oyer & Terminer and General Jail Delivery, held at Hudson City in and for the County of Hudson, State of New Jersey, on the 15th day of Sept., 1851," which is hereto annexed and marked Schedule A. The plaintiff also reads in evidence the deposition of William Titcomb and James H. Lord, taken under and by virtue of a

commission issued in this case out of the Supreme Court, by John A. Goodwin, Commissioner, which said Commission and depositions are hereto annexed and marked schedule B. All of which is respectfully submitted.

L. W. HALL, Referee.

The substance of "Schedule B" has been already given above. "Schedule A" is as follows:—

THE STATE OF NEW JERSEY TO ALL TO WHOM THESE PRESENTS SHALL COME, GREETING:—

Know ye that we, having searched the records of our Court of Oyer and Terminer and General Jail Delivery, holden at Hudson City in and for the County of Hudson in the State of New Jersey, do find a record in the words and figures following, to wit:—

COURT OF OYER AND TERMINER AND  
GENERAL JAIL DELIVERY,  
Monday, September 15, 1851.

The Court met at ten o'clock, pursuant to adjournment. Present—

THE HON. HENRY W. GREEN, Chief Justice of the  
Supreme Court of New Jersey.

CORNELIUS VAN WINKLE, } Judges of  
JOHN GRIFFITH, } the Common Pleas  
STEPHEN GAUSTON, and } and Justices of  
GEORGE THOMAS, } this Court.

THE STATE

vs.

ALBERT RAWSON

Indict for Larceny.

The defendant's appearance to this indictment is entered by order of the Court, he the defendant being at the bar. The Court further order that he be charged on the Indict. and plead thereto. Thereupon, being charged, he pleaded GUILTY, and was remanded for sentence.

September 18th, 1851.

Present—

THE HON. HENRY W. GREEN, Ch. Jus.  
CORNELIUS VAN WINKLE, } Judges of  
STEPHEN GAUSTON, } the Common  
JOHN GRIFFITH, } Pleas.

The Court order that all the defendants Tried and found Guilty, and also those pleaded Guilty, be now set to the bar to receive sentence.

The following named persons were then put to the bar and were sentenced by the Court as follows, viz.: Albert Rawson, Indicted for Larceny.

Plea, Guilty.

Sentence.—One Year to the State Prison at hard labor, and to pay the costs of prosecution.

All which we have caused to be exemplified under the seal of said Court of Oyer and Terminer and General Jail Delivery.

In witness whereof we have caused these presents to be signed by Robert Gilchrist, Clerk of said Court, and the seal of said Court to be hereto affixed, this ninth day of December, eighteen hundred and sixty-three.

L. S.

N. GILCHRIST, Clerk.

Here follow documents of some length attesting the genuineness of the above copy of record, signed by B. Dayton Ogden, Presiding Judge of the Court of Oyer and Terminer, and Whitfield S. Johnson, Secretary of State of the State of New Jersey. There is no occasion to occupy our space with these merely formal matters.

In the light of the above crushing and annihilating evidence, read over again the tissue of falsehoods put forth by this precious "victim of religious bigotry, intolerance, and hate," and judge for yourself whether it can be successfully palmed off upon the public as the truth. Judge for yourself whether any organization or party which tolerates in office such men as Bennett and Rawson, or any man who, in face of the revelations made in this number of THE INDEX, dares to lip one syllable in their defence, can stand for an instant against the torrent of public wrath. If there is any lightning left in the conscience of mankind, it will flash forth now with consuming fires.

You, Mr. Wright, do not belong to that unscrupulous, licentious, and hypocritical free-love ring of which Rawson and Bennett are honored members. They have fawned upon you like spaniels just as long as they could use you for their own cunning and selfish purposes; they will turn upon you like wolves if you dare to cross their path. For two years they have been striving with all the ingenuity of falsehood and malice to crush THE INDEX and its influence, because it has openly and fearlessly thrown that influence against their own, and in favor of public and private purity. They have well-nigh exhausted the arsenal of slander, all to no purpose so far as I am personally concerned, but to great and fatal purpose so far as the liberal cause is concerned; for, by means of slander alone, they have seized upon the National Liberal League, and made it the means of inflicting a disgrace upon organized liberalism which, if unresisted, will be death. You have not seen it, but all the outside world sees it. Now I lay the PROOFS of it before you, and before other good and pure men and women who, like you, have been deceived by lies.

The very life of liberalism is at stake. If the great



liberal body, organized and unorganized, is already too far corrupted by the poison of free-love to care for these revelations,—if it feels no burning, immediate necessity of speech and action in defence of its own purity and good name,—if it lazily or stupidly consents any longer to be represented by the Bennetts and the Rawsons who have thrust themselves forward before the world as our saints and "martyrs" and "victims of religious bigotry,"—then its damnation is coming swiftly, and I care not how soon it comes. The time has already arrived when every influential liberal should speak out in honest and blunt Anglo-Saxon his reprobation of the Bennetts and Rawsons, put forward by the National Liberal League in the name of the whole liberal party as the trusted representatives of liberalism. Give us a pure and noble liberalism, or none. I applaud the courage and "aggressive righteousness" of Colonel John C. Bundy, editor of the *Religio-Philosophical Journal*, in unmasking an arch-impostor who has lived upon the credulity of liberals and done his utmost to make the liberal name a stench to the whole community. There is not another man in America who has wrought such incalculable injury to the liberal cause as D. M. Bennett, by confounding its name with free-love and obscenity in the public mind, ruining its most powerful organization, depraving the tone of its literature, misleading its adherents into a mad crusade against necessary laws, sacrificing its highest interests to his own vindictiveness and greed, and disgracing it by his own character and life. Look on the picture of this man's soul, as painted by himself in his own letters, and judge whether liberalism can afford to acknowledge such a man as its "martyr." It must repudiate him utterly and at once, or die of its own moral rotteness.

You have expressed your disapproval of the division of the National Liberal League at Syracuse last year. It was time to divide. It was time to know whether self-respecting liberals would consent to serve under such leaders as A. L. Rawson, D. M. Bennett, and the others, no better than they, who plotted with them to capture the organization and prostitute it to the cause of free-love and total repeal of the postal laws against obscene literature. You were not present; I was, and know what I am saying. The protest then made by the minority in their withdrawal and reorganization as the National Liberal League of America was absolutely necessary to themselves and to the common cause. The question was whether liberals should put party above principle and character, or principle and character above party. In days to come, it will be remembered with gratitude by all who love liberalism that a minority of at least two-fifths refused them and there to sell themselves and their cause into the hands of the free-love ring. The necessity for division is more imperative than ever. Submission to the ring of which Rawson and Bennett are shining members would prove the grave of all liberal organization for a century. Division must and will go on, until no decent man or woman shall remain entangled in the meshes of the free-love spider,—until it shall be clear as the noonday that genuine liberalism abhors licentiousness and hates crime, loves purity and insists on virtue in heart and home. With the spurious liberalism that leaves conscience out of the account, sneers at culture, and derides morality, there can be no sympathy but from knaves and madmen. The breach between the genuine and the spurious is made, and made forever. Let it grow wide as the Amazon and deep as the bottomless abyss.

Of all men, you can have least sympathy with such characters as Rawson and Bennett are now proved to have. You have spent a long and faithful life in battling with iniquity; and now that the veil of concealment has been withdrawn, you must be filled with indignation at the hideous hypocrisy. Surely the scales must now fall from your eyes. When you remember that these men have found their most potent means to deceive the simple and misguide the careless in your consent to stand officially at their head, it will need no hint of mine to convince you that, unless you can overthrow this mountain of proof, your only effective protest against their guilt must be resignation of the Presidency of the National Liberal League. If you continue to stand as the official head of such men, it will be useless to disclaim their deeds. No man can lift them up; they can and will drag any man down who hesitates to cut loose from them. But this you know as well as I: forgive me if, through you, I make appeal to all who honor and trust you as does

Your friend,

FRANCIS E. ABBOT.

#### PERSONAL ITEMS.

VON BUELOW, Secretary of German Foreign Affairs, is dead.

A MEMOIR OF WILLIAM LLOYD GARRISON is in preparation by his sons.

COL. T. W. HIGGINSON is talked about for a prospective Mayor of Cambridge.

HENRY C. CAREY, the distinguished political economist, died at Philadelphia, in the eighty-sixth year of his age, a few days since.

C. D. B. MILLS is to give a course of lectures and conversations in New York in November, under the auspices of Prof. Adler's society.

PROF. WILLIAM DENTON has just closed an exceedingly interesting and popular course of six lectures upon "Geology," at Cosmian Hall, Florence, Mass.

FREDERICK DOUGLASS is making very effective speeches in New York State for the Republican party. Frederick openly avows that Gen. Grant is his candidate for the next President.

PROF. TYNDALL thus concludes an address to the students of the London University: "Take care of your health. Imagine Hercules as an oarsman in a rotten boat: what can he do there but, by the very force of his stroke, expedite the ruin of his craft. Take care of the timbers of your boat."

REV. C. C. CARPENTER, of the Unitarian Church, Dorchester, Mass., has resigned. It is alleged that he has been moved to the step through trouble in his society occasioned by his voting for Gen. Butler last fall, and avowed sympathy with Butlerism. This, however, has been denied by the trustees.

THACKERAY, according to the London *Athenæum*, is the only novelist of his time whose popularity is steadily increasing. It says: "It is as a painter of his own times, a painter who had no rival in his own day, that Thackeray will be remembered; and time will make of these wonderful novels, true historical romances. They will live as vivid pictures of English society in the nineteenth century. His popularity is traced to the mixture of half-hearted pessimism and real optimism to be found in his writings."

JOHN STUART MILL, standing at his desk in the India House in 1842, has been picturesquely described by Prof. Bain, who saw him there: "Mill's tall, slender figure, his youthful face and bald head, fair hair and ruddy complexion, and the twitching of his eyebrow when he spoke, first arrested the attention; then the vivacity of his manner, his thin voice approaching to sharpness, but with nothing shrill or painful about it. His comely features and sweet expression complete the picture. He always, at that time, wore the same dress,—a black dress-suit, with silk necktie. Many years after that he changed his dress-coat for a surtout; but black cloth was his choice to the end."

PETER BAYNE, the Scotch essayist, in his new work, *Lessons from my Masters*, says of Ruskin: "Whatever he may call himself, it is as a painter of Nature with words that Ruskin is named with enthusiasm wherever men speak the English tongue. It has been through his books, not through his pictures, that he has mainly influenced his generation, and sent that wave of passionate enthusiasm for Nature into ten thousand young hearts which has shown itself in the fresh, impetuous, exulting, and sometimes weak and affected naturalism of our recent schools." Mr. Bayne thinks that Tennyson owes to "Locksley Hall," more than to any other of his poems, his hold upon the heart of the world, though the greatest poem he ever wrote in his opinion is "In Memoriam."

MR. B. F. UNDERWOOD does not believe in the wisdom of trying to form "a liberal political party." He says, in a communication to the Boston *Investigator*: "I am distrustful of all movements looking to the organization of freethinkers into a political party. Such an organization, in my opinion, is undesirable. It would result in more harm than good." "There would be attracted to it," he holds, "a large class that would do our cause more evil than good; that would be an element of weakness, not of strength,—a class that has no knowledge or appreciation of the principles of Liberalism, and no interest in their progress; that dislikes the Church more for the good that it contains than for the absurdity of its dogmas or its hostility to intellectual freedom, and whose identification with the movement would only disgrace and injure it to the extent of its influence."

#### FOREIGN.

A MONUMENT has been erected on the spot, in England, where it is said that Thomas Clarkson resolved to devote his life to the abolition of the slave trade.

THE FUNERAL of M. Viollet-le-Duc was held at Lausanne on Sunday, Sept. 21. The clerical journals make many comments on the fact that the restorer of so many cathedrals should have prescribed a non-religious ceremony.

IN HIS OPENING ADDRESS at the Social Science Congress in London, the Bishop of Manchester introduced the subject of cremation, and said that, though he greatly preferred burial, he thought cremation might ultimately have to be adopted, and repudiated the notion that "any Christian doctrine could be effected by the method in which this mortal body is disposed of."

THE THREAT of the Belgian bishops to refuse the sacrament to teachers of elementary schools under the new system has not had the effect which was anticipated of frightening the teachers into submission. Only about one hundred out of seven thou-

sand five hundred have resigned their posts. It is quite evident that the church in Belgium, as the church everywhere else, is daily losing its power to terrify.

THE *Golos* states that the Russian peasants are much over-taxed, and in default of full payment, which is for the most part utterly impossible, they are cruelly whipped, by the orders of the local assessors. In some districts, which could be pointed out with certainty, nearly all the peasants have been whipped. Yet the "upper" classes, from which the assessors are chosen, are comparatively untaxed. The courage of Alentchikoff, who has lately exposed this state of things in the assessor of the Kasaan government, is much praised by the *Golos*.

IN A GERMAN PAPER appears the following petition addressed by a bootmaker of Potsdam to Prince Battenberg, the newly elected sovereign of Bulgaria: "Illustrious Prince,—I once had the signal honor of making for Your Highness with my own hands (on the occasion of the races of Hoppelgarten) a pair of top-boots. You deigned on that occasion to pronounce the following memorable words, which have become the motto of my family: 'They fit me to a T.' Since then I have not had the happiness of working for your majesty, but the echo of your august words gives me the courage to beg the prince of Bulgaria, Alexander I., to award to me the honor of being the bootmaker of his court. (Signed) L. M., artist in coverings for the feet."—*Boston Journal*.

THE PROPOSED introduction of an organ into the North Leith Church, of Scotland, has been the occasion of a good deal of commotion. The Presbytery of Edinburgh have had a warm discussion over the matter. The pastor of the church gave a history of the movement, and showed that the kirk session gave permission to introduce an organ, there being only seven per cent. of the congregation opposed to it. Mr. Macpherson said the pastor's narrative reminded him of what he had read of Egyptian temples where there were fine paintings, grand architecture, and everything very beautiful; but when one came to the centre there was a miserable cat. Here they had a miserable box of whistles in the centre of it all. The Presbytery has not yet taken final action on the case.

THE GREAT LAND MEETING held at Tipperary last week was very successful, perfect order being maintained throughout. The Rev. John Finely presided. Among other speakers, Mr. O'Clery, M.P. for Wexford, addressed the meeting. Referring to the year 1846, he described Ireland as on the eve of a similar famine. The system of land laws they had in Ireland was a bad one, and the sooner the government stepped forward to relieve the distress the better it would be for both parties. As long as the land laws remained as they were, it was impossible to expect that the peasantry would be loyal to the government; and it was of more importance to convoke the members of Parliament for the consideration of this question than it was to have a session summoned for the Afghanistan war, as was done last year.—*National Reformer*.

THE MELBOURNE *Argus* says that the urgent question in the colony of Victoria is that of the unemployed. Last year there were hundreds of men out of work, this year there are thousands, and the consequent misery and distress are proportionately intensified. Meetings have been called, and deputations appointed by them have been waiting on the ministers week after week, clamorous for work. Endeavors have been made to represent this movement as an agitation got up for the purpose of injuring the government; but "the importance of starving men cannot be easily explained away." Therefore, the government have been obliged to provide some labor, and give the men free passes by railway to country districts. But they have reduced the wages of the laborers from 7s. 6d. to 5s. or 4s. per day. The most urgent of the cases have been relieved by subscription, but there are so many instances of absolute want that private assistance can do little. The last mail from New Zealand informs us that artisans are seeking employment in all parts of the country, and that agricultural laborers have great difficulty in procuring work even at 12s. per week.

THE RECEPTION of M. Louis Blanc at Marseilles on Sunday was indeed a demonstration of triumph. Over a hundred thousand persons assembled to do honor to their illustrious fellow-citizen, the single-hearted politician, historian, and orator. Deafening shouts for the republic and the hero of the day were given, the horses were taken from the carriage, which the people literally carried to M. Blanc's hotel. There M. Blanc addressed a huge concourse, and subsequently gave a lecture in the theatre, commencing his speech with the emphatic words: "The republic exists and will exist." At the conclusion, he sketched the nature of some moderate reforms which the republic must accomplish,—among others, in the system of judicature. We read that M. Blanc said: "It would be as idle as it is to desire to be again a child, to look forward to a return to monarchy of any kind. He gave a vivid picture of the war waged in the republic by its two great enemies—clericalism and Bonapartism. The latter, however, was not so redoubtable a disturbing cause as the former. Some of the dangers ahead were in the imperfections of the Constitution, which, owing to the fatality of circumstances, was the adroitly-planned work of men who wanted to strangle the republic by means of an instrument intended to give it a legal status. However, since their work was the law, it should be obeyed, and only reformed in a strictly regular and legal manner. What deprived it for the present of its power to suffocate was the fact of M. Grévy being president. There would never be in his time a disguised monarchy at the Elysée."—*Secular Review*.



## Communications.

### PAST LIFE.

Nothing is plainer than that the people should elect to office the fittest men that can be had. Nobody is wild enough to say that men's "past lives" never have anything to do with their fitness for office. They generally have a good deal to do with it. But a mistake, or a vice, or a crime, even, fifteen years back, may not unfit a man for office. Let me cite an example. St. Augustine is set down by both Catholics and Protestants as one of the most illustrious fathers and bishops of the Christian Church in the fourth century. In his youth he was rather fast. As to religion he first joined the Manicheans, a sect half Christian and half Parsee, but in morals perhaps a little better than either. These "heretics" he soon renounced, and with his young son Deodatus was baptized into the Orthodox Christian faith. Then he repudiated the heathen mother of Deodatus and married another woman who was a Christian. I have never met with but one Christian writer who took exception to this conduct, or failed to express great veneration for the character of St. Augustine. That writer, a Baptist clergyman by the name of Robinson, I think, denounced the saint as a mean old scamp. But I do not think that denunciation quite fair, for the saint may have had reasons for his conduct of which we know nothing; and if he had no good ones, his subsequent life may have been worthy of a good man and a bishop.

In saying what I have about St. Augustine, I have not the least disposition to justify bigamy, which seems to me a very mean crime and well worthy of punishment. But can we not fight bad morals and bad institutions, without being bitterly censorious in regard to persons against whom nothing can be said but that their opinions of morals and religion differ from our own? Is the present character and conduct that tells, not the dead past. A virtuous past does not much help a vicious present. Nor does a vicious past necessarily destroy a virtuous present. James G. Birney had recently been a slave-holder, and yet he was thought fit to hold an office in the National Anti-Slavery Society.

I never was able to say, with any certainty, who the "better class of liberals" might be; and I am more perplexed than ever on that question when I read THE INDEX. But whoever they may be, I do not look to them to sustain me in assuming that a man is innocent till he is proved guilty, and I do not take as proof of guilt the sneers of partisan papers or the records of *ex parte* judicial decisions. I am rather sorry for the "better class of liberals" who do. As to those wise "young Republicans" who are to give me a lesson, I would like to ask them, to their young ingenious faces, Of what avail is the past life of your candidate for Governor, when he is so enslaved to the ecclesiastical corporations that he dares not answer "No" to the seven questions I asked him the other day, though in private he believes "No" to every one of them?

ELIZUR WRIGHT.

### OUR STANDARD-BEARERS.

MR. EDITOR:—

Mr. Rawson, in a recent number of THE INDEX, says: "I cannot see how my private affairs affect the principles of the platform of the National Liberal League. The League, in reflecting me as its secretary, did not endorse my private opinions, nor my past conduct, nor anything beyond my official record."

And in the same number Elizur Wright observes: "THE INDEX seems to be afflicted with the hallucination that the League is a sort of watch-over-my-brother church, and is responsible for the morals of every member."

Now I must confess that these seem to me to be very strange expressions of opinion from the two highest officers of a so-called reform party. They seem to indicate that these gentlemen think that the National Liberal League is not particularly in favor of purity of life and morals; is not a reformatory movement which is designed to make the world better, more moral, or more happy; is not in any way a step in advance; but that it is to be merely a sort of political machine to be used in furtherance of certain measures to defy or set aside laws originally made for the protection and advancement of morality in the community, and that it ought to welcome to its places of trust and honor any person, of however low moral standing or blemished record, who will work, however selfishly, in the furtherance of these desired ends.

If these opinions be correct, I for one—and I know I speak for many others—wish to have no more to do with the National Liberal League, or any other party gotten up on the same loose principles. If on this point I misunderstand these gentlemen, I am quite sure I am not alone in my misapprehension.

At this stage of the world's progress, any organization which is made up in good part of men who have only bad records in the past or present, any party which is so destitute of men of clean and noble private lives that it has to make its standard-bearers those whose record is not unblemished, is a party which the world can very well do without. There is no need for any such organization, and no work which it can worthily do.

It has been one of the reflections cast upon the Christian Church by freethinkers, that it has occasionally upheld as its standard-bearers those whose lives have not been in accord with its professed moral teachings. But Christianity, in its defence of these men, never had the temerity to acknowledge their

unworthiness and then say that their wrong-doing was no reflection upon the principles they professed, or that their moral character was not to be considered in their position as standard-bearers. The most it has ever ventured to do was to deny the allegations made against them; and, when it failed to make out the charges false, it deposed and denounced them. It has remained for a new organization, which is understood by most of those who have joined it to be a step in advance of Christianity in true morality and wisdom, to boldly declare through its leaders that the character of its standard-bearers is a matter of no importance whatever, and that any man, however stained his past record, is to be hailed as an acquisition, so long as he keeps his "official record" unsuspected! Such a confession as this seems to intimate a weakness in the principles of the party, and that its leaders are determined to make up in numbers—however low the source from which they are obtained—what it lacks in high principle and moral purpose.

Now, as a liberal whose faith in the true principles of liberalism is yet unshaken, I strongly protest against this perversion of the aims of true liberalism. It is a spurious liberalism which would so degrade itself as to make the character of its adherents and standard-bearers a matter of no moment.

It is of the first importance that we keep clean our record as a new movement in the interests of humanity. We are not so poor in good and true men of spotless lives that we need to rally at the call of those with whom we would not associate in our homes.

I do not yield to Mr. Wright in his professed tenderness and sympathy for those who have made mistakes in their lives, and have unintentionally outraged the law. I have the utmost pity and forgiveness for the penitent sinner who sees his mistake and is eager to retrieve his past sins. But I am not willing to make such the friend of my heart, or the officer whose lead I would follow. I am not going to glorify his mistakes as his martyrdom, and help him to glory in his crime. Christianity teaches that "there is more joy in heaven over one sinner that repenteth, than over ninety and nine just men." That was one of the fallacies of Christianity which helped me to renounce it, and to accept in its stead a better faith,—which teaches that one good and just man whose ways have been free from guilt and guile is of more worth to the world than ninety and nine penitent sinners, whose repentance we are never quite sure of.

SARA A. UNDERWOOD.

THORNDIKE, Mass., Oct. 23, 1879.

### STICKNEY'S TRUE REPUBLIC.\*

Mr. Stickney's book is one that will set people thinking more and more on the present defects of parliamentary government, not in the United States only, but all over the world. He describes these defects, by the aid of illustrations both from English history and from our own, with great clearness and vigor. Every man who takes any interest in politics knows that they are, though probably few could have made out the list with Mr. Stickney's terseness and incisiveness. Parliamentary government has been converted into party government, and party has become a combination, not for the promotion of certain legislative measures, but for the purpose of effecting a new distribution of the offices. This is true in a certain degree of England, though the disease is there kept down by fixity of tenure in the subordinate places in the public service, and by the infrequency of parliamentary elections. But the efficiency of the Government is, as has often been remarked, seriously interfered with by the dependence of the ministry on its success in retaining a party majority in the House of Commons, and by the fact that members of the Cabinet have to pass a large part of the time which should be devoted to purely executive duties in defending themselves in debate against party attacks. In the United States the perversion of party has, as every one knows, reached the dimensions of a plague, all offices being held for short terms, and being offered as prizes for party success at the polls, with the result that "politics" has ceased to be a name for the aggregate of public affairs, and denotes simply speculation as to the probable results of the next State or Federal election. When a man is "talking politics" he is not discussing any question affecting the public welfare: he is discussing the chances for office of certain persons. A "politician" is not a legislator, or a jurist, or an economist, or a financier: he is simply a man who is skillful in carrying elections, or who has the means of foretelling how elections will go. In fact, parties are completely divorced from measures of all kinds. No party, when it comes into power, is expected to embody in legislation any of the ideas embodied in its platform. The platform is simply a manifesto intended to help in carrying the election, but to which no one thinks of referring after the election is over. So, too, the man skillful in electioneering has become the mighty man of our time. He may be grossly ignorant of everything a legislator ought to know, and be utterly untrustworthy in private life, but at conventions and caucuses he has the bearing of a great ruler, and treats the wisest heads in the nation, the most skillful specialists, the clearest thinkers, and most experienced administrators, with a sort of good-natured contempt. In fact, about election time the most authoritative voices in the land, those of which the ring is loudest and which are most eagerly listened to, often come from persons with whom a respectable man does not care to have any dealings in business, and to whose opinion on any public concern no serious-minded man would think of giving five minutes' attention.

\*A True Republic. By Albert Stickney. New York: Harper & Brothers, 1879.

The disease, too, has worked down into all classes of the people. Most men under fifty, and the great body of foreigners who have come to the country since 1850, firmly believe that free government means frequent elections, and that the more elections there are the better the government must be. When the rich and well-to-do, too, are reproached, as they so often are in the newspapers, with not giving more time to their political duties, what is meant is, not that they are not sufficiently interested in the trade and commerce of the country, or in its revenue, or in its administration of justice, or its foreign relations, and do not discuss them enough, but that they do not go more constantly to caucuses to help to nominate people for office, and are not more industrious in getting voters to vote candidates into office. Two-thirds, too, of the editorial space of the newspapers is taken up either with extravagant praise or blame of candidates, and with spreading stories or views of political opponents which will be likely to affect the election which is always near at hand. The evil, which would have proved a serious burden for a small agricultural community with idle winters, like that which fought the Revolutionary War, has become an intolerable burden for a rich, busy community like that of our day, with a vast population, and a trade, commerce, and manufactures which are assuming gigantic proportions. Mr. Stickney only speaks the thoughts of thousands of patriotic men when he asks how much longer the country can be governed by such machinery.

The changes Mr. Stickney suggests will probably be considered startling by most of his readers, though they consist of nothing more than the application to public business of the principles and methods by which private business is carried on. He would have the President, or chief executive officer, and the legislature elected by popular suffrage, but nobody else. The President should appoint heads of departments, and they their subordinates. All officers should hold office during good behavior, and their superiors should be charged with the duty of removing them when incompetent. Even the President would be removable in like case, by the legislature, on a two-thirds vote. The legislators, too, should hold office during good behavior; and it is shown by an examination of the terms of the judges that this would amount in practice to about twelve years' tenure,—that is, that in about every twelve years the legislature would be entirely renewed, inasmuch as a man would not generally be elected to such an important office as that of a legislator would then be, until he had reached, or nearly reached, middle life, and had had time to give proofs of capacity in other fields. These changes would, of course, make elections rare, or would, at all events, put an end to electioneering as a profession, and compel men in public life to give attention to public questions.

In support of his plan, Mr. Stickney points out that parties, except at very great crises, occupy themselves simply with office-getting; that office-holding for short terms makes every office-holder, from the President down, perform a professional electioneering agent; that the fact that his place will be vacant at a certain date creates a great army of competitors for it, who seek it also through electioneering; that this same knowledge that he has not long to serve makes everybody, including the office-holder himself, indifferent to the manner in which he discharges his duties, and weakens the sense of responsibility; that it prevents, for like reasons, the presence in our legislatures of the only men who are competent for legislative work, and deprives the public business of the benefit of the experience of the most experienced men of the nation; that the passion for short terms is a tradition of the period when the main business of legislative assemblies was to fight the crown and resist its exactions, and when constituents were in constant fear of their members selling them out or joining the court party; but it is absurd now, when the sole duty of the legislature is to see that public affairs are properly administered and supply machinery therefor.

We cordially recommend the book to the perusal of those to whom politics is a serious subject. We can hardly call it a plan of reform, because the chance of any adoption of its suggestions is too remote; but it is certainly an excellent and important contribution to the body of grave, we will not say alarmed, reflection which the present working of party government in the United States is causing among all classes and conditions. If the changes it recommends were surer of serious popular consideration, we should perhaps indulge in detailed criticism. As it is, we shall confine ourselves to remarking that the author ignores one of the most effective causes of the evils he combats; namely, the passionate ambition for political office by which the bulk of men in every community are animated. It is this which does most to make party government what it is. It is this which prevents the administration of any government on a purely business basis. As a matter of fact, men do not desire good government pure and simple: they desire as much good government as is consistent with the gratification of their personal ambition, or vanity, or self-interest, or love of their friends, and with their desire to see their enemies humiliated or foiled, and their prophecies, whether of good or evil, fulfilled. The idea that government is business, a most serious business, has lost much of any hold it ever had on the popular mind. To restore it to its proper place among political ideas, may seem a long and difficult task; but it is the one to which American reformers must now address themselves, and there is nobody but will feel encouraged about it by the strong and hopeful tone of Mr. Stickney's book, coming, as it does, from a professional man, who has no interest in the subject but that of love of his country.—New York Nation, September 4.



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4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

## GLIMPSES.

MR. GEORGE H. ELLIS, of this city, is shortly to publish a volume containing all the essays read at the late session of the "Ministers' Institute," in Providence.

THESE WERE the immortal words with which Garrison threw down the gauntlet to the gigantic Slave Power: "I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch; and I will be heard."

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MR. WILEY BRITTON has received a complimentary letter from Dr. Zerff, Fellow of the Royal Society of London, Fellow of the Royal Historical Society, and Lecturer on Art at the South Kensington School of Art, on account of his recent articles in THE INDEX. It is pleasant to see good work appreciated by good judges.

MR. G. J. HOLYOAKE is to speak next Sunday morning at the Parker Memorial, in this city, on "Recreation as a Part of Morality." This will be the last opportunity of hearing him in Boston, as he sails almost immediately afterwards for England. No English visitor in recent years has made a better or deeper impression in America than Mr. Holyoake; and he will carry home with him the esteem and good-will of thousands of our best citizens.

A NEW subscriber to THE INDEX writes: "Am very much pleased with it. It is certainly the best liberal paper published in this country. I commend it for its high moral tone and purity of style. I agree with you that 'liberalism should be grounded on supreme reverence for morality in both private and public life.'" Another subscriber writes: "I greatly admire the stand you took for reform as against repeal, and I read the T. S. side also." Many others of like tenor could be quoted.

THE *Young Republican*, a "campaign paper" in this State, speaks boldly for its constituents as follows: "When the time for the work of the next Presidential campaign is ripe, they will be found, as heretofore, arrayed against self-seeking and ambitious men, who do not hesitate to use any means to further their own selfish ends; and it goes without saying that the candidate who is to win their favor and command their votes must be a man whose record will bear the closest scrutiny, and whose name shall stand as a synonym for honest government and civil-service reform." Let liberals learn a useful lesson from such advice as to their own affairs.

HERE is another illustration of the inefficiency of State laws to reach offences beyond State limits. A dispatch to the *Advertiser*, from Chicago, dated October 11, said: "You have readers who will be interested to know something of the meeting here of the American Humane Association, which began yesterday morning in the Grand Pacific Hotel. It may be well to begin by saying that the cruelties to cattle in their transportation by rail from the feeding-grounds of the West to the markets of the East touched many hearts in all parts of the country several years ago, and when the persons so interested considered remedies, they saw that a traffic which overleaps the boundaries of so many States can never be properly dealt with by State laws. The law to be effectual must be national, and the officers to enforce it men acting under United States authority."

DR. JOHN LORD, in a lecture on Chrysostom just delivered in this city, thus eulogized that greatest orator of the early Christian Church: "Nothing could exceed him in independence. No man could rob a man who could live on a crust of bread. No

man could bribe a man who had no favors to ask. He shunned convivial pleasures, and dined alone. He was an ascetic, and his asceticism was the result of the protest against the luxurious extravagance of the age. His plain preaching disgusted the great; his sarcasms offended the sensitive; and his rigid discipline alienated the bishops. Moreover, he excited envy among those of his own rank, and offended the empress by declaiming against female vice; and he greatly enraged the grand chamberlain by exposing his records. His fearless attacks on vice in high places finally resulted in his being sent into a gloomy exile, which broke down his health and caused his death. This martyrdom made a profound impression on the Christian world." There is a great difference between being a "martyr" in the cause of virtue and being a "martyr" in the cause of vice.

A WASHINGTON dispatch of October 22 says: "Judge Freeman, solicitor of the Post-office Department, will visit Louisville to take part in the suit of the lottery companies to compel the postmaster at that city to deliver mail matter addressed to their agents. Additional counsel have arrived here to try and induce the Postmaster-General to suspend his order. This he most emphatically declines to do. The department will stand by its order, and carry all the suits under it to the Supreme Court. At the opening of the next session of Congress, the department will urge the passage of a bill authorizing postmasters to hold all letters addressed to lottery companies or their agents, or to those advertising to sell lottery tickets. One section will provide that all newspapers containing lottery advertising or the announcement of drawings shall be treated as unmailable matter. The reports of postmasters throw new light on the extent of this business. In New York, some of the dealers there sometimes receive forty thousand letters in a day. If Congress can be induced to second the post-office authorities, the business of lotteries can be nearly destroyed." The public already understand that certain kinds of business rascality exist only by use of the mails, and that State laws are powerless to repress them.

THERE COULD scarcely be a more ludicrous illustration of the ignorance which prevails respecting the contents of the Bible, notwithstanding all the efforts of Bible Societies and of the churches, than the following dispatch from Boston, published in the *New York Sun* of October 18: "The Barnstable County Grand Jury to-day presented an indictment for murder in the first degree against Charles Freeman of Pocasset, the Second Adventist, who killed his little daughter because, as he professed to believe, God had commanded him to do it, as he had commanded Absalom to offer up his son Isaac. He expected, however, that God would stay his hand, as he did Absalom's, before he committed the deed; but as he did not, Freeman plunged the knife into the child's body, killing her almost instantly. Then he professed to have faith that the child would come to life again on the third day, and when he learned that she did not, and had been buried, he seemed to be disappointed, but still professed to believe that his act was a righteous one, and that God would reveal his purpose to him at some future day. Freeman will be tried at a special session of the Supreme Court, the date for holding which has not yet been fixed. No indictment was found against Mrs. Freeman, and she was discharged." A correspondent in New York, who enclosed the above slip to us, writes: "I read this scrap to a prominent reporter, of course expecting him to laugh; but he said very earnestly—'I believe there is a mistake there, but I have forgot much of my Bible literature; was it not Isaac that killed Absalom?' During the day I read it to six individuals, and but two of them saw the mistake; and they were of more than average intelligence. There is yet hope for the liberals."



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Chartered by the National Liberal League of America.

FLORENCE, MASS.—President, Seth Hunt; Secretary, Clarence E. Brown. Issued to the President and Secretary on behalf of the Florence Liberal League.	
SYRACUSE, N. Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell. Issued to the President and Secretary on behalf of the Onondaga County Liberal League.	
ALBANY, N. Y.—President, Thomas J. Hennessey; Secretary, Thomas Dugan. Issued to the President and Secretary on behalf of the Albany Liberal Association.	
BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb. Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.	
PASSAIC CITY, N. J.—President, J. H. Adamson; Secretary, F. W. Orris. Issued to the President and Secretary on behalf of the Passaic City Liberal League.	
JACKSONVILLE, ILL.—President, David Prince; Secretary, Miss J. M. Meek. Issued to the President and Secretary on behalf of the Jacksonville Liberal League.	
ROCHESTER, N. Y.—President, Anson O. Allen; Secretary, Hume H. Cole. Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.	
CHelsea, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon. Issued to the President and Secretary on behalf of the Chelsea Liberal League.	

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1879.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N. Y.	MORRIS HAYS, Rochester, N. Y.
FRANKLIN GOODYEAR, Corti-B, B. URBINO, West Newton, Mass.	
Z. T. WATKINS, Syracuse, N. Y.	D. HUNT, Scott, N. Y.
NETTIE C. TRUESDELL, Syracuse, N. Y.	FRANCIS E. ABBOT, Cambridge, Mass.
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W. H. HAMLEN, Boston, Mass.	ROSE WHITFIELD, Boston, Mass.
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B. F. UNDERWOOD, Thorndike, Mass.	CHARLES ELLIS, Boston, Mass.
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JAMES B. PIKE, Rochester, N. Y.	D. B. MILLS, Syracuse, N. Y.
DAVID H. OLARK, Florence, Mass.	P. HOLLOWELL, Boston, Mass.

[For THE INDEX.]

## "If a Man Die, Shall He Live Again?"

BY L. K. WASHBURN.

This question is of human nature. All mankind ask it. Death is the one act of Nature man mourns. The whole history of creation teaches one lesson,—that of mortality. The earth shall bear infinite forms of beauty, but they will all perish. Man shall erect monuments to celebrate bravery and virtue, but they will be built of stone and will crumble to the ground. Religion shall have thousands of idols, but Nature will break them. Science shall have numberless theories, but research will prove them false. Over all that earth bears, has been waved the shadow of death. Flowers fade in every clime. Leaves fall beneath every sky. The earth has no plant but death sleeps at its root. Before death we stand dumb. We are fronted by a circumstance that baffles our understanding. Death is the sphinx of the universe. It preserves its mind of silence to our entreaties. No question can open its lips, no prayer can move it to speech. It tells not what it is. The thought of death is a cold thought. But we should not be afraid to think upon this subject. We should familiarize ourselves with this circumstance, and bring our minds to a wise contemplation of it. There is about death somewhat that repels. It is a sad mystery, but it cannot be an evil since everything is subject to it. It often comes as a blessing and is welcomed with a smile. Peace, that boon we crave in life, is found in death. When the form is quiet and still, when the mind is at rest and pain no longer worries the soul, we look at death with satisfaction. The sorrow of dying is not in the going, it is in the leaving. George Eliot says: "In every parting, there is the image of death."

Death is a right termination of old age. When the body is worn out and the senses are oblivious to the surrounding world, when the mind is tottering and too weak to hold its thought, then man dies unconsciously. This is Nature's death. Man was made to die at the end of life; to perish like the tree when its roots can no longer sustain it; to fall like the fruit when the bough can no longer nourish it. Death always leaves a wound. It comes to us as a shock, even when its shadow has long been cast across the mind. There is a power in the form that is painted white and cold by the hand of death that commands awe more than the presence of life could ever inspire. Death is not beautiful or lovely. We love it not for itself, but for the release it brings. It is not the messenger, but the message, that we are glad to receive. All healthy feeling is on the side of life. The struggle of Nature is to live. The hour that death shall come a-wooing and graves be trying-places is the hour of poetry, not of time. The thought of endless existence is born of youth, health,

and enjoyment. No one wants an immortality of pain, of sufferings, of sorrow, of disappointment. It would be cruel to make some lives everlasting. There is justice in immortality. It would be a terrible fate to perpetuate all humanity. One life is as much as some can bear. I believe there has been as sincere a prayer offered for oblivion after death as for consciousness. Happiness sometimes lies in the thought that life will one day end. The thought of eternity is a long thought. To many, eternal life would be endless punishment. When life ends prematurely, death seems a defeat of creation, and the only chance of compensation lies in another sphere of existence. The hope of immortality is the desire to give justice to the unfinished lives of earth. I would not quarrel with the faith in a future life. I would live as long as life lasts, here or hereafter. What I have seen and felt and known inspires in me no wish to end my experiences. I enjoy existence, and cannot sincerely say that annihilation has any charms for me. But we are terrified at words. To be alone is to be annihilated. An eternity of one's self would be the worst death. It would be impossible to live without others. Thus, to share the general fate is to find the highest satisfaction, whatever it be.

It is hard to realize that there is a fine, pure spirit in the rough, cold ground; but to doubt it is to take away the only rational explanation of life. I cannot tell where to dig to find this spirit, but that it lurks beneath every particle of matter is my belief. Nature is a greatness undefined, a problem unsolved, a mystery without a key. While it is our despair, it is also our hope. If we are immortal, it is by necessity, —because Nature has need of us longer. Immortality must have a physical basis. Faith in a future life for man is based upon the indestructibility of matter. Our fate lies in the atom. To the question, "If a man die, shall he live again?" I should not dare answer yes or no. Denial would be impertinent, and affirmation presumptuous. What are we that we must live forever? Are we of such consequence that the stability of the universe depends upon our continued existence? Would our loss occasion disaster to the natural order of things? Is man such a vital part of creation that Nature has no way of getting along without him? We must have a good opinion of ourselves to think that we deserve an immortal existence. Let us look at this being who demands eternal life. Put man beneath you and see him there. Look at him coldly, critically; see his faults, his bad acts, his cruel deeds, his unkind words. His vices how manifold! How manifold his crimes! What evidence of weakness and vileness! Think of his enslavement to brutal passions; paint his grovelings in the dirt; behold him living a life lower than the brutes of the field. You see man thus, cruel to his fellow-man, sunk in shame and vice, and you say he is not fit to live; he does not deserve immortality; Nature would be merciful to blot out his existence from the fair face of creation. Then put man above you and see him there. Look at him with pride and admiration; see his powers and his achievements, his noble deeds, his brave acts, his kindly words. His virtues how lofty! How high his aims! How splendid his actions! Think of his devotion to right, his love of truth. Paint him dying for home, for country, for love of man. Behold him burned at the stake rather than renounce his principles, led to the block rather than betray his country, swung from the scaffold rather than be false to liberty and justice. You see man thus, brave, grand, ready to sacrifice his life in the cause of righteousness, and you say he is too noble to be destroyed; he cannot die. So much grandeur, so much worth, so much heroism, can never perish. Man is immortal. Looked at through a telescope man is a star, seen through a microscope he is a worm.

To believe in a future conscious state for man, does not make one; neither does denying that man lives hereafter, prove it. We cannot rationally discuss the question of immortality on the ground of faith. Let us meet the question like sensible men and women. What lives, if anything, after death? A few centuries ago the whole world would have answered, The body of man. It was taught that the body was to rise out of the grave at the day of judgment, and that the spirit of man would be re clothed with its earthly form, which would be prepared to feel the joys of the blessed through an eternity of happiness, or to bear the pains of the damned through the long ages of endless torture. But to-day we know that the body of man once turned to dust will never again resume its former likeness. It becomes a part of the common soil, to serve the wants of physical existence; and the proud king is no more than the despised beggar when laid in the earth together, and the rose and violet will spring as fair from one as from the other. There can be no immortality of the body. We at this moment are carrying around the bodies of our ancestors, in our bones, in our flesh, and in our blood. We are breathing the breath which gave them life. Among the countless particles that go toward the structure of a man's form, there could be found those which have filled their office in thousands of living beings. The idea that every human soul was at some time in the future to reclaim its buried body, would presuppose each body formed of indestructible parts which would remain whole until called for. A resurrection of mankind is a natural impossibility, besides being a physical absurdity. The world's faith to-day in a future state of existence for man does not stand upon the grave. We are taught by those who believe in man's immortality that it is the soul or spirit which survives the act of death. If anything exists after death, it is man. We know that the particles of matter which compose his bodily substance cannot be destroyed, but the earthly form which we know as man is dissolved so that one atom is not left standing upon another. Is there anything else to man besides his



form? Is there anything left after death that we call man? We are answered, Yes, a spirit. But what is a spirit? Is it the ghost of the body? Has it a likeness of its own? Has it a form by which it can be seen and known? Has it organs, senses, and parts? Has it affection, mind, will? If spirit have form, will not that form perish? If it have organs and senses, will not their powers fall? If it have will and affection, will not these lose their force? Is this soul a spiritual entity, an unchangeable whole, or is it a structure of finer material which also is subject to the laws of dissolution and decay? Are we in danger of losing our spiritual form as well as our earthly body? The ultimate of all substance is the atom. If the spirit of man is immortal, indestructible, it must be an atom, a soul-atom, an indivisible, spiritual substance. I cannot think that the ultimate analysis of Nature will result in finding an atom in the form and likeness of man. While we are unable to see how man can live after death and preserve his essential being, let us not set up our ignorance as the truth, and make of it a dogma. Reality does not limit possibility. We may exist beyond this life. It is thought to be marvellous that the soul lives hereafter. It is wonderful that we stand here now. Future life is no greater mystery than present life. That we live at all, is the great wonder. That conscious existence has come out of the earth, is the marvel to us. It seems not stranger that life can go on farther than that life can come as far as this. We are warranted in believing almost anything. We are wisely told that man has been evolved from lower orders of animal life. But what has been added to the brute to make a man? I respect inquiry. This universe is worthy of questions, and they who ask the meanings of things are more the lovers of truth than those who bow in worship or fear before the manifestations of Nature. I believe in giving man every chance to satisfy his longings. I would not bid any man give up his faith for what science has discovered or for what philosophy has obtained. But I would say to those who have faith in man's existence after death, but no proof of such existence, "How can'st thou say to science, Science, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye?" Paul said that faith was the "evidence of things not seen"; but we cannot accept belief in a future life as proof of man's immortality.

Death does not last more than life. One constantly gives way to the other. Every spring comes life out of the cold ground; every night comes light out of the dark sky. Where there is a doubt I would say, Give the future the benefit of it. We have ground for believing that if man die he shall live again. But let us suppose he does not live again. Even though there be nothing else, though the eyes that have opened on these wonders never open more, yet is it not worth while to have lived here and seen this world, this earth with its flowers and trees and grasses, yonder heaven with its stars and suns and eternal sky? Is it not worth while to have listened to the songs of summer and seen the glories of winter, to have witnessed the vast panorama of Nature and beheld her infinite wonders? Is life not worth living for itself, for what it brings? To have felt the emotions of the human heart, to have learned the secrets of human life, makes existence worth having, though dying be the price we pay for living.

We ought to adjust our minds to any fate. If we receive a further gift of life, we shall be thankful. If we do not, let us be thankful for what we have received; and since our existence does not depend upon us, let us consider those things that will tend to our present happiness and prosperity. If we have no faith in a future life, let us use this life wisely and well, and leave it, when our turn comes, uncomplainingly. If we have enjoyed this life, we do not fear another: If we have not, we do not want another, unless a better one. The future is an ocean into which all the rivers of life empty their streams. All that man does is directed toward the future. We look forward, we move forward, we think forward. Our destiny is ahead of us. We are working for to-morrow. We obey an impulse of our nature when we look to the future. We can give up everything but what we hope for. Man's faith in a hereafter is his compensation for disappointment here. They who have lost angels believe in them. Let us have the courage of our ignorance, and say only what we know. Like the swallows, we go in the night. I know not whether we go into a life beyond or into eternal silence. I do not wish to pass my individual hope or faith for knowledge. Death is a cipher which I cannot read. That I believe it to contain the announcement that man is to live again, does not warrant me in saying immortality is a fact. I find in Nature an eternal "forget-me-not," a hint of the existence of that essence that we call spirit; but I may not be able to show it to others. The subject of a future life ought not to be trifled with. We ought not to tell a lie about it, not even a good one. Man desires to live hereafter. If that inspires him to live better here, I, for one, would not care to put out his hope. There is none too much consolation for the human heart, with all of our faith. The best way to make the entrance into another life easy is to make the way out of this life as pleasant as possible. There is no road that is smooth if the feet be rough-shod. The good things of earth make the heaven that most of mankind long for.

While I would not advise man not to look ahead of him, I think our first and best thoughts should be for our life here. Let us not be too much concerned about the future. If we wake in the morning, we will do what seems best for us to do. If we do not wake, then we will do what Nature has for us to do. We should not magnify the importance of any thought beyond our present duty. A great many busy themselves in wondering what the next life will

be. How much wiser would it be to try to improve this life! It is little that we do, and yet we are long in doing it. We leave a house, a piece of land, to tell that we have lived. This is what is left: the rest is buried with us and forgotten by all but ourselves.

Human life is only  
An hour to be thought of,  
An hour to be talked of,  
And then to be forgotten.

We are not to judge of the results of man's existence by mere outward appearance. We cannot tell the depth of the sea by looking upon its surface. The wound that gives the sharpest pain does not always leave the deepest scar.

While the occasion of life should ever be regarded seriously, human life should be spared whatever is dark and forbidding. We ought to encourage cheerfulness and look upon every act of Nature as best. I regard it as unfortunate that we have inherited such dismal ideas of death. Dying should never have been made unnatural. It should have been looked upon as going with those who have gone before.

But while we ought to discountenance all gloomy reflections, I would not have mankind laugh life away. Frivolity is unbecoming to human nature. Let us not live as though life were a jest, everybody a fool, and the Creator a joker. Life puts on the mask of death, not to terrify us nor to amuse us, but under the command of a power whose authority nothing can resist. Let us not be afraid to near this mask. If we cannot look beneath it, we can at least familiarize ourselves with it, and disarm it of its terrors. Victor Hugo makes this observation: "In the hand of sleep is the finger of death." Whatever this phenomenon is, it is natural and hence well. We ought to say, "I know not what there is in the future, but whatever there is I am ready to meet it." This is the faith we need,—faith in Nature and what Nature does. Death is only the last step of life. We should not take any more care for this last step than for any other. It is merely a step off the earth instead of on it. I do not like the habit of talking so much about what has no present concern. It is well enough to look into the future as far as we can, but let us not forget that we live in the present. When we have exhausted the here, it will be time enough to think of the hereafter. Who has filled the present to his satisfaction? What hours have passed that we would not like to call back and live better? What year has come and gone that has left no wish to improve it? The future is an endless to-morrow. The universe is infinite. We share its glories, and are heirs to its stars and skies, to its earth and flowers, to its days and nights. If our inheritance includes other things we have not seen, then may we rejoice. Man wants no pent-up future. We can follow only the thought that does not stop. We can go only the road that has no end. We desire no haven of rest, no eternal stopping-place; but an endless opening-out into something beyond. But while the future is closed to us, let us make the most of the present. Learn to treat life as an opportunity to gather wisdom, to help your fellow-beings, and to enjoy the things of earth in a sensible and rational manner.

#### A STRANGE PROPHECY.

In the concluding chapter of the *Memoirs of Count Capour*, which was published simultaneously in Rome and Geneva, the biographer (Col. de la Motte-Baudin) describes his last interview with the great Italian statesman, and mentions a prophecy which acquires a singular interest from the fact that Cavour's social and political predictions, which appeared quite as strange and far more premature at first, have since been fulfilled to the very letter.

The far-sighted Italian foretold the downfall of Bonapartism at a time when the "Second-of-December Man" stood in the zenith of the political heavens; anticipated the now general opinion that the temporal power of the papacy is untenable by full twenty years; and knew that slavery had reached the eleventh hour of its existence a good while before Alexander I. was seized with that fit of generosity, and while Dixie was still the fertile mother of presidents.

Cavour's last sickness was an aggravation of the hectic decline which had wasted his strength for some years, and while there was yet a shadow of hope he consulted native and foreign physicians, and waded through the dismal swamp of pathological literature with restless energy; but when he knew that he was booked for the long journey, he proved that with the scepticism of his stoic ancestors he had inherited a share of their fortitude, and astonished his friends by his intrepid humor and his calm reflections upon the future of a world that was about to dismiss him from its portals, and, as he fully believed, without a return ticket.

"If you knew how your country will miss you," Baudin told him, "you could hardly be so resigned to your fate. Tell me, is 'Hamlet's alternative' really a matter of indifference to you?"

"*La riviere est passé*," said Cavour; "Italy has passed the dangerous ford, and, I dare say, will be able to muddle along on terra firma without me. But as for myself, speaking from a spectator's rather than from an actor's stand-point, I do not deny that I regret my exit from the play-house. I have witnessed some pretty lively performances in my time, but I shall miss the grand sensation piece: *Before the curtain of this century drops, we shall have a new religion.*"

"At the rate our English-speaking fellow-creatures are manufacturing that article, we shall have a pretty good stock on hand by that time," suggested Baudin.

"No, no!" said the old infidel; "I do not mean a new hypocrisy: I mean a new religion."

"Don't you think that the Protestants are in earnest?"

"Yes, in their protest against Catholicism; so much, indeed, that they have protested it out of the better portion of the world. But what they have substituted for it is purely negative; born of schism and prolific of new schism; scepticism the very soul and essence of it."

"But will not that scepticism prevent the growth of what you call a new religion?"

"Indeed not. Rotten trees make excellent manure for new trees, you know; our old creed has become a heap of vegetable mould, the very soil for a new creed to germinate in. On naked rationalism no such plant can grow; but the world is as far from being rational as from being—"

"Being what?"

"Trinitarian, if I must speak it out. Of course, I mean the living portion of the world, not the big petrified trees in Asia."

"But among our own variety of trees there are some pretty good-sized ones?"

"Yes, in circumference; but that is no criterion for their staying power: a hollow oak can often boast of an imposing girth. Of course, the collapse of the old shell will not come off without a crash both audible and sensible to the ends of the world. It will be catastrophic, spectacular, and exciting,—worth while seeing, in short; and that's what makes me loth to leave. It's hard to leave on the very eve of a phenomenon that occurs only once in two thousand years or so."

"And so you think a few years more would have been sufficient to—"

"To witness it? Yes, sir. The old shell is very hollow."

"But infidels have battered it in vain ever so long."

"For good reasons. An old creed can never be superseded by infidelity, which means indifference on the whole, but by a new creed."

"It can, but will it? And who knows when?"

"During the next thirty or forty years. The decay of an old faith always coincides with the advent of a new one."

"What makes you think so?"

"The history of religions."

The conversation then shifted to comparative mythology and certain topics in regard to which M. d'Alembert said that "prudence obliges one to be short-sighted unless one happens to be the king of Prussia." But the above quotations may be sufficient, perhaps more than sufficient, to let us fear that Cavour knew what he was talking about. The church of his country denounced him as a Voltairian and rancorous infidel; but the type of his infidelity was generally different from that of the French scoffer's. It was not born of spite and scurrilous irreverence, but of a sublime Delsam, and of ideals which found no room under the roof of an Italian church. Love of truth, of course, implies that abhorrence of untruth which Johnson called an honest hate; but Cavour never permitted that hate to become personal: he knew how to fight error without insulting his erring fellow-men, and never advanced a heterodox opinion if he could not back it with reasons which showed that he was speaking within the truth, and which enabled others to infer what he might forbear to say.

Baudin himself was a liberal, in whose presence he might have dropped any conventional mask; but his answers,—even to what lawyers would call leading questions,—are they not suggestive understatements of perhaps distressing, but distressingly undeniable, facts? Is it not true that on all sides, and to a degree unparalleled in history, we find men and women who are no longer satisfied with their old local religion, thirsting for belief, and passionately and restlessly seeking for a new faith? What else means that rapid though ephemeral success of every new schism, every new subdivision of the countless sects which already exist besides the orthodox church, whichever that may be? Men and women are throwing themselves wildly upon every new teacher, in their restless longing for peace, for a refuge from the torments of an unsatisfied want; they rush forward into vacuum, into absolute non-belief, like Stuart Mill and Swinburne, or backward into the gloomy but calmer night of Romanism, like Dryden, Dr. Newman, and the Marquis of Bute.

We have no popular orthodox preacher,—that is another undeniable and very suggestive fact,—either because gifted men become heterodox in spite of themselves, or because the cloud of orthodox obscures brilliant talents, which mediæval audiences, standing inside of that cloud, were perhaps able to see. Our great theological orators are appreciated as orators rather than as theologians, and it is very probable that our Beechers, Dean Stanleys, and Pere Hyacinthes are drawing large audiences rather in spite of their theology, and would be quite as successful if they preached on Schlemann's Mycæns or the Colorado petrifications.

The unmixed, unmodified doctrine of the patristic era has become almost impossible, even in Italy and Spain. Even in Southern Europe and the remotest corners of our Spanish republics the popular faith has drifted dayward with such rapidity that a divine of the St. Augustine type would call our generation a race of infidels. Hardly two hundred years ago, the witchcraft and demon belief was still so firmly rooted that whenever a preacher mentioned the Old Gentleman of many aliases, the consternation of his audience was such that the church resounded with sighs and groans. Now even a South Mexican priest avoids allusion to the great ex-bagbear, for fear of provoking a giggle.

Neither oecumenical councils nor general conventions and musical revivals can help or disguise the fact that the educated classes of Europe and America are,—well, it is hard to say what they are, except that they are not believers in the doctrines of the church which they tolerate and—*faute de mieux*—support.



Now this condition of things spiritual is precisely analogous to that of the last century of paganism. The Stoics, Platonists, and Pythagoreans were pagan Protestants, and their countless subdivisions corresponded exactly to the subdivisions of our non-Catholic sects. The temples, oracles, and augural establishments were supported by men who did not like to deviate from the custom of their fathers, and could not deny that some of the augurs, *haruspices*, etc., were estimable men, whom it would be inhuman to let starve. The sceptics had learned the value of tolerance by bitter experience, and were too glad to be left in peace to disturb the peace of others; they might yearn for the disestablishment of an unbelievable belief, but hardly knew how to begin. Besides, the temples had cost such lots of money and were so beautiful that iconoclastic tendencies were restrained by a sort of artistic piety.

There was no lack of pagan Voltaires, Tom Paines, and Heinrich Heines; they even had a dramatic Ingersoll, old infidel Aristophanes, who adopted "liberal lectures" for the stage, where poor sinners in Tartarus howled like quadrupeds, while the festive gods got on a nectar spree or danced Olympic can-can. One enterprising genius, the sophist Diagoras, travelled through the country and drew large houses by arguing alternately for and against the same proposition, proving and disproving the existence of Jupiter, the credibility of the oracles, etc., in order to show the utter futility of positive tenets on supernatural questions. Such things provoked blood-curdling anathemas from Delphi and the palace of the pontifex maximus, but Diagoras & Co. replied by manifesto to a Charles Bradlaugh, and generally had the laugh on their side; they were countenanced by the open or tacit sympathy of a large majority, and knew that the priests had grave reasons to dread a plebsite. The orthodox party, on the other hand, tried to regain lost ground by revivals, ascribed every public calamity to the wrath of some neglected god or demi-god, excited the rabble by ghastly predictions or tried to bear the liberal market by a stunning miracle or two; but it wouldn't work. Daylight had advanced so far that Cicero wondered how two augurs could meet with gravity; and the comedian, Terentius, could make his audience laugh till they shrieked by mimicking the solemn look and occasional foxy leer of a *haruspex*.

But there were men and women who refused to join in that laugh, and longed with all their hearts for the good old time when people had something to believe in, when the basis of human hopes and human virtues was, or seemed to be, something better than a figment. They turned east and west, dayward and nightward, in their search of a substitute for their lost faith; they strayed into Judaism and the old Serapis worship of ancient Egypt. The passion of Roman women for Jewish rites is one of the complaints of Juvenal, and the successful exorcism of a Jewish rabbi converted the Empress Poppaea. Other oriental religions were even more successful: the worship of Mithra and Osiris attracted their thousands, and the writings of Roman historians are crowded with allusions to their progress. Apuleius describes the Roman women, at the dawn of a winter day, breaking the ice of the Tiber to plunge three times into its sacred stream with all the enthusiasm of our colored Baptists on the banks of the Chattahoochee, dragging themselves on bleeding knees around the field of Tarquin, offering to undertake pilgrimages to Egypt to seek the holy water for the shrine of Isis, fondly dreaming that they had heard the voice of the goddess.

Even the spiritualistic aberrations of our century had a parallel in the mysticism of the Neo-Platonists, who held séances à la Katie King, substituted preternatural revelations for rational science, and went into ecstasies about alleged communications from the spirit world, while philosophers looked on with good-humored satire, and the official miracle-mongers of the established religion, with the envy of a tradesman which sees its monopoly endangered,—*tout comme chez nous*.

The signs of that time and ours are appalling alike, and Cavour's prediction is, therefore, nothing but a legitimate inference from analogies. If the decay of an old faith coincides with the advent of a new, the advent sermons will be preached before long, and the ensuing conflict will dwarf that of the Reformation. The new Reformers will not march against Italy, but against Palestine,—against the principle which the author of "Lothair" calls *Semitism*. As Cavour says, for people who, like him, can stand aside, it will be decidedly worth while seeing.

Even this advent-tide of ours, this eve of coming things, is incomparably preferable to the hopeless stagnation of the Middle Ages. The veil of futurity cannot entirely hide the gleams (as we should say, rather than shadows) that precede a great event; and even in conservative Old England some people seem to have perceived such a gleam,—Prof. Goldwin Smith, for instance. "The crumbling decay," says he, "and eventual downfall of a wide-spread faith and cultus which have existed for centuries, is not only an important event in the epoch which witnesses it, but is memorable and important to all time. For what does it signify and portend? Even this: that the world for the time-being has lost its loadstar; that the ideals which for ages have borne up the weak and strengthened the strong have fallen from the empyrean into the mire of earth. Of all that can happen to man and his outward fortunes, what can compare to this silent internal phenomenon? The ideals turn out to be no ideals; what were considered fixed stars are found to be Chinese lanterns, with the candle inside very low in the socket; and this discovery gradually taking place in every mind, in the wise and foolish, the learned and simple, till every man can see the doubt and the scorn in his neighbor's eyes."

One of the professor's countrymen committed sul-

cide some fifty years ago, and explained his conduct on a slip of paper, which the survivors found between the trigger and the trigger-guard of his pistol: "Weary of life and tired of buttoning and unbuttoning." And even in less foggy climes, want of excitement has driven men and women to imitate his example. But people who can read the signs of our time will agree with Cavour, that it is not advisable to leave the play-house for such reasons just now.—*Cincinnati Enquirer*.

#### SPIRITUALISM NOT FREE-LOVE.

EXTRACTS FROM A LECTURE BEFORE THE EASTERN DISTRICT SPIRITUALIST CONFERENCE, BROOKLYN, JUNE 12, 1879.

BY WILLIAM FISHBOUGH.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—

A week ago this night, there were several sayings and occurrences at your meeting at which I, as a Spiritualist from the beginning, and having the honor of the cause at heart, was exceedingly pained and wounded. At the close of your conference, in which I had not until then taken part, I was publicly invited by your chairman to give the opening address this evening. I replied that I had first a word to say about the proceedings of that evening, and after that I would give a conditional answer. I then uttered a few incisive and I confess somewhat obnoxious sentences upon only one of the matters to which I felt compelled to dissent, and concluded by saying that if, after such an expression, the chairman felt disposed to renew his invitation, I would accept, but on the express condition that a vote of the conference should be taken to ascertain whether they would be willing to hear me in such a lecture as might be expected in view of what I had already said. The question was put and carried unanimously in the affirmative, the audience seemingly all voting.

Accordingly, I appear before you to discuss, as the central point, the matter previously commented upon, and which, without distinctively mentioning it now, will sufficiently appear in the course of my remarks; my more comprehensive object, meanwhile, being to show that Spiritualism is not atheism, infidelity, nor free-lovism,—to show that it has nothing in common with either of these; thus to free it from the factitious incumbrances of the same which have been foisted upon it, and, so far as time will permit, to point out its real nature and divine objects.

As for free-lovism, another term involved in the title of our lecture, we shall not allow its advocates to dodge behind the admitted truth that "all love is free." We shall rather hold them to the definition of it which they have given by their lives, actions, and general discourse; namely, the free carnal intercourse of the sexes in disregard of all marriage laws and regulations.

And free-lovism, in its only current sense of free-lustism,—whence comes that? Not certainly from Spiritualism, as already shown; for it is indeed a very unspiritual affair. It is earthly, carnal, sensual, devilish, and not spiritual. When, therefore, it appears among us, it appears as a stranger and a foreigner; and I must say it not only appears unbidden, but proves an extremely disgusting and unwelcome guest. Thank God, we have now for many years been getting rid of it, but are not yet wholly free from it, if recent indications may be regarded.

I will now refer to the case which, in one of its aspects, was prominently thrust before us a week ago this night; and I shall not dismiss it before a fuller statement of the facts shall have been given. The publisher of the New York *Truth-Seeker*, Mr. Bennett, as all know, is an avowed atheist, though this fact is not here stated for the purpose of casting reproach. It appears that Mr. Bennett considered it perfectly accordant with his atheistic principles to receive to the familiar hospitality of his office a certain pamphlet, the emanation of a so-called "free press," and to countenance the teachings of that pamphlet by his efforts to place it before a reading public.

Now this pamphlet, a copy of which a friend has loaned me, and which I now hold in my hand, is from the first page to the last a direct and most uncompromising onslaught on the marriage institution, and unblushingly advocates the same freedom in the intercourse of the sexes as exists among brute beasts, restrained only by such prudential considerations as relate to physical health, and the avoidance of such other incidental inconveniences and misfortunes as might arise from excess. Sequences have grown out of this publication and its circulation through the United States mail by the agency of Mr. Bennett, which have been very disagreeable to that gentleman; and for this our sympathy and indignation as Spiritualists have been appealed to. The same appeal has been made to other Spiritualist gatherings, and is liable to be repeated elsewhere. For one, as a Spiritualist, I reject this appeal, and throw it back with indignation; and in order that the propriety of this course may be better understood, and the teachings of this pamphlet may be held up to the public execration, which they deserve, I propose, with your indulgence, to read you a few extracts from its pages. If these extracts should prove unsavory, it will be remembered that I was not the first one to stir up the matter. Says the author:—

"The compulsive features of the marital law are incidental and secondary to the marriage relation itself, which is unnatural and forced. Pen cannot record nor lips express the enervating, debauching effect of a celibate life upon young men and women. Who supposes that if allowed to freely consult their natural wits and good sense, they would tie themselves up in the social snarl of matrimony?" p. 8.

Again: "Lovers cannot innocently enact the perjury of marriage; to even voluntarily become slaves

to each other is deadly sin against themselves, their children, and society." p. 22.

Of a noted clergyman who figured in the courts some years ago, and whom a jury did not convict of a certain crime charged against him (whatever might have been the truth in the case), this author says: "While his natural right to commit adultery is unquestionable, his right to lie about it is not so clear." p. 10.

"His natural right to commit adultery unquestionable!" Gracious heavens!

Again: "No woman or man should have a second child by his or her marital partner, when there is another person willing to assume the relation, by whom he or she can have a better child." p. 17.

Thus away goes the family institution, and with it down go all the existing institutions of society—all ruthlessly knocked to pieces and annihilated!

But again: "Neither superstitious supernaturalism with its theatrical terrors, nor learned infidelity 'full of wise saws and modern instances,' should deter the sexes from thought and experiment as to the best uses of themselves. That woman expects man or man woman, is as natural and proper as desire for food or clothing." p. 18.

Once more: "We now forbid the sexes, unless married, to sleep together; but this restraint is a relic of oriental customs, which will vanish as intelligence increases. . . . It will ere long be seen that a lady and gentleman can as innocently and properly occupy one room at night as they can now dine together." p. 19.

Now I think I have given you a pretty good dose of this, and will stop. Comment on this is deemed unnecessary, as sensible men and women cannot fail to perceive that its direct tendency is to overthrow all forms of civilization, and to inaugurate savagism, animalism, and universal bestiality.

I will not mention the title of the little pamphlet in which these doctrines are set forth, as I decline to advertise it even in that form. I will call it a Priapus embodied in type and printer's ink; a hairy, ugly satyr grinning out its contempt of all decency. The author, however, should not be deprived of his distinguished honors, and I will mention his name as E. H. Heywood, and will state that the title page contains the startling announcement, that this edition of 1878 is of the twenty-fifth thousand. Probably another twenty-five thousand copies will send their almy course into the sinuities of human society before the demand will cease. What, O Americans, are we coming to?

Liberty of the press? Liberty of speech? Those words, indeed, have a very plausible sound; but Messrs. Heywood and Bennett, or any other promoters or abettors of the doctrines of this pamphlet, that the "natural right to commit adultery is unquestionable,"—suppose that when you, in whatever way, are whispering this filthy and corrupting doctrine into the ears of our wives and daughters, our husbands and our sons, some outraged parent, in the absence of the possible redresses of law, should fall back on the natural "liberty" of breaking your heads with a poker, or driving a bullet through your bodies,—what then? Oh, it will be none of your business, kind sirs. This is a "free" country, you know. Understand, however, that this is a measure of defence which I would not personally recommend, as I have a far more effective measure to propose, of which I will give a general hint hereafter. But meanwhile Uncle Sam has a word to say in reference to this matter, and a certain law existing in his statute book must have its course. That law justly and righteously forbids the use of the United States mail in distributing obscene and immoral publications. When, therefore, Mr. Bennett or any one else is convicted by a jury of his peers of having violated this law, and is sentenced to endure its penalty, and when an appeal is made to this conference, as it was a week ago this night, for an expression of sympathy for the offender and indignation for this alleged curtailment of "liberty," I have two replies to make: First, that as a law-abiding and order-loving American citizen, I will not stand between Mr. Bennett and the execution of a penalty which I believe he has justly deserved; and secondly, as a Spiritualist, I will say that we have no class affiliation or sympathy with atheists and free-lovers; and if Spiritualists as a class are going to commit themselves (as I do not believe they are) to the defence of the crime of prostituting the United States mail to the circulation of obscene and immoral publications, then I am not a Spiritualist in that sense, and will not bear the disgrace of the transaction.

These sanctions from the spiritual world, whose authority was at first greatly over-estimated, proved dangerously potent. All classes of minds not firmly anchored in correct principles of moral life were liable to imbibing the infection; and sometimes even weak Christians, who previously had been scrupulously faithful to their marital and family relations, on accepting the verity of these spiritual manifestations soon began to fall into loose notions of sexual morality. This tendency increased from year to year, until it became a matter of scandalous notoriety, as utterly impossible to conceal from the outside world as it was impossible to be denied by Spiritualists themselves.

But when the free-love doctrine became shamefully bold and outspoken from the rostrum, in the conference room, and through portions of the Spiritualistic press, after it had for years flaunted its immodestie defiantly in the face of a disgusted public, after it had succeeded in utterly disrupting numerous families which had before lived in peace and happiness, and especially after it had, in the person of a certain notorious woman, obtained representation in the presidency of one of the largest conventions of Spiritualists ever held in the United States, the better portion of Spiritualists, alarmed and horrified, to their great



credit, arose in arms against it, indignantly hurled it from the eminence to which it had attained, and forced it to hide itself in the dark dens and secret chambers, where its polluting influence is reduced to a minimum. There let us keep it until it dies of asphyxia; and should it, on any pretext, seek again to become rampant, I hope the friends of decency everywhere will rise up, to a man and woman, and teach it a lesson that it will never forget.

I have tender charity for the weak and erring, and to such of this class as admit and deplore their error I am ever willing to say, "Neither do I condemn thee; go thy way," but always adding, "Sin no more." But when the erring ones deliberately assume the role of the justifiers, advocates, and propagators of the same error, it becomes the duty of every good man to block up their course with every possible barrier.—*Religio-Philosophical Journal*, Aug. 2.

#### AN ENGLISH VISITOR.

HE IS PLEASED WITH OUR WONDERFUL COUNTRY.—VIEWS OF A BRITISH STATESMAN AND REFORMER.—THE SPLENDID FUTURE OF AMERICA.—MR. GEORGE JACOB HOLYOAKE'S MISSION.—AN INTERESTING TALK ON THE POLITICS OF ENGLAND.

Mr. George Jacob Holyoake, a celebrated English labor-reformer and promoter of coöperative schemes, has been in Washington for some days, the guest of Col. R. G. Ingersoll. A reporter of the *Post* called upon him last evening with the intention of extracting any information of an interesting nature that he might possess. The *Post* was introduced by Col. Bob in the following cheerful manner:—

"This gentleman, Mr. Holyoake, has called to ascertain your views regarding the United States. Of course the journal he represents desires your honest opinion, but I would advise you to remember the story of the artist who invited a critical friend to examine a picture he had just finished. Said he, 'I want your candid, unbiased opinion; I want to know whether it is good or bad. Some fellow told me yesterday it was a miserable daub, and I kicked him down stairs.' A word to the wise, you know."

"You arrived in this country during the latter part of August, Mr. Holyoake," said the *Post*, when his turn came, "and have probably been here long enough to form some idea about the country and the people. How are you impressed with the American character?"

"I have been defending the people and institutions of America all my life, but until I came into the country I had no idea how well I was justified in what I had done. The energy, the humor, the brightness and capacity of the people have filled me with surprise. I think they have some faults,—even in England we are not devoid of those. But the American people possess qualities that we lack, and in those respects in which they excel us credit is due to the greater freedom of their institutions," responded Mr. Holyoake.

"Have your travels in this country been extensive?"

"I have visited all the principal Eastern cities, and spent some time in Illinois with friends. Consequently I have seen some of the Western cities. Of all, I prefer Washington. It is the most beautiful of American cities, so far as my observation extends. Its streets are so wide and the parks so numerous that it combines in a wonderful degree the beauty of the country with the conveniences of the city."

"Your principal mission is stated, Mr. Holyoake, to be the amelioration of the condition of English laborers. Is their lot a hard one, and is there no remedy for it but immigration?"

"The condition of the English laborer is indeed hard as compared with that of the American, and immigration will certainly better it, and may bring opulence to him. I cannot say that immigration is the only remedy, but it is one. With coöperation it will greatly tend toward the desired ends of comparative wealth and happiness. Now I wish to introduce this principle of coöperation into immigration, and by combining numbers, economy will obtain, success is insured, and loneliness, blunder, and failure avoided."

"Have you had much experience in coöperative enterprises?"

"I have been concerned and interested in coöperation since the beginning of the constructive period,—since 1839,—and may be said to represent the thousand coöperative stores of England. I am, and have been for a number of years, a member of the central board, directing that great organization, and am one of the promoters of the Coöperative Guild of London, which directly concerns itself with coöperative immigration. In a work of mine, *The History of Coöperation*, dedicated to John Bright and Wendell Phillips, I have given my ideas upon that great subject in full."

"Has your scheme met with much encouragement in this country?"

"Very material encouragement; and a number of public men have taken a warm interest in it. I have been kindly received by all. Secretary Evans received me to-day, seemed to take a great interest in what I had to say, and will, I believe, give the matter practical consideration."

"To come down to politics, Mr. Holyoake, are not the English people generally disgusted with the Beaconsfield government, its too needless waste, and numerous embarrassing entanglements?"

"Decidedly. Although the English people do not regard the Beaconsfield government as English, they look upon the Zulu and Afghan conflicts as the last wars of the Pentateuch. England will change premiers at the first opportunity."

"Will Gladstone succeed to the premiership in case of a change?"

"If Mr. Gladstone desires to be the next premier,

he can be. A minority hate him on account of his sincerity; but a majority love and absolutely revere him for the same reason."

"Will you briefly describe the distinction between English political parties?"

"Briefly, I will. The Conservatives keep from the people all they can; the Liberals give all they think practicable; the Radicals demand all they think the people should have."

"Do you think the present system of government in England permanently based, proof against revolution, or is the great mass of the people ripe for the republic?"

"The longer the Beaconsfield administration lasts, the sooner will the monarchy come to grief. Beaconsfield has taught Englishmen the value of a republic as no premier before him could do. There are thousands of people republicans from conviction now, where a few years ago there were ten from sympathy."

As the *Post* representative arose to leave, he asked Mr. Holyoake whether he intended to deliver any lectures or addresses in this country, and how much longer he would remain here.

"I expect to leave," he said, "about November 19. Before doing so I shall speak in Philadelphia, New York, Boston, Holyoke, Fall River, and next Monday evening in this city."—*Washington (D.C.) Post*, Oct. 25.

#### PAUPER MORALITY.

Those who have devoted time and talent to the study of pauperism, and the mental, moral, and physical condition of the pauper classes, all agree that, so far as reformation is concerned, the chances are in favor of the criminal as against the pauper, in a ratio of two to one. The willing pauper, as a general thing is ignorant: the adroit criminal is more or less educated. The latter has ambition, force of character, although the character is poor: the former literally takes no thought for the morrow, neither does he consider yesterday in comparison with to-day. He lives out the measure of his existence as a human absorbent, without ambition and without purpose. Moral improvement,—without the ability of self-examination,—the power to compare the events of the past with those of the present, in the hope of bettering the life, is an impossibility. Experience has taught that morality without force is a misnomer. He who sits down under a settled belief in fatalism is already in the last ditch, and the sooner he is covered up the better. Lacking these essentials to decent living, the pauper class in this country are the embodiments of immorality and the impersonations of social vice to an alarming extent.

Take our almshouses, for instance,—some facts in relation to which have been placed in our possession by Mr. T. W. Braidwood; and we have direct reference to the almshouses in our own State, and in our own immediate vicinity in particular. A good portion of the children-inmates of these institutions are illegitimate, some born so in the institutions. Another portion of them were born of parents legally married, but confirmed paupers; and in either case the condition of the offspring, with their bundle of inherited tendencies, is not at all encouraging. Yet it must be admitted that the condition of things is prolific in furnishing facts in relation to various phases of social economy; but society would be infinitely better off without the facts. The fact that so many illegitimate children find their way to the pauper's home shows pretty conclusively what would be the condition of society if marriage were abolished, and all the obligations thereunto belonging done away with. In the event of such a catastrophe, the greater portion of the children born into the world would have to be brought up in almshouses, and the kind of citizens they would make can be easily inferred. Let those who think society would profit by such a free-and-easy social arrangement ponder these facts, and sit down calmly and calculate how long before the race would become extinct under such a condition.

In the larger and more populous counties of the State, the "children of the town" are furnished some means of education; but in these lower counties, notably Cumberland and Cape May, no such privileges are afforded. These children, many of them, have good natural abilities; but the trouble is, belonging to nobody, they live and grow up past the turning point in life without the close and tender relations to any wise person who would direct them in the way of decent living. How much of the incipient crime in these counties may be directly traced to these wards of the people, uneducated and uncared for, we may never know; but that they are the direct or indirect causes of social and other vices, the experience of all time shows.

Almshouses are probably a necessity of our present civilization; but they should not become the headquarters for transmitting chronic pauperism to future generations. The time will doubtless sometime come when our ideas of liberty will become so modified, that it will not be considered a breach of "individual freedom" to control the passions of men and women. A revolution in the supervision of our almshouses, as regards adults, ought to take place, while all the children there confined should be furnished a healthy industrial education. An institution supported by the State where such children might be taught to use their heads and their hands, and instructed in the duties of good citizenship, would be a paying investment. No commonwealth can afford to allow any portion of her children to grow up ignorant and negligent of the plainest duties and obligations. There is too much disposition to pass the pauper by, tossing him a penny, in our day. The fact that these people in their lives react upon the best society, and lower the productive and industrial value of the State, es-

capates the notice of the great mass of good people whose charity is so abundant. We read of the Lazaroni of the East, and thank God we are not as that people; yet with our increasing pauper class, we are helping to foster a native Lazaroni, which will first eat up our substance and then demoralize our civilization.

If we may not prevent the reproduction of integers of the race from the pauper fount, we can certainly see to it that children thus born are not brought up breathing the immoral air of a pauper's den, and left to drift into the careless and indifferent habits of a pauper's life. Self-preservation for a nation ought to be as much a "first law" as for an individual. It will never be such, however, until the nation protects itself against violation from the hands of its children by teaching them that there is a better business which they can and ought to do.—*Vineland Independent*.

THE *North American Review* for November opens with a series of replies, by Julia Ward Howe, Elizabeth Cady Stanton, Thomas Wentworth Higginson, Lucy Stone, and Wendell Phillips, to Mr. Parkman's article on "The Woman Question," which appeared in the October number. They are united under the title, "The other Side of the Woman Question," and give a very complete presentation of the arguments in favor of extending the right of suffrage to women. The second paper is an attack on Malthusianism, Darwinism, and Pessimism, by Professor Francis Bowen, of Harvard College. The writer declares that Malthusianism has no advocates, that Darwinism stands completely refuted by the facts of Nature, and that in the despair of Pessimism we witness the worst consequences of the Malthusian theory. This essay will be enjoyed by those who like discussion in which no quarter is given or taken. "A Page of Political Correspondence," which follows, is a collection of letters written by Mr. Stanton to ex-President Buchanan at the beginning of Mr. Lincoln's administration, and now for the first time given to the public. They give in very plain terms the writer's opinion of Mr. Lincoln and Mr. Seward, and of the measures taken by the government to resist the secessionists. Part IV. of "The Diary of a Public Man" treats chiefly of the relinquishment of Fort Sumter, Mr. Seward's negotiations with Virginia, the progress of events at Richmond and Montgomery, and the plan of a peace convention. Another interview with Mr. Lincoln is described, in which the President made several of those characteristic remarks which caused him to be so much misunderstood by those about him when he first came into power, but are now quoted as proofs of his shrewdness and ability. Professor Arthur L. Perry contributes a clearly-written essay on "Tariff Reactions," in which he insists that every form of protection must operate calamitously in time. The concluding article is a review of "Some Recent Works of Fiction," by Edward Eggleston.

A GERMAN, telling the story of his campaign gives the following interesting item: "In this battle we lost the brave Captain Schultz. A cannon-ball took off his head. His last words were: 'Bury me on the spot where I fell.'"

#### Poetry.

[FOR THE INDEX.]

#### SONNET TO EMERSON.

(1843.)

In years long gone I saw thee, Mystic Grand,  
As yet unlaureled, o'er the breath of fame  
Had through the nations world-wide blown thy name.  
Aid thy whispering plumes I saw thee stand,  
Interpreting, perchance, their murmurs bland  
In human speech; meantime, full summer tanned  
Mowers and maize-fields with its ripening flame,  
And winding Concord furrowed, near at hand,  
The plain, ghost-haunted to thy vision'd eye,  
While humble bees with breezy bass flashed by.  
A spiritual lordship o'er the centuries  
To come thy pregnant words will surely wield,  
As more and more their meaning is revealed,  
While clear Renown shall waft thy name with steady breeze.  
B. W. BALL.

#### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING NOV. 1.

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# The Index.

BOSTON, NOV. 6, 1879.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHERRY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CARY STANTON, J. L. STODDARD, C. D. B. MILLS, W. D. LE SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

## PHOTOGRAPHS OF MR. HOLYOAKE.

The welcome presence of Mr. George Jacob Holyoake in the United States will quicken the desire of many to obtain his likeness. An excellent portrait of him, painted by his brother and representing him in his study, has been reproduced in "permanent photography" by the Autotype Company of London, and a few copies out of the limited number made have been sent to us for disposal. The size is five by ten inches, and the price \$1.50. Ordinary cartes de visite, 25 cents.

## AN OPEN LETTER TO MR. ABBOT.

Dear Sir,—Your "open letter" to me in last week's INDEX leaves me no choice but to ask an opportunity to reply where your readers can see what I have to say. Let me first say that, if what you now print in regard to the two men, Bennett and Rawson, is true, I do not see why I should repent of anything I have done, or how you are justified in all you have done. I certainly knew nothing of it till now, nor do you seem to have known much of it till lately. Now that I have it before me, a great many things occur to me to say; but I shall confine myself to a few that come first.

As to Bennett, if all the letters alleged to have been written by him are genuine, it appears to me he should be released from the penitentiary and confined in a lunatic asylum. Although it is quite credible that a man who delights to expose hypocrisy should himself be a detestable hypocrite, it is incredible that a sane libertine should be so voluminous and repulsive in his addresses, and it is hardly credible that any woman having in her hands such an abominable letter should give the old fool so much time and opportunity to repeat the insult. I am not yet quite sure that Mr. Bennett ever wrote anything of the sort.

The *Truth Seeker*, so far as I have known anything of it, while often distasteful to me for its bluntness and want of humane charity, has said so much that needs to be said, and which almost no other paper has had the courage to say, that I have valued it highly and honored its editor as a brave and honest man. But if he has privately written such letters as you publish, he is certainly not the man to be at the head of any public journal. Worse has been condoned to a Christian editor, but nothing of the sort can be allowed in one who bears the flag of the nine "Demands of Liberalism."

As to Professor Rawson, if he does not prosecute you for libel, I shall advise and insist on his resigning his secretaryship. If he sues you, I shall wait the issue of the trial. If there is any unpardonable sin, it is telling a lie to a woman to win her love. We must have truth in that spot, or this world is a hell. When I first read Mrs. Woodhull's charge against Beecher, I said, If he does not have that woman prosecuted for libel, it will be because he is guilty. I say the same, even more emphatically, of Rawson.

You are quite mistaken in supposing that your documents, even if they embody the whole truth in regard to these two men, are going to hurt the Liberal League or obstruct its progress perceptibly. No; the League will thank you for publishing them, and go on prosperously. A league wisely founded by yourself on simple justice and equity, and nursed by you for two years; a league which, sprinkled all over the continent, is too large to be called a "ring,"—is not going to faint away for the loss of a few Judases. It may have too few votes to make a party of this year, but if the churches persist in shirking their taxes and encouraging their fanatics to persecute "infidelity," while they idolize a theology handed down from a savage antiquity tainted with gross immorality and obscenity, it will throw more than a million of votes before many years. Not to believe this, is to despair of the republic.

In this world I have never known, read, or heard of any good cause or movement that was not afflicted with some ten or twenty per cent. of timber more or less shaky and undesirable. We must get rid from leadership of what is proved absolutely rotten, as soon as possible. I used to think the Christian Church a good movement, and the *sine qua non* for the advancement and perfecting of human society; and I did not secede from it because I found liars and cheats in it, and sometimes more popular and influential than the honest people, but because I discovered that its fundamental doctrines necessarily tended to make people disregard the truth, and that all the honesty of its members came from a source entirely different from its theology.

I have read your long and rather passionate appeal to me as coolly as I can read anything that interests the cause I hold uppermost, and I must say to you, Mr. Abbot, that, if THE INDEX is ever crushed, it will be your own fault. I was not, as your words seem to imply, flattered or "fawned" into accepting the Presidency of the Liberal League, and I am sure I shall not be either flattered or frightened into resigning it.

So far as I can remember, I never represented Mr. Bennett as a martyr to anything but his own rashness; but you yourself, if I understand you, have ad-

mitted that the book for which he was indicted was not "obscene." Unconstitutional and ridiculous as the law is under which he was indicted, he was innocent of violating it. He was therefore punished under a law not yet enacted, or for some legal offence of which the Court knew nothing. At such an administration of justice a man has a right to be indignant, whether he sympathizes with the victim or not. But let the very worst be true of Bennett, hounded as he is by a lot of Christians meaner than himself, I sympathize with him in a comparative sense.

Yours truly,

ELIZUR WRIGHT.

Boston, Oct. 31, 1879.

## MR. WRIGHT'S LETTER.

Our remarks on the foregoing letter, to which we give as much prominence as we gave to our own last week, will not be very extended.

1. We did not at all say, or hint, that Mr. Wright should "repent." It would have been highly improper if we had done that. We did suggest that he should no longer countenance such men as Bennett and Rawson by still standing as their official head. That is a very different thing.

2. If any one imagines that those atrocious letters can be shown not to have been written by Bennett, he is doomed to disappointment. Their genuineness is beyond reasonable doubt; and if we have been correctly informed, the worst they reveal has not yet been told.

3. If Rawson thinks he can afford to prosecute us for libel, we shall not take to flight. Will he deny the truth of the testimony? If he can disprove it, he will find us more than willing to do him justice; no man ever yet made so humble an apology as we will make, and he may spare himself the trouble of a prosecution to obtain it. What deceived the Court may well have deceived us; but no restitution within our power shall be withheld, provided he can prove that we have wronged him. Or will he confess the truth of the evidence and rely on his ability to prove that we have told it out of malice? If he tries that perilous course, he will only make a bad case worse. He cannot prove malice, for there has been no malice. The attempt to prove it will only prove himself utterly insensible to the patent, cogent, overwhelming moral reasons which commanded the exposure. But if he himself is insensible to these reasons, judges and juries and the community at large are not insensible to them; and this fact will cause the total failure of his attempt. Every man who has at heart the moral interests of mankind will comprehend the motives of our course at a glance, and smile at the puerile talk of malice. The threat of prosecution causes no alarm. Let it come. We shall be on hand to meet it.

4. "If there is any unpardonable sin, it is telling a lie to a woman to win her love. We must have truth in that spot, or this world is a hell." Amen to those ringing words, a thousand times over! But the whole free-love movement is one huge lie to woman, pretending to proffer to her "emancipation," but in fact seeking to sell her into the most horrible bondage. Rawson's lie to his poor, unsuspecting victim was nothing but free-love reduced to practice; the cruel misery he wrought was the only fruit which is possible from that poison-tree. If liberalism goes to sleep under the branches of that deadly Uvas, it will wake no more. That is why, seeing the danger, we have warned drowsy liberalism in season, no matter at what cost or hazard of its anger.

5. Mr. Wright is himself mistaken as to what we "suppose." We do not "suppose" that the prosperity of the League depends on any documents of ours. But we not only "suppose," but know, that in this enlightened age no organization can prosper which, having suffered itself to be boarded and captured by pirates, dares to sail the seas with their skull-and-crossbones at the mast-head. That fatal resolution of the League at Cincinnati, extolling D. M. Bennett as a "victim of religious bigotry" who "in truth and fact has committed no offence whatever against any law of the land," is no document of ours; but it will most seriously and "perceptibly" "obstruct the progress" of the League. Taken in connection with the known characters of the free-love ring which now rules the League (we never called the League itself a "ring," nor should Mr. Wright intimate that we did), that resolution is to every intelligent liberal a warning to shun the League as he would a pest-house—to the community at large a warning to defend itself against enemies of the human race. It was no such League as this that we toiled six years to found, to foster, and to make a tremendous power for "justice and equity" and the



liberal cause. The principles for which it was originally founded will yet ride on to triumph; but whether they ride with or over the National Liberal League depends solely on its willingness to come back to those principles betimes. Its Constitution (we speak with knowledge, because we wrote it) is saturated all through with reverence for morality; its present free-love rulers set morality at defiance. Whenever the League renews allegiance to those original principles, repudiates the leadership of the free-love ring, and elects officers for all of whom we can entertain the personal respect which we have always entertained for Mr. Wright, we shall rejoice to return as a private to its ranks; for then the delirium that now threatens to destroy it will have passed away, and its life of useful service to liberalism and to the country will have begun once more. But this change must come speedily, or it will come never. There is death in delay.

6. "If THE INDEX is ever crushed, it will be your own fault." The meaning of these words is not clear. THE INDEX will not be "crushed" at all, nor have we intimated that it could be. But if that fate must follow from our resolute endeavor to induce American liberalism, disgraced as it has been and now is by bad leadership, to clean itself before it undertakes to clean the world, be very sure that we shall go on steadfastly in the same path notwithstanding. We have not waited till the finger of scorn was pointed by outside discoverers at this uncleanness; we have not yielded to those who would fain hush up and condone iniquity in their own ranks in order to preserve harmony and escape reproach; we have not put the interests of our party above the interests of our country or of mankind. If salvation for THE INDEX exacts such terms as these, welcome to ruin on her own terms! No merit that THE INDEX may have ever had shall be half so dear to memory as the "fault" of having been too faithful to the highest interests of the cause we served.

7. But it is not we that are on the defensive in this matter: there is no "fault" here for which we ask or need indulgence. Sooner or later the verdict of mankind will approve our course, and we shall wait with undisturbed equanimity until it does. It is those who defend such men as Bennett, Rawson, and their coparceners, that are put on the defensive now, to defend themselves if they can. Mr. Wright does not defend Bennett and Rawson, if they are guilty. He has elected, however, to remain their official head and associate, just as long as an if can be plausibly maintained. We think that this decision, in the face of the evidence submitted, is a great, grave, and sad mistake; and, for his own sake, we receive the announcement of it with profound regret. And here we must leave the matter.

#### MR. PARKMAN'S ARTICLE ON WOMAN SUFFRAGE.

It is a great good, and shows the importance this question has acquired, that so accomplished a scholar as Mr. Parkman should take pains to write a long article upon it. It is well to have every argument that can be brought against woman suffrage fully stated, with all the clearness and force which literary skill can lend it. The *Woman's Journal* does wisely to copy it in full, since the *North American Review* probably circulates but little among those most interested in the matter.

I do not propose here to touch the main question, for I do not think the able writers who are to answer Mr. Parkman will have any difficulty in answering all his points. But I do wish to say one word about his defence of the infamous spirit in society which makes that to be irretrievable sin in a woman which is only imprudence, or folly, or at the utmost vice, in a man. Believing as I do that this idea lies at the foundation of all that is most corrupt and evil in civilization, and that it leads to a state of morals so dangerous that, unless modern civilization can find a remedy for it, it must go down in degradation and ruin, as ancient civilizations have done, I cannot let the idea indured by such authority pass without a protest. Mr. Parkman says: "Women and not men are of necessity the guardians of the integrity of the family and the truth of succession, with all the interests of affection, of maintenance, and of inheritance involved in them. Hence the virtue in question is far more important in them than in men."

This barbarous view seems to me an inheritance from the aristocratic condition of society which considered the succession of the title and estate the important thing in family life. But is there not an heirship quite as important? The Bible says: "The fathers ate sour grapes, and the children's teeth are

set on edge." What fearful penalties does Nature set to indulgence in this sin in man! How is it visited on the wife! Ask any woman-physician to tell the true story of the sufferings and sickness of thousands of innocent married women. How is not only this sin, but the other vices of intemperance in the use of spirits and tobacco, visited upon children in various forms of physical, mental, and moral disease! That very excess of nervous sensibility, so terrible to bear and so often made the reproach of women, is very, very often clearly traceable to a direct inheritance of vice from the father. Are not these things as important to be considered as the vanity of a name or the fleeting blessing of inherited wealth? And then the evil to man himself,—oh, well did Burns say:—

... "It hardens all within,  
And petrifies the feeling."

Every man should protest in his own name and that of his sons against a doctrine which takes away any motive, any help, any stringency to that chastity which alone makes him worthy to be a husband and a father. And I believe that many a man longs inexpressibly for that pure moral atmosphere, and would be ashamed to accept for himself the shield of public opinion thrown over a sin to which temptation may have led him. I am not one of those who think individualism has done its work. I think that sin must be brought home to its relation to the individual soul, as well as to its effects on the general social good. But all is interwoven together. Because the marks of this fault in woman are more evident, disgrace has followed; but I believe many a woman who has accepted the burden which her fault has laid upon her, who has toiled to rear her child, has become again pure in soul as the virgin mother whom the Church adores. If there be one lesson most plainly taught by Jesus, it is this: "Let him who is without sin among you cast the stone." It was sin to his pure soul, alike in man as in woman; and to both he said: "Go and sin no more."

Marriage will never be truly pure and holy when chastity is required only from one sex. In Vienna, in a single hospital, there are thousands of illegitimate births in a year. What a population is raised up here with no ties of home or family or fatherhood! Can we wonder that the Austrian government has no security for its existence? This is the protection and integrity of the family, which grows out of the monstrous idea which we have been combating.

E. D. C.

#### "A MORAL INTERREGNUM."

"The Prospect of a Moral Interregnum" is the suggestive, not to say somewhat sensational, title of an article in the November number of the *Atlantic Monthly*, by Professor Goldwin Smith. The article will deservedly attract attention, not only by reason of its rather startling view of the present moral condition of civilization, but because it touches a theme which has already become one of serious practical importance to many earnest minds. Its main thesis is that, in the decadence and overthrow of the religious beliefs which have swayed Christendom for eighteen centuries, the authority of the moral law and practical morality, having been intimately bound up with these beliefs, must necessarily suffer at least a temporary eclipse.

This thesis, Mr. Smith supports by the argument that in the history of mankind "morality has rested on religious belief," and that heretofore in every collapse of religious belief there has been a corresponding moral collapse, which human society has recovered from only by the revival of religious faith in some new form. He then proceeds to bring forth certain facts from the existing state of the civilized world (some of them we think not very relevant) which seem to him to indicate the rapid approach of another era of social demoralization, and concludes with hinting the possible form of the new faith which is to bring the remedy,—barely hinting, for on this point he speaks with much less assurance, and is obscure.

The whole article is full of interest. But there are two or three points in it that are specially noteworthy from the stand-point of free and universal religion. The writer, for instance, manifests no doubt of the decay of Christianity as a system of religious faith. He says that "a collapse of religious belief, of the most complete and tremendous kind, is apparently now at hand"; declares that, "in the minds of those whose views are likely soon to become the views of society at large, belief in Christianity as a revealed and supernatural religion has given way"; that "the mortal blow has been given by criticism, in disproving

or rendering uncertain the authenticity of the historical books of the New Testament." Nor does he appear to have any expectation that there will be a revival of this decaying Christian faith as a remedy for the moral calamity he fears. He notes as in antagonism to the Christian system the modern scientific doctrine of evolution, and says that this doctrine, "in spite of partial objections, lingering doubts, and the imperfections sure to be found in any new-born theory, is to all appearances destined soon to be the creed of the world." These are very important concessions to be made by one who still calls himself a Christian, and who evidently laments the departure of Christian faith as having an evil omen for mankind.

But it is quite certain that a writer thoroughly emancipated from all traditional belief in the special, exceptional authority of Christianity would have used the materials on this theme somewhat differently, and arrived, perhaps, at a less gloomy if not less vague conclusion. It is surely surprising that an author having the knowledge Mr. Smith possesses should appear to think that "the brotherhood of men and the very idea of humanity" are necessarily involved in the existence of the Christian faith. "Historically," he says, "these beliefs are evidently Christian"; and he asks what will become of them in the impending theological deluge. "Will they survive the doctrines (with which in the Christian creed they are inseparably connected) of the universal Fatherhood of God and of the fraternal relation of all men to Christ? On what other basis do they rest?" Does he not remember Cicero's great sentence: "The eternal, unchangeable, universal law of all beings is to seek the good of one another, like children of the same Father"? Does he not know that Buddhism in its original purity taught human brotherhood not less emphatically than Christianity? And its devotees, too, have lived by the doctrine quite as consistently as have Christians. He quotes from Paul's reported speech on Mars Hill: "God hath made of one blood all nations of men for to dwell on all the face of the earth," as giving a specially Christian basis to the idea of human brotherhood; but does he forget that Paul follows up his argument by immediately quoting a similar sentiment from a pagan poet, "And ye are also his offspring," and that the whole tenor of Paul's thought, both ethical and theological, in this speech is much more in harmony with the Grecian culture which he had imbibed than with his antecedent Jewish education?

So far, then, as the ideas of humanity and human brotherhood are concerned, it seems altogether probable that they will survive the destruction of the Christian faith, since they were in existence before it, and are not to-day exclusively in its keeping. So, too, other moral qualities which Professor Smith names will not, on examination, be found so dependent on the Christian religion as he deems them.

Whether, however, morality in general is not historically identified with some form of religious faith, is the larger question to which he addresses himself; and whether in the breaking up of the theological systems, in which the authority of the moral law has been traditionally involved, there is not a real danger now threatening the moral welfare of society, is a question of grave import. Whatever defects there may be in his treatment, Mr. Smith's presentation of this question deserves consideration. The free-religious movement recognizes this danger, and would obviate it by emancipating religion as fast as possible from superstitions and bringing it into accord with the freest reason and the purest morality. The theory of evolution itself is capable of furnishing an indestructible basis both for religion and the moral law.

W. J. P.

#### PERSONAL ITEMS.

JAMES PARTON is at work upon a *Life of Voltaire*. LOUIS ALDRICH, the talented character-actor, is a Jew.

THE PRINCESS LOUISE has gone home to see her mother.

MRS. JULIA WARD HOWE will remain at Newport until after Thanksgiving.

B. F. UNDERWOOD speaks at Jeffersonville, Indiana, Nov. 5, 6, 7; at Little Rock, Ark., Nov. 11 to 18.

SOJOURNER TRUTH has of late been stopping in Chicago. She is said to be now one hundred and four years of age and still lectures and speaks in public.

MISS JENNIE COLLINS, the famous worker in the cause of woman, fears that there is an increase of immorality among shop-girls, and lays the blame at



the door of the harsh employers, who pay insufficient wages.

THE *Athenæum* says that the seventh of eight stained-glass lights in the window over Shakespeare's tomb has just been put in. It represents the "Seven Ages of Man," and has been paid for by the gifts of American visitors.

THE REV. MR. KEITH, a popular preacher in London, rides to church on his bicycle, followed by a crowd of friends mounted on similar vehicles. The riders house their vehicles in the Sunday-school room and ride home after sermon.

MR. S. SEKLES, an able Hebraist, is engaged in writing a book entitled *The Poetry of the Talmud*. The *American Israelite* says: "To most students of Jewish literature, Mr. Sekles' name is familiar, and a work from his pen ought to have a large circulation."

MR. S. B. WESTON, of the last graduating class of the Cambridge Divinity School, addressed the Free Congregational Society of Florence, Mass., Sunday, Oct. 26. It is whispered at Florence that there is some prospect of Mr. Weston becoming one of its permanent residents.

AMONG THE FOREMOST promoters of "spelling reform" in England, according to the *Christian Union*, are Mr. Vanwyngaerden Blikkers, Mr. Klassen, Mr. Melkielejohn, Mr. Pagliordini, and Dr. S. Schmitz, with a Mr. Arding for secretary. They probably feel the need of reform, and we suggest they begin with their own names.

MR. GEORGE CATLIN, in his history of the North American Indians, gives the following evidence of the influence of nasal respiration. Among two million Indians he found not one who was deaf or breathed through the mouth, except three or four deaf-mutes; and in the memory of the chiefs of one hundred and fifty tribes not one case of deafness could be remembered to have occurred. This is explained by the mother always closing the mouth of the child whenever it attempted to breathe through it.

PARKER PILLSBURY pays this tribute to Reuben H. Ober, of Boston, who recently died at Sutton, N.H.: "Successful in business while a partner in trade, he was in time able to render valuable aid to whatever enterprise commended itself to his notice and heart. Earliest and most devoted to the cause of temperance, he was not less ready nor less faithful when Mr. Garrison (born and dying in the same year, and a man after his own heart), found him among his most constant, earliest coadjutors in the work of emancipation. The cause of peace surely never had a more devoted friend than Reuben H. Ober; while that of the hunted, scattered, and outraged remnant of the Indian tribes awakened within him the warmest sympathy. Against capital punishment his whole nature and being ever protested. To him human life was emanation from and sacred as the life of God; and with him human equality knew no distinction of race, complexion, nor sex. To him were no high nor low; no great nor small; no male nor female. And so, to ameliorate the whole condition, as well as to secure equality of rights to woman and to labor, were part, and a most important part, of his lofty aspiration and purpose."

#### FOREIGN.

THE RETURNS on pauperism for the month of August show an increase of forty-eight thousand four hundred and seventy-seven persons as compared with the August of last year, and this in England and Wales alone.

IT IS STATED that King Alfonso has declared that, in view of the calamity by recent floods in Spain, all sums which individuals or public bodies intend to contribute towards the celebration of his marriage will be devoted to the relief of the sufferers.

MR. PICTON, F.S.A., at a late meeting of the Iron and Steel Institute, spoke of the cast-iron bridge over the Wear, designed by the celebrated Thomas Paine, as one which, "for grandeur of idea, lightness of effect, and economy of material, has never been equalled."

A MASS MEETING of Swedish workmen was recently held at Stockholm, when M. W. Rubenson (President of the Jewish Burial Society) occupied the Vice-President's chair. M. Rubenson spoke at some length on the electioneering disabilities which, he said, pressed unjustly on the Jews of the kingdom.

THE *Frankfurter Zeitung* gives an instance of the extreme severity with which a breach of discipline is treated in the German army. A young hussar, who had been guilty of some military oversight, was tied to a tree in punishment thereof. A comrade, seeing that the tightness of the straps was causing him pain, loosened them a little. Unfortunately, he was discovered by an under-officer, who boxed his ears, and the charitable young hussar returned the blow. The under-officer reported the offence, and the hussar has been sentenced by court-martial to five years' incarceration in a fortress.

THE IMPORTANCE of good music as an educating influence on the people is daily more and more recognized. A large meeting, convened by the Mayor, was held in Birmingham for the promotion of a scheme of cheap concerts for the people, at which it was resolved that steps be taken to promote the general study of music in the town as a means of intellectual culture, and to provide for its performance under conditions which would make it easily available as a source of enjoyment to all classes of the community. A suggestion that Sunday evening concerts should be given was, of course, vigorously opposed; but as we are already making some progress in that direction, we have no doubt that ere long we

shall be able to have our Sunday concerts as well as our Sunday lectures.—*National Reformer*.

AMONG THE MANY interesting papers read at the recent Social Science Congress at Manchester was one on "The Stage as a Moral Instructor," by Mr. Herman Vezin, from which we take the following significant extract: "In the course of human progress, a new idea begins to grow slowly, gradually gathers strength, while being passed in whispers from ear to ear, until some man, bolder than his fellows, cries it aloud in the market-place. For a moment the world is startled, but, if the idea be good and true, quickly assimilates it, and goes on its way refreshed and strengthened. An illustration of this may be seen in the change of attitude of the Church towards the stage during the last two hundred or three hundred years. I say the Church, because the Church is the one sole cause and origin of all the persecution to which actors have been subjected. There was a time when it refused Christian burial to actors. There was a preacher in Scotland once who declared that the theatre was literally the pit of hell, and that the devil and his imps held high revelry there; and as there are thousands who will receive for truth whatever they may hear from the pulpit, so his congregation proved their faith in him by burning to the ground the only theatre they could get at."

A SWEARING LANDLORD.—In Austria, more than any other part of Europe, the inhabitants delight to pass the fine weather in the open air, and mostly every public house and other place of refreshment has a garden attached for the enjoyment of its customers. The recent rainy weather accordingly has done much harm to the Austrian publican's trade. One fine day last week brought several guests to a beer-house garden in Simmering, near Vienna. The trade was beginning to revive, when the landlord saw with dismay that the sky was again becoming overcast and rain was threatening. This threw the man into a violent rage; he cursed and swore furiously, and loudly blamed God and the Savior for sending so much rain. He even threatened to shoot the latter if the rain should recommence. As good as his word, when the rain began to fall he seized a loaded fowling-piece, and taking aim at the image of "Christ crucified" which hung in the bar, he let fly and shivered it to pieces. As the rain continued to fall, he continued to pour forth curses on the crucifix. This he did in the presence of his customers and of his own wife. The latter being a woman of great piety was so horrified at the profanity of her husband that she went herself and gave information to the police. This swearing landlord is now in prison waiting his trial for blasphemy.—*Brighton Guardian*.

POPERY IN ENGLAND.—The annual report of the Protestant Reformation Society in England contains some startling statistics in regard to the progress of the Roman Catholics in Great Britain. In 1829 there were in that country 477 priests and 449 chapels; in 1879, 1,903 priests and 1,123 chapels. The *Romish Almanac* does not give the number of monasteries, etc., at the present time; but while there were none in Great Britain fifty years ago, there were in 1860, ten years ago, 67 monasteries, 232 convents, and 20 colleges. The report says: "It is evident that the Church of Rome is directing her forces with great vigor for the conquest of Great Britain. Her movements also are guided with skill. Leo XIII., while not abating one jot of the pretensions of his predecessors, is proving that he gives full recognition to the principle of *suaviter in modo et fortiter in re*. He has addressed polite letters to the Emperors of Germany and Russia and other potentates with a view to the interests of his Church, and conferred a cardinal's hat upon Dr. Newman, who had opposed the definition of the dogma of Infallibility, and in his letter to the Duke of Norfolk gave expression to sentiments which called forth a vigorous protest from the extreme Ultramontane *Dublin Review*. Dr. Newman's acceptance of the hat may be regarded as an act of submission to the will of the Pope. Leo XIII. is clever as a tactician, and therefore formidable as a foe."

ANOTHER VERY painful tale of religious intolerance comes from Rome. Briefly told, it is as follows. Giovanni Franceschi has for many years been a devout convert to Protestantism. He was daily subjected to persecution from his own wife and a Catholic priest who dwelt in the same house. A few days ago Franceschi fell sick, and telegraphed to a Waldensian pastor "to come and soothe his last moments." Then it was that the persecution grew persistent, until at last the dying man, "to gain a little peace, promised to lend a willing ear to the ministrations of the Romish dignitary." When the Protestant pastor visited him, Franceschi explained the pitiful condition in which he was placed, prayed M. Ribetti to assist him, and reiterated his assurance "that it was his own desire to live and die in the Protestant faith." Hereupon M. Ribetti, the pastor, sought the protection of the civil power, but was told to get a written declaration from Franceschi. This having been done, under great opposition, M. Ribetti was allowed to visit the dying man. On the morning of the 14th he was summoned to his bedside, and told by the doctor in attendance that Franceschi was moribund. Then ensued a terrible scene. The priest dared the pastor to approach the bed, declaring that Franceschi had retracted, which falsehood was contradicted by "the scarcely audible expostulations of the dying man." Reinforced by a "guardian of public security," the priest was enabled to thrust the Evangelical pastor out of the room. Concerning this atrocious affair the *Roman Capitale* has the following: "We say nothing to characterize an occurrence like this, unworthy as it is of a civilized community. Shameful is the league between the priest and the guardians of public security against freedom of conscience and the respect due to the dying."—*Secular Review*.

## Communications.

### A LETTER FROM JUDGE HOLMES.

ST. LOUIS, Oct. 14, 1879.

MR. FRANCIS E. ABBOT, Editor of THE INDEX, Boston, Mass.:

Dear Sir,—I have received a copy of THE INDEX of the 2d Oct., and of the *Investigator* of the 8th Oct., inst., by which my attention has been called to the proceedings of the "National Liberal League" at Cincinnati, in September last, in which my name appears as one of the Vice-Presidents elected by that body. As my name has stood among the Vice-Presidents of the "National Liberal League of America" as published in THE INDEX, since the meeting at Syracuse, and chiefly, I presume, by your recommendation, I deem it proper to advise you that I was not present at the late Congress at Cincinnati, and took no part in the proceedings there.

While concurring with the Liberal Leagues in general in their ideas of freedom and of liberalism, in both civil and religious matters, I have never had any particular sympathy with the Socialistic, Communistic, Spiritualistic, Free-Love, or Women's Rights movements, and I should regret to see the liberal cause confounded with such narrow popular delusions, or with any one-sided fanaticisms whatever.

And further, when I consented to the use of my name in connection with the Liberal League, some three years ago, I did not suppose that it was intended to convert the organization into a political party. My belief was that it had for its object the dissemination of knowledge and liberal ideas, with a view to such reforms in religion, or in civil affairs, as might be deemed useful and wise. And so far as these reforms may involve any change in the laws, or in administrative policy, they are doubtless a legitimate subject of political and party action. But my own opinion is, that any desirable reforms of a civil nature can more effectually be accomplished through the action of the great political parties already existing than by any attempt to organize a new party on the basis of these particular issues. The special changes in the laws which the proposed reforms seem to contemplate, or might require, are of less immediate importance than the great questions of public policy, or of administration, which now divide the country into two great parties. Besides that, these subjects involve matters of religious opinion, moral sentiment, social custom, or even philosophical and scientific opinions, which belong to the domain of philosophy, ethics, or religion in general, and do not properly come within the sphere of civil government at all. It is precisely questions of this sort that most of all excite popular feeling, passion, and prejudice, beget bitter animosities, and stir up sedition, fanaticism, faction, and finally civil disorder. There is need of the utmost caution here. Instead of making these delicate subjects the basis of new party action, they should, in my judgment, be kept out of the field of party politics altogether, until time and the diffusion of light and knowledge shall have brought about such general change of public opinion with regard to them as will ensure their success in the ordinary course of things, without danger of civil commotion. It may be that the American people are sufficiently advanced in wisdom and intelligence not to need such warnings. Certainly, in this country, we are not suffering any such oppression or injustice in these matters as to justify extreme measures (as may be the case in other countries), or to make it advisable to seek relief in ways that might eventually lead to a disturbance of the public tranquillity.

I cannot close without expressing my admiration of the high sense of public duty and excellent moral tone with which THE INDEX appears to be conducted.

Yours respectfully,

NATHANIEL HOLMES.

### REV. MR. DOUTHETT'S REPLY.

SHELBYVILLE, Ill., Oct. 16, 1879.

DEAR MR. ABBOT:—I am pleased with the candor and courtesy of your criticism of "The Creeds or Christ: A Plea for Religious Honesty." I trust you to give me a place in THE INDEX for a brief reply to your criticism.

You express wonder that, in making "A Plea for Religious Honesty," I do not perceive that I am pulling down the temple of others (i.e., "Orthodox" Christians and all others who assent to what they do not believe) upon my own head. And yet, let me assure you, it is a fact that I do not perceive any such thing. I cannot see how I am in danger of any such calamity except by professing to believe in the Christianity of Christ while actually believing in your ideas of Christianity. In other words, if this "temple of others" falls on me, it must be because I knowingly and voluntarily stand under it, and not because you or any others may think I do. The difference between my case and that of those to whom I make the plea for religious honesty is this: I do not and cannot "sincerely and honestly" accept nor assent to your premises and definitions of Christianity; but there are thousands of intelligent "Orthodox" Christians who do substantially accept my premises and definitions, and still continue to give their adhesion and support to worn-out creeds that they do not believe in so much as they do in your creed. I do most heartily accept Jesus Christ, as I understand him, as my teacher and guide in morals and religion; and I rejoice to take him for "the pith and core" of what he was and taught in spirit and life, and not for incidental recorded utterances, or for what others may believe and claim that he taught. Loyalty to him does not require me to take anybody's "say so," or to assent to any other person's interpretation.



tion of his doctrines. It does require me to use my best endeavor to lead a pure, true, unselfish life.

You quote what you seem to regard as some "bad parts" of my creed, and say that these "contain the pith and core of the Christian gospel which conquered the Roman Empire, and which is to-day believed by the overwhelming majority of the Christian Church." While I regard these passages you quote as teaching wholesome truths destined to be more fully comprehended, yet I must think it is a great mistake and quite unfair to the good news of Christ to maintain that these "bad parts," on the whole, contain the "pith and core" of Christianity. However, I do not mean to argue the question now, but will answer your three questions:—

"1. Do you believe all these sayings of Jesus 'sincerely and honestly,' without equivocation, mental reservation, or unmanly quibbling over readings and interpretations, as part of the 'words of Jesus' himself which you publicly profess to believe, and to which you publicly urge the people to turn from the creeds you condemn?"

"2. Do you preach these doctrines to your laity, and would your laity bear them if you did?"

"3. What course does 'religious honesty,' as you yourself explain it, require towards the creed which you now profess?"

1. I have preached from nearly all of the passages you quote in regard to "Heaven and Hell, Day of Judgment, etc.," and have done my best to proclaim to all sinners and would-be saints the great truths which I believe Jesus meant to teach by these words. I have tried and meant to preach from these texts "without equivocation, mental reservation, or unmanly quibbling over readings and interpretations," although it is quite probable that my interpretations and explanations would not agree with yours or with the majority. I suppose of course you would not call it "unmanly" for me to "honestly and sincerely" differ with yourself and the majority as to whether the precise words you quote were uttered by Jesus, and if so, what he meant by them and what they should mean to us to-day.

2. I do preach these doctrines, of course as I understand them, and not as John Calvin or John Wesley understood them; and my laity do generally bear them, and as I verily believe grow better by it. But in the few instances where they do not bear them, and do, contrary to the custom of Jesus, stay away from the worshipping assemblage, so far as my observation and experience go, they grow worse.

3. "Religious honesty" requires me to be faithful to the precepts and example of that noble ideal of the great Master yet unattained through twenty centuries of earnest discipleship. I have no occasion and no disposition to "hide away in a garret" any of the sayings of my Teacher. I am perfectly willing to accept all of the yoke he imposes and follow him, until I shall become thoroughly convinced that I know more of God's truth than he does, and have "developed" beyond his power under God to save me from error and sin and instruct me in the paths of peace and righteousness.

However, I hold that it would be just as wrong for a man to say he believed in Christ who really rejected his doctrines, as for any one to assent to the Westminster Catechism who did not believe it. My plea was and is for simple honesty, feeling confident that God will not allow any sincere seeker for truth to wander hopelessly astray; but a man who is not faithful to his light is not in a fit condition to hope for much in this or any other world.

Yours truly, J. L. DOUTHITT.

#### "THE LIGHT OF ASIA."

One of the latest novelties in the literary world is a poem called *The Light of Asia*. Its subject is the life and teachings of the great prophet of the far East called Buddha, who died in the sixth century before our era, but who, though dead, is still the spiritual lord of over thirty-one per cent. of the entire human race. All the prophets and founders of religions have been Asiatics except Joe Smith, and his religion is merely a travesty of Judaism and Christianity. Asia is the original seminary of theology. Its barbarous and fanatical populations may be said to be literally drunken with deity. The word "God" is ever on their lips. They rush into battle with it as a war-shout, and their ferocity and intolerance are in proportion to the intensity and bitterness of the theological spirit which fills them. Asiatic civilization, such as it is (it never in its best estate was but one remove from barbarism), is stationary, and has been for ages. No Asiatic has invented anything since Tubal Cain. All Asiatic governments are personal despotisms pure and simple. One of the official titles of the Sultan of Turkey is the Imperial Manlayer. Asiatics have no more idea of politics than they have of natural science. Reason has never been a controlling factor in the Asiatic mind. Enthusiasm, mysticism, fanaticism, and supernaturalism have governed it in all ages. Individualism and personal independence are of course not outgrowths of an Asiatic community, in which the numerical principle predominates and a single man is only by special circumstances enabled to attain to an independent individuality as prophet or ruler. These are the only great men in Asiatic communities, in which the only social forces that are effective are the sword and superstition, treachery and cruelty. There is no speculation in the eyes of an Asiatic. They look only in one direction, like the enamelled eyes of a doll or figure-head. Custom, tradition, and blind belief are all-powerful all over the vast East, except where contact with the European mind has begun to awaken the intellects of the young. It was in the second century of the vulgar era that the Asiatic spirit began to get control of the European mind, and from that time down to the Renaissance

the European nations suffered reason to abdicate its sovereignty. The critical and scientific spirit which the Greeks had manifested so early and resplendently was quenched in night,—the night of ignorance and superstition. In its place flourished a ridiculous credulity. The senses were entirely unregulated by the reason, and made of Nature a wild phantasmagoria utterly without law or order. Holy madmen and lazzaroni swarmed as thickly in Europe as in Asia. Had the Asiatic spirit conquered, why would not Europe and America have been to-day socially, mentally, and morally as stagnant as Asia?

But fortunately for the human race, the glorious era dawned in the fifteenth century which is called, and rightly called, the Renaissance, or Re-birth, when the European mind began to awaken out of the Asiatic lethargy and torpor in which it had been sunk for so many dark centuries, and to reassert itself. From that time downward, it has been gradually recovering its original rational bent, and disencumbering itself of the benumbing pressure of Asiatic traditions and theologies, until there is a fair prospect that what is called "The Light of Asia" will, in the lapse of a generation or two more, be quenched among the free, enlightened, and progressive nations of the West, and they be wholly guided by the light of reason and truth.

B. W. BALL.

#### HELP FOR THE SUNDAY-SABBATH.

An elaborate effort to extend and recruit this relic of Puritanism is now in progress, planned and carried on by that portion of the New England clergy who call themselves "evangelical." A meeting for that purpose was held in Springfield some day last week, a two-days convention of clerical delegates was held Oct. 21 and 22 in Boston, and a meeting in Providence, R.I., is shortly to follow. The newspapers styled "religious" of the Orthodox sects are exerting themselves to strengthen the movement, and one of our Orthodox quarterlies, the *Bibliotheca Sacra* for October, has the beginning of a series of articles designed to fortify one of the weak points in their foundation.

The large committee chosen to prepare for the Boston Convention had secured three meeting-houses in which to accommodate the expected attendance, but the Mt. Vernon Church in Ashburton Street proved to be quite sufficient, and the meetings on Tuesday and Wednesday were held there, and reported at considerable length in the daily papers.

It curiously happened that the daily *Advertiser* of Oct. 22d, which reported the first day's meeting of the Boston Convention, contained also an article from the Manchester (Eng.) *Examiner*, giving details of a meeting "in support of the movement for the opening of museums, art-galleries, libraries, and gardens on Sundays." This meeting was addressed, not only by laymen of distinction, but by the Rt. Rev. Bishop of Salford, the Very Rev. Canon Toole, and three other clergymen, and at its close the following resolution "was carried unanimously":—

"That this Conference rejoices at the success which has attended the Sunday opening of the public libraries in Manchester, and accepts it as evidence that the day is not far distant when all public libraries, museums, art galleries, and gardens will be open to the public during a part of their weekly day of rest."

One of the speakers in the Boston Convention vehemently controverted the recent assertion in the *Christian Union*, H. W. Beecher's paper, that "the Puritan Sabbath is not threatened, not going, but gone"; and the great mass of the delegates seemed really to expect that they would be able to restrain the community from locomotive and other recreation on Sundays, as well as really to believe that the Hebrew and Christian Scriptures gave them warrant for doing so.

C. K. W.

#### "GETTING TO HEAVEN."

There are said to be many roads to heaven, and such is the commendable indifference of the age that it tacitly allows each to travel by his own. Pardon the egotism which fancies it has discovered some narrow isthmus, saving the lifelong voyage, and does not suspect other routes over and under its own, until surprised by the exit upon the common highway immediately in front of the gate they are all struggling for!

There is, however, one path which several have tried and report safe and direct. They say they entered it unwittingly,—not in search of heaven, but to find the best way through this world. Some took the way of philosophy, some benevolence, some literature and art, others more common pursuits of business, professions, and trades; but, giving their hearts up to their choice, they have been rewarded by finding not only what they sought, but much more besides. It is therefore nearly certain that heaven is something we find at the end, if not upon the way, of all honest and enlightened journeying through this life.

J. A.

#### LOGIC vs. THEOLOGY.

EDITOR OF THE INDEX:—

After a separation of several years, two friends of mine met. The usual greetings passed, the following colloquy ensued:—

Harvey.—Betsey, where do you expect to go when you die?

Betsey.—I expect to go to heaven, Harvey.

Harvey.—Where is heaven?

Betsey.—Heaven is where God is.

Harvey.—Where is God?

Betsey.—God is everywhere.

Harvey.—Well, then, God being everywhere, and heaven where God is, are we not in heaven now?

Betsey.—Mum.

Who will answer for Betsey?

I. S. H.

#### JESTINGS.

A WAG LENT a clergyman a horse that ran away and threw him, and then claimed credit for spreading the gospel.

A RECENT OBITUARY NOTICE says: "Mr. Smith was an estimable citizen. He died with perfect resignation. He had recently been married!"

HAVE YOU A MOTHER-IN-LAW? asked a man of a disconsolate-looking person. "No," he replied, "but I've a father in jail."—*Weekly Ithacan*.

GIRL EATING her first gooseberries: "N'yum! N'yum! yum—m—m—m! wouldn't I like to see the goose that laid these berries."—*Brighton Guardian*.

YOUNG MEN AND WOMEN should not be allowed to stand at the gate too long these cool nights. It is liable to bring on new-moon-la.—*Cambridge Tribune*.

A SAN FRANCISCAN who purchased a box of gunpowder by mistake for blacking, and put it on the stove to heat, found ample time to think it over in bed.

THE MOST REMARKABLE of recent opinions concerning divorce (by a woman, of course): "Divorce is all very well in its way; but I prefer widowhood—its surer!"

INSTRUCTOR, measuring the city map: "It is half a mile from the academy for boys to the seminary for girls." Innocent student, thoughtfully: "It doesn't seem so far."

"MY SON," said an old lady, "how must Jonah have felt when the whale swallowed him?" "Down in the month," was the young hopeful's reply.—*Ottawa Herald*.

A GREAT MANY STORY-WRITERS who flood the market with their trash could get a large sum for their last novel if they would only promise that it should be the last.—*N. Y. Herald*.

A NEW LONDON JUDGE recently stopped the proceedings in court to remark: "The sheriff will kindly request the gentlemen of the jury to desist from eating peanuts. This is not a circus."

A CHILD WHO HAD been playing in Auckland Park boasted, on returning home, that she had seen and been spoken to by "the Lord Bishop." "What did he say?" "Oh! he frowned and said, 'Get off the grass!'"—*Christian Register*.

IN THESE WORDS a correspondent lately introduced a piece of poetry to the notice of the editor of a newspaper: "The following lines were written fifty years ago by one who has for many years slept in his grave merely for his own amusement."—*Independent*.

"O MAMMA," exclaimed a little four-year-old, "we had such a splendid time down on the beach! We built sand-houses, and the man that keeps the boats let out the tide while we were there, and we saw it go creeping, cre-e-ping off."—*Cambridge Tribune*.

A PAIR OF SCISSORS was lost, and the little one suggested that a prayer be said, asking that they might be found. There was, however, a lurking consciousness that there ought to be a combination of prayer and work; so the youthful philosopher said: "Now, mother, I'm tired; so I'll pray while you hunt."

A PHYSICIAN having a duel on his hands, requests two of his friends to arrange with his adversary the hour of meeting. "Make it to-morrow," he says; "but not in the forenoon, because I must visit four patients before going to the ground." "I see," murmured one of the seconds, "he wants to get his hand in."

"WHY DO WE SAY in the Lord's Prayer, 'Who art in heaven,' since God is everywhere?" asked a clergyman of some children. For awhile no one answered; at last, seeing a little drummer-boy who looked as if he could give an answer, the clergyman said: "Well, little soldier, what say you?" "Because its head-quarters," replied the drummer.—*Springfield Republican*.

THE *Independent* suggests a question in ecclesiastical economy in this wise: "The Saratoga General Assembly cost a hundred thousand dollars. One of its principal acts was the passing a resolution against dancing. The week after the resolution was promulgated, three of the Presbyterian churches of Brooklyn had picnics at which dancing was freely indulged in."

THE DETROIT *Tribune* says that a resident of that city, who lives on a fashionable thoroughfare, observed a man he did not care to see coming towards his door, and hurriedly instructed Bridget to tell the person he was not at home. "All right, sir," said Bridget, as she made haste to answer the door-bell. "Is Mr. — at home?" inquired the caller. "Faith an' he's gone out," responded the obedient servant. "When will he be at home?" asked the man at the door. "Hout on a minit," put in Bridget, "an' I'll ax him!"

CONCLUSIVE APPEARANCES.—A young colored woman recently attended an Episcopal Sunday-school in this city, with the view of joining the church. She had been brought up by a Presbyterian. The minister directed her to learn the Apostles' Creed. The clause "I believe in the Holy Catholic Church" disturbed her, for she wanted to remain a Protestant. The minister explained the passage to her and she seemed satisfied. Subsequently she attended service at the church, and saw the rector of the parish, robed in white surplice, enter and kneel near the eagle lectern, or reading desk. The colored woman fled from the church. She said afterwards: "When I seed dat word Cathlic in print, my 'spicions was 'roused, but when dat minister cum into de meetin' with dat gown on him, and got down and prayed to dat duck,—why, bress me, den I know'd he was a Cathlic."—*Newark Advertiser*.



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### ARTICLE 1.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification for any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

E. H. HEYWOOD, in the November *Word*, says: "Rawson's record is an honor to his manhood and to liberalism." This is the honest voice of free-love, but it is a voice from the pit.

THE CHICAGO *Alliance* of October 18, commenting on the exposure of Rawson and Bennett, said: "THE INDEX might have added that there was another speaker and prominent actor in that convention who left a pure wife for an impure woman." There were more "actors" than one in that assembly of whom common report relates such things; but we have not dealt with rumors, true or false. We have published only demonstrated facts.

SAYS THE CHICAGO *Alliance*, alluding to the Cincinnati convention: "From a careful review of the proceedings of the convention, we are constrained to confirm our words uttered just after the convention adjourned, and to say that the only thing that remains for such clean men as General B. A. Morton, Mr. Elizur Wright, and Robert Ingersoll—whose only moral power grows out of his soundness on the marriage question—to do, is to withdraw from the party which they have helped to create."

THE FRIENDS of the London *Secular Review* propose to raise a fund of £500 by Christmas next, and present it to Mr. Charles Watts, the editor, as a testimonial of their appreciation of his self-sacrificing labors in building up "a thoroughly independent paper which would be a credit to any party." Mr. Holyoake heads the list with a subscription of £5. We cordially sympathize with this movement, and wish it success. Subscriptions may be sent to Mr. A. Sumner, 408 City Road, near the Angel, London.

MR. SAMUEL BROOKE, of Alliance, Ohio, writes as follows: "Enclosed please find \$1.00, for which please send me to that amount THE INDEX of October 30th. Perhaps liberals cannot do a better work than to procure and distribute that number of your paper. Liberalism has much suffered from the unwise and indiscreet, as well as from those who are actuated by sinister motives. All reforms have this burden to bear, but it behooves the pure and wary not to suffer themselves to be dragged into assuming the responsibility of their acts." May that spirit spread!

GENERAL GRANT made this excellent speech at Burlington, Iowa, on November 4, recalling his famous speech at Des Moines in the same State: "I believe if there ever is another battle in this country it will be one of ignorance versus intelligence, and in that battle the State of Iowa will achieve a great victory. Furthermore, I think that war will be one of ignorance and superstition combined against education and intelligence, and I am satisfied that the children here will enroll in the army of intelligence, and wipe out the common enemy—ignorance. I thank you for your kind attention."

REV. DR. THOMAS, of Chicago, is a Methodist preacher who is getting very radical. The *New York Sun* remarks on his case: "A year ago, the Conference of which he is a member showed symptoms of concern about his heretical utterances, and of a disposition to deal with them. This year, however, when his name was called in Conference, his Presiding Elder promptly answered: 'Nothing against him.' Would that have been the answer if the offender had been some half-starved preacher from a prairie circuit instead of the eloquent, popular, and fat-salaried Rev. Dr. Thomas of Chicago?"

MR. HOLYOAKE lectured last Sunday at the Parker Memorial, in this city, on "Recreation as a Part of Morality." The lecture was an earnest plea for the free enjoyment by the laboring classes of England of Sunday rest and recreation, of which they are now deprived by the selfish legislation of the aristocracy. In this country the complaint would be against the bigotry of the people themselves, although this is

passing away. A large audience was assembled, which unmistakably manifested its sympathy with and admiration for the speaker. Mr. Holyoake expects to sail for England November 19. His visit to this country will be gratefully remembered by the many he has charmed and instructed. May all prosperity attend him in a long future of ever-increasing usefulness!

THE *Advertiser* says: "Volume III. of *The Bible for Learners*, by Drs. Oort, Hooykaas and Kuenen, deals with the narratives of the New Testament. Beginning with a historical sketch of Jesus and the apostolic age, it follows the life of the Savior to the resurrection, takes up the history of the early Christian Church, and comments with fulness upon the works of Paul and the apostles, and reviews parts of the epistles. The strong characteristics of these volumes have become known by the first two, the close and searching scholarship of the authors, their vigorous and well-sustained imagination, and their rejection of many of the statements in Scripture. All this honest criticism is to be welcomed, for the truth has nothing to fear from it, and this volume is remarkably stimulating to careful scriptural study."

THE *Independent* of November 6 contained this just tribute to the memory of the beloved author of the "Rollo Books": "The Rev. Jacob Abbott, who died last week in Farmington, Me., at the age of almost seventy-six, was the patriarch of the distinguished literary family which bears the name. His health has long been feeble, and his decease expected. He was the great apostle to the children, the father of all such as write juvenile books. He deserves the high credit of being almost the inventor of instructive and delightful juvenile literature, and to this important department he gave nearly all his life. Our middle-aged men and women remember the time when the 'Rollo Books' were the best part of their district school libraries, and how eagerly were they read! Never did boy have so charming a mentor as Rollo had in Jonas. Whatever Jacob Abbott wrote was sweet, pure, instructive, and interesting. We would gladly exchange for his books the ten thousand inferior volumes now pushed into our children's hands. John S. C. and Gorham D. were his brothers; and his sons, Benjamin Vaughan and Austin, have achieved success as legal compilers, and his other two sons, Lyman and Edward, as literary and theological writers."

THE "CATHOLIC EDUCATION" question has broken out with vehemence in Cambridgeport, in this State. The *Advertiser* says editorially: "Some five years ago a Roman Catholic priest in Cambridgeport opened a parochial school, and called upon his parishioners to take their children from the public schools and send them to the church school he had established. Many did as they were bid, but several of the more intelligent, who appreciated the superior educational advantages of the public school system, and discovered that their children were falling behind, took them out some two years ago, and placed them again in the public schools, where they are doing well. This priest thereupon refused the sacraments to all Catholics of his parish who send their children to the public schools, which action has created a good deal of commotion in that suburb. At a recent meeting, a committee who visited Archbishop Williams, to confer with him on the subject, reported. This committee went in the interest of the priest, and not of the remonstrants, and they made a report of the archbishop's views, which is highly interesting reading; but not more interesting than the speech afterwards made by the priest. The intelligent merchants of Boston will perhaps relish the statement made by one of the speakers, that the only merchants of this city who do business on honorable principles are the Catholics who have not been corrupted by a public school education."



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Chartered by the National Liberal League of America.

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 Issued to the President and Secretary on behalf of the Florence Liberal League.  
 SYRACUSE, N.Y.—President, John W. Truesdell; Secretary, Mrs. Nettie C. Truesdell.  
 Issued to the President and Secretary on behalf of the Onondaga County Liberal League.  
 ALBANY, N.Y.—President, Thomas J. Hennessey; Secretary, Thomas Dugan.  
 Issued to the President and Secretary on behalf of the Albany Liberal Association.  
 BOSTON, MASS.—President, Rev. M. J. Savage; Secretary, Miss Jane P. Titcomb.  
 Issued to the President and Secretary on behalf of the First Liberal League of Boston, Mass.  
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 JACKSONVILLE, ILL.—President, David Prince; Secretary, Miss J. M. Meek.  
 Issued to the President and Secretary on behalf of the Jacksonville Liberal League.  
 ROCHSTER, N.Y.—President, Anson C. Allen; Secretary, Hume H. Cale.  
 Issued to the President and Secretary on behalf of the Jefferson Liberal League of Rochester.  
 CHELSEA, MASS.—President, J. A. J. Wilcox; Secretary, Benj. H. Crandon.  
 Issued to the President and Secretary on behalf of the Chelsea Liberal League.

N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y. MORRIS HAYS, Rochester, N.Y.  
 FRANKLIN GOODYEAR, Corti-S. B. URBINO, West Newton, Mass.  
 Z. T. WATKINS, Syracuse, N.Y. W. D. HUNT, Scott, N.Y.  
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(For THE INDEX.)

## Secularism.

A LECTURE BEFORE THE LIBERAL ASSOCIATION OF ALBANY, NEW YORK, AT THE MARTIN OPERA HOUSE, APRIL 28, 1879.

BY HON. E. P. HURLBUT,

FORMERLY JUDGE OF THE NEW YORK SUPREME COURT.

Man is a religious animal, addicted to war. He will fight for his religion, or against the religion of another; to establish a religious faith, or to put it down. No important race of mankind has ever been found destitute of religion, or whose garments have not been stained by the blood of persecuted religious sects. The ancient State was always of religious foundation. Either the druid or high-priest was ruler, or the sovereign was crowned by him, and held his office from a Supernal Power invoked by the priesthood.

Far back as we can go among the traditions and myths of the most ancient people, we find large populations moved to cruel and exterminating wars by their differences in religious faith, although those differences may have been no wider than those between the worshippers of the male and those of the female principle in Nature. For such a diversity sect rose against sect, and a war of extermination ensued which destroyed large populations, or drove minorities to save themselves by migrations to remote and unsettled regions of the earth. The worshippers of the Bull warred on the adorers of the Lamb; the adorers of three gods, on those who worshipped more or less. There was a plenty of religion, but neither justice nor tranquility, in the ancient religious world. No religion rose without a fight, flourished without persecution, or failed, with all its gods, to perish in the end. At length ancient Egypt rose in the dim mist of remote antiquity; and be sure it had a plenty of religion, and gods innumerable, from the cat to the crocodile.

The first and principal busy-bodies in the State that appeared in that country were the priests, holding the sovereign by the hand, crowning him, compelling him to become one of their order, claiming to confer the rights of sovereignty by virtue of their influence with a mythical power, and thenceforth, by their cunning, ruling in all the affairs of State. Ignorance was universal among the populace; the priests "taught it as a science," and by it ruled both Pharaohs and fools.

From the cradle to the grave, the priests ruled every soul in Egypt, and even at the grave forbade burial, unless the poor corpse while animated had been on the square with the priesthood. Egypt had religion enough, gods enough, and priests enough for all the world. It had not only "gods in the Constitution," but gods in the reptiles, in most of the ani-

mals, in "fish, flesh, and fowl." Its greatest god—oh, how fallen!—at last has become "the roast beef of old England."

Most of the divinities of this poor earth have not been so palatable. Calvin's divinity, for instance, would never roast tender! In Egypt they had not only "gods in the Constitution," but in their ordinary legal documents, down to a quit-claim deed.

Here is a specimen of a deed relating to mummies and mummy-grounds, which I find in Sir Gardner Wilkinson's *History of the Ancient Egyptians*, to wit: "This writing, dated in the year 38 Athyr 29, in the reign of our sovereigns Ptolemy and Cleopatra his sister, the Children of Ptolemy and Cleopatra the divine; the gods illustrious; and the priest of Alexander, and of the Saviour gods, and of the Brother gods, of the Beneficent gods, of the Father-loving gods, of the illustrious gods, of the Paternal god, and of the Mother-loving gods, being as by law appointed: and the prize-bearer of Berenice the Beneficent, and the basket-bearer of Arsinoe the Brother-loving, and the Priestess of Arsinoe, the Father-loving, being as appointed in the metropolis of Alexandria; and in Ptolemais, the royal city of the Thebaid, the guardian priest for the year of Ptolemy Soter, and the priest of King Ptolemy the Father-loving, and the priest of Ptolemy the Brother-loving, and the priest of Ptolemy the Beneficent, and the priest of Ptolemy the Mother-loving, and the priestess of Queen Cleopatra, and the priestess of the princess Cleopatra, and the priestess of Cleopatra the Queen mother, deceased, the illustrious: and the Basket Bearer of Arsinoe the brother-loving (being as appointed) declares: The Dresser in the temple, Omnophris, the son of Horus and of Sempoeris, daughter of Spotus, aged about forty, lively, tall, of a sallow complexion, hollow-eyed and bald, in the temple of the goddess to Horus his brother, the son of Horus and of Sempoeris, has sold for a price in money, half of one-third of the collections for the dead priests of Osiris lying in Thynabunnum, in the Lybian suburbs of Thebes, in the Memnonia; likewise half of one-third of the Liturgies, their names being Muthes, the son of Spotus [with a list of the bodies and families designed to be conveyed, and followed by a warranty, and concluding thus]: Written by Horus, the son of Phobis, Clerk to the Chief-Priest of Amomrasother, and of the contemplar gods, of the Paternal god, and of the Mother-loving gods. Amen."

I commend this form of deed to those who wish to mingle law and religion. It seems, however, to contain more mummery than mummies; but perhaps our "Christian statesmen" cannot have too much of what they esteem a good thing to mingle with secular affairs.

The chief divinities of Egypt travelled to Greece and Rome, where they encountered larger brains, and ultimately greater knowledge; but they never entered so deeply into the constitution of the State as they had done at home. Large brains are apt to thin out religious chimeras. But Greece had godliness enough to persecute, even unto death, those who "contemned the gods," as the case of Socrates bears witness. But when these gods perished (and they did perish, though called "immortals" once), after a lapse of more than two thousand years, Modern Greece reversed the sentence which compelled Socrates to drink the hemlock, and thus declared either that he had not "contemned the gods," or, what is far more likely, that if he had it was of no sort of consequence.

Rome made religion a part of her fundamental laws. Her Decemvirs prepared the Ten Tables, which were confirmed by the unanimous voices of the whole people. The laws of those tables admonished the people to "come with purity and piety to the assemblies of religion, and to banish all extravagance from thence." No one could have particular gods of his own, or worship any new or foreign ones in private, unless authorized by public authority. The Tables commanded the people to "honor the gods of heaven, not only those which had always been esteemed such, but those likewise whose merits had raised them thither, as Hercules, Bacchus, Esculapius, Castor, Pollux, and Romulus." Every one was enjoined "strictly to perform his vows, but let no wicked person dare to make any offering to the gods." This would not be a bad rule for Christians to observe, even if it did make rather slim congregations. Thus was religion established in Rome, as an ally of the State, and the office of Pontifex Maximus was created, who had supreme authority, under the Senate and people, to regulate all the doctrines and ceremonies of their religion.

Under Augustus Caesar, the State became a monarchy, and he assumed the supreme civil power as tribune of the people, and of religion as Pontifex Maximus. Succeeding emperors wielded the same authority over pagan Rome, until at length a great soldier and successful ruler, prepared by cruel wars and vast conquests—by the murder of his son Crispus, and his empress Fausta, and so by a troubled conscience—to become a penitent, and to need a Redeemer, first tolerated, then favored, and finally professed and authorized a new and growing religion which could absolve him from all his transgressions. That emperor was Constantine the Great (so-called), and that religion was Christianity. Up to forty years of age he adhered to the old religion of his country, and was conspicuous for his adoration of the sun. He enjoined by an edict the solemn observance of Sunday; but it was a matter of doubt in his day, and remains so to the present time, whether he favored Christianity from motives of piety or of wise policy. However it may be, in his old age he lost the esteem of his subjects. He was surrounded by unworthy favorites, and threw away the public treasures. He sank into softness and effeminacy, wearing false hair of various colors, arranged by the



most skilful artists,—“a diadem of a new and expensive fashion, a profusion of gems and pearls, of collars and bracelets, and a variegated flowing robe of silk most curiously embroidered with flowers of gold.” But it is claimed that in the midst of all this dandyism he could not forget the murder of Crispus, and that he erected a golden statue of him, with the inscription, “To my son whom I unjustly condemned.”

And I see not why the chances for salvation of the imperial founder of Christianity are not as great as those of our modern murderers,—tens of thousands of whom a popular clergyman has recently declared the good are to meet in heaven! Sin and repentance taken together must be at a premium, since crime with repentance leads to paradise, while a life of virtue needing no repentance is rewarded with everlasting fire!

Under Constantine, the Christian religion was regulated by the Bishop of Rome for awhile, until succeeding bishops took the title of Pontifex, so as to rule the bishops of the provinces; and after a long struggle, the Pontifex of Rome carried the day, and became Pontifex Maximus,—not as the successor of Saint Peter (a mere myth in Rome), but by the concurrence of the emperors: so that the authority of the Pontifex extended no farther than the emperor's dominions. As the Roman Empire dwindled, so narrowed the proper dominion of the Pontifex Maximus, until at length he succeeded to the temporal and spiritual power in only a few Italian States, which are now swallowed up in consolidated Italy, leaving the Pontifex a householder in the Vatican, to which, as I derive his title, all his power is justly confined. And yet he is so modest as to claim a universal sovereignty, and there are a great many people here and elsewhere who acknowledge his title. I think the title to the mummy grounds, in the granite under the dead I have read, is quite as clear and a great deal more godly.

The dominion of the Pontifex Maximus, beyond the bounds of the once Papal States, appears to have been a case of “squatter sovereignty”; and without narrating the mal-influences of his government, the wars of the popes, the crowning and dethroning of European kings, the corruptions of his clergy, the darkness and wickedness of his empire, lighted up only occasionally by a wise and good administration of the spiritual power, I come down to the time when a reform so greatly needed was attempted, and we have what is called “The Reformation.”

Now we have kings and priests sometimes helping, sometimes hurting, one another, and always ruining the people. We have the priests condemning heretics for thinking amiss, and turning them over to “the secular arm” for torture and execution. We have the priests always ready to condemn for heresy, and the State always consenting to take life for it. We have the complete union of Church and State—the Pontifex and the tribune—alike ignorant, intolerant, mad, and murderous. We have burnings at the stake, burials alive, tortures on the rack, massacres by tens of thousands; the quivering hearts of dying victims torn out and thrown in their faces; the Inquisition established in Spain by Ferdinand and Isabella, and greatly employed throughout his empire by the accursed Philip II., both instrument and engineer born of hell and its furies. When Philip II. sat enthroned over one-half of Europe, when he condemned all the people of the low countries to death by one sweeping sentence, and commenced in earnest to carry out his decree, one would have thought that the Lord had given to the devil a quit-claim deed of this miserable earth, and that the grantees had appointed Philip, the Pope, and the Duke of Alva agents to manage his estate. But when he saw what infernal work they had accomplished, what a wreck they had made of the fairest portion of the estate, now a scene of utter ruin and murders infinite, he must have felt like a good many honest people nowadays—*real-estate poor*!

In the midst of all this gloom, there arose a character, one of the most admirable in all history,—William the Silent, Prince of Orange. He alone was tolerant of all opinions in matters of religion, and he sacrificed all he had—fortune and finally life itself—to withstand the accursed tyranny of Church and State which tortured his bleeding country. Philip at length hired an assassin to kill him for the love of God, and the murderer was ennobled with the curses of humanity ringing in his ears, while when the great and good William died “the little children cried in the streets!” Bless their tender and innocent hearts! The Reformation brought not peace, but a sword, and exhibited religion in its most horrid aspects.

That great uxoricide, Henry VIII. of England, carried out his part of the reform by treating the Pontifex Maximus as a squatter on British soil, and turning him out neck and heels, assumed his power and became “Defender of the Faith” in his stead. He robbed the churches of the old Pontifex and established the Church of England, its creed and liturgy, on the ruins. The difference between the two churches mainly consisted in substituting the King and Parliament for the Pontifex of Rome, and in using a translation of the Roman liturgy in English, instead of reading it in Latin. Here was trouble for Catholics and all Non-conformists. The burly English Pope was not slow to shed blood, nor were several of his successors. The fires of Smithfield, the execution of Dissenters, the persecution of Catholics, Baptists, and Quakers, ran through ages of English history. Even as late as the age of William Penn, we have striking exemplifications of the curse forever attending the union of Church and State. Penn wrote freely against the Established Church, and among other things, this:—

“Come, tell me now, ye of the Church of England, that say the Scriptures are your rule, where do they own such persecutors, false prophets, tythe-mongers,

men-pleasers, time-servers, etc., . . . and where do we find the prophets, apostles, and servants of the Lord to live in worldly pomp, possess hundreds and thousands a year, be called lords of their brethren, and exercise civil and spiritual jurisdiction over the bodies and souls of Christians of their day? Whence came your forms of prayers and church government,—from the Scriptures of truth, or the mass-book and popish canons? What precedents do you find for litanies, responses, singing, choristers, organs, altars, bowing, surplices, square caps, hoods, rochets, fonts, baby-baptism, holy days, with much more such-like dirty trash and foul superstition?”

You may be sure that William Penn, the Quaker, suffered for this and much more that he wrote to the same purpose against the Church of England. He was arrested sundry times, imprisoned and harshly dealt with, and in the year 1670 had the following remarkable trial: He was indicted, together with one William Mead, for that he, by agreement with the latter, did take upon himself “to preach and speak” in the open street, to Mead and other persons there assembled. They were tried at Old Bailey, before the Mayor, Recorder, and Aldermen of London, with a jury. When they came into court an officer removed their hats, but the Court ordered them put on again; which being done, the Court fined them for contempt in not being uncovered! It was proved that Penn had addressed some four hundred persons in the street, that the audience was peaceful, that the meeting was a religious one, and was held in the street because the authorities had shut up Penn's meeting-house. On the trial, Penn spoke to the legality of the indictment, and the Recorder told him he was “an impudent fellow.” Penn demanded to know the law under which he was indicted, and the Recorder said, “Take him away;” and the Mayor said, “Take him away and turn him into the bale-dock,” which was done. Then Mead had an encounter with the Court, and the Mayor told him he “deserved to have his tongue cut out.” Mead was then sent to accompany Penn in the bale-dock, while the Recorder, in their absence, proceeded to charge the jury. Penn was not so far off but that he could hear what was going forward, and protested against a charge in the absence of the prisoners. The Recorder replied, “Why, ye are present,—you do hear, do you not?”

Penn.—“No thanks to the Court that commanded me into the bale-dock,” and added that he had ten or twelve material points to offer.

Recorder.—“Pull that fellow down—pull him down.”

Then Mead remonstrated.  
Recorder.—“Take him away into the hole.”  
The jury were sent to agree on their verdict, the prisoners remaining in the hole. Eight of the jury agreed and came into court; but four stood out for the defendants. They were sent for and threatened by the Court, and the Recorder, addressing Bushel, one of the four, said: “Sir, you are the cause of this disturbance, and manifestly show yourself an abettor of faction. I shall set a mark upon you, sir.” One of the judges told him that “he deserved to be indicted more than any one brought to the bar that day.” The Mayor called him “an impudent fellow.” After much menacing language from the bench, the jury was again sent out. When they came in, they found that Penn “was guilty of speaking in Gracious Street.”

Court.—“Is that all?”

Foreman.—“That is all I have in commission.”

Recorder.—“You had as good say nothing.”

Mayor.—“Was it not an unlawful assembly? You mean he was speaking to a tumult of people there?”

Foreman.—“My lord, this was all I had in commission.”

Bushel, a juror, said, “We allow of no such word as unlawful assembly in our verdict.” At which the Mayor and Recorder took occasion to vilify them with the most opprobrious language, and sent them out for further deliberation. Upon their again appearing, they delivered a written verdict, signed by all the jurors, finding that Penn had been guilty of speaking to an assembly in the street, and that Mead was not guilty of anything. Upon which the Mayor and Recorder exploded.

Mayor.—“What! Will you be led by such a silly fellow as Bushel? An impudent, canting fellow.” And addressing the foreman, “You a foreman indeed! I thought you had understood your place better.”

Recorder.—“Gentlemen, you shall not be dismissed till we have a verdict that the Court will accept; and you shall be locked up without meat, drink, fire, or tobacco. You shall not think thus to abuse the Court; we will have a verdict by the help of God, or you shall starve for it.” The jury went out again to starve, and returned with the same verdict; whereupon the Mayor threatened to cut Bushel's throat, and said, “I will cut your nose.” Then Penn addressed the Court, saying it was intolerable that the jury should be thus menaced. The Mayor in a rage shouted, “Stop his mouth! Jailer, bring fetters and stake him to the ground.”

Penn.—“Do your pleasure.”

Recorder.—“Till now I never understood the reason of the policy and prudence of the Spaniards, in suffering the Inquisition among them. And certainly it will never be well with us, till something like the Spanish Inquisition be in England.”

The jury were sent out again, and, returning, found both Penn and Mead not guilty.

Recorder.—“God keep my life out of your hands; but for this the Court fines you forty marks a man, and imprisonment till paid!” Upon which Penn demanded his liberty, being freed by the jury.

Mayor.—“No, you are in for your fines.”

Penn.—“Fines! For what?”

Mayor.—“For contempt of Court.”

Penn remonstrated, but the Recorder said, “Take him away, take him out of the court.”

Penn.—“I can never urge the fundamental law of England, but you cry, ‘Take him away!’ It is no wonder, since the Spanish Inquisition hath so great a place in the Recorder's heart!”

They haled the prisoners to the bale-dock, and thence sent them to Newgate for non-payment of the fines, and the jury was sent with them!

I give this trial at some length, as a fair average specimen of trials in England of offenders against the Established Church, to a much later day than the age of Penn; and had this trial involved the blood of Penn and his associate, it would have made no difference.

And here let me say to such as are apt to underrate the value of trial by jury, that to dispense with it is to hazard our liberties and our rights, it being their strongest bulwark. In Penn's case, Bushel, who was a full measure of a true man, defeated the tyrants of the bench, and gave the prisoners a just triumph; and you will scarcely draw a jury, without having at least one Bushel among them (though there are often too many Pecks), and he alone can defy a corrupt judge and preserve the life or liberty of a prisoner unjustly accused.

I now turn to John Milton, who was a secularist, and who, writing on the Reformation in England, denounced the union of Church and State as unchristian and dangerous to human liberty. He said: “Seeing that the churchman's office is only to teach men the Christian faith, to exhort all, to encourage the good, to admonish the bad, to censure and separate from the communion of Christ's flock the contagious and incorrigible, to receive with joy and fatherly compassion the penitent,—all this must be done, and more than this is beyond any church authority. What is all this, either here or there, to the temporal regimen of weal public, whether it be popular, princely, or monarchical? Where doth it entrench on the temporal governor? Where does it come in his walk? Where doth it make inroad on his jurisdiction? If, then, the constitution of the Church be already set down by divine precept, as all sides confess, then can she not be a handmaid to wait on civil commodities and respects; and if the nature and limits of church discipline be such as are either helpful to all political estates indifferently, or have no particular relation to any, then is there no necessity, nor indeed possibility, of linking the one with the other in a special conformation.”

He then compares the Church assuming a governing power in the State to a wen growing on the human head, and gives us this fable:—

Upon a time, the Body summoned all the members to meet in the guild for the common good; the Head by right takes the first seat, and next it a huge and monstrous Wen, little less than the Head itself, growing to it by a narrower excreescency. The members, amazed, began to ask one another what he was that took place next their chief? None could resolve; whereat the Wen, though unwieldy, with much ado gets up and bespeaks the assembly to this purpose: that as in place he was second to the Head, so by due of merit, that he was to it an ornament and strength, and of special near relation; and that if the Head should fall, none were fitter than himself to step in his place; therefore he thought it for the honor of the Body, that such dignities and rich endowments should be decreed to him as did adorn and set out the noblest members. To this was answered that it should be consulted.

Then was a wise and learned philosopher sent for, that knew all the charters, laws, and tenures of the Body. On him it is imposed by all, as chief committee, to examine and discuss the claim and petition of right put in by the Wen; who, soon perceiving the matter, and wondering at the boldness of such a swollen Tumor: “Wilt thou,” quoth he, “that art but a bottle of vicious and hardened excrements, contend with the lawful and freeborn members, whose certain number is set by ancient and unrepeatable statute? Head thou art none, though thou receive this huge substance from it. What office bearest thou? What good canst thou show by thee done to the common weal?”

The Wen, not easily dashed, replies that his office was his glory, for so oft as the Soul would retire out of the Head from over the steaming vapors of the lower parts, to divine contemplation, with him she found the purest and quietest retreat, as being most remote from soil and disturbance.

“Blockhead!” quoth the philosopher; “thy folly is as great as thy filth! Know that all the faculties of the soul are confined of old to their several vessels and ventricles, from which they cannot part without dissolution of the whole body; and that thou containest no good thing in thee, but a heap of hard and loathsome uncleanness, and art to the Head a foul disfigurement and burden, as when I have cut thee off, and opened thee, as by the help of these implements I will do, all men shall see!”

Here endeth the lesson of the wen.

Ours is the only great nation of the earth whose origin and early history are divested of myth and fable. Why this country was settled, when, and by whom, is familiar to true history. Our ancestors were persecuted by Church and State into emigration from England, France, and the low countries. The Inquisition and its spirit became, as it were, an emigrant factory, and hurried to the American wilderness men, women, and children, to save their lives and to found a free State.

But they brought their religion with them; and although they made democracy the head of the new State, such was the predominance of religious feeling in those days, that the Wen asserted itself often as worthy to be the Head of the State. Quakers, and other Non-conformists, felt the power of this false Head; but Roger Williams' noble character and



doctrines were developed as a never-dying protest against the alliance of Church and State. He would have made an excision of the Wen, but the Tumor at that time had too much vitality, and would have destroyed him had he not saved himself by flight.

Reared as were our first emigrants under the influence of Church and State at home, it was impossible but that their blood should have been tainted with vicious religious humors sufficient to feed a very formidable Wen, and make it as conspicuous and nearly as influential as the true Head. The Puritan Wen was particularly offensive,—if not in size, in its physiognomy. It never was comfortable; had no good cheer, and always looked sour for God's sake. Every seventh day it had a spasm, which spoilt that portion of time; and seemed to grow for six days only that it might be grim and terrible on the seventh. It made young and innocent people wish every Sunday that they had died at a very tender age. All cheerful people cursed the Wen; and yet the old vicious religious humor in the blood of our race kept the Tumor alive, and it survives even unto this day.

The early democracies of America did not sever the connection of Church and State, except only in part; and it was not until after the success of the great Revolution, and our forefathers formed the Constitution of the United States, that either they, or the world, ever beheld a State in which religion was ignored and the government was clothed only with secular power.

It is fit, then, that we should understand what secularism is; and I find it thus happily defined:—

"It is a system of belief which professes to regard only this present life, and to disregard the future world and all that concerns it. Its capital principles are:—

"I. That attention to temporal things should take precedence of considerations relating to future existence.

"II. That science is the providence of life, and that spiritual dependency in human affairs may be attended with material destruction.

"III. That there exist, independently of scriptural religion, guarantees of morality in human nature, intelligence, and utility."

Such is the theory of secularism; and the first and only governmental affirmation and example of it we find in the preamble to the Constitution of the United States, in these words: "We, the people of the United States, in order to form a more perfect union, to establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

Hosanna! Here is shadowed forth a purely secular State,—a governmental Head without a spiritual Wen. There is no God in this Constitution, no priests among its officials, and no Inquisition in its vast future, operating as "the stored force" and malice of the past ages of ignorance and intolerance, to torture unto death the free sons of America. All religion is free, and one is just as good, or just as good for nothing, as any other. The State minds its own proper business, and that concerns "union," "justice," "domestic tranquillity," "the common defence," "the general welfare," and the perpetuation of "the blessings of liberty" for all time. All these objects concern our present life,—the body and not the soul.

Nor was this omission of spiritual concerns in the federal government the result of accident, but rather of express design,—as we may infer from the state of religious feeling among the enlightened people of the age in which the Constitution was adopted, and the opinions of the principal men who assisted to frame it.

A species of devout Delsm appears to have been the religion of the great men of that age, and Christianity was rather in a state of decline. The lawyers and statesmen of that day were well read in the history of religious persecutions under the alliance of Church and State, and those who were of the convention designed that there should be no possibility of the repetition of that bloody history on American soil. So that religion is referred to but once in the federal Constitution, and by these words: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Thus the Constitution did not recognize the existence of religion, save only as a curse when allied to the government. It was treated as a Wen to be kept from the Head of the State. It was to be free, and everybody who pleased could grow the Tumor on his own individual head, at his own expense and risk. It would not then be a *State Wen*, but Innocent to the body politic; while the private grower would suffer no great evil, unless he allowed the Tumor to grow too large, when he would experience the inconvenience of not being quite "level-headed."

I will exhibit the sentiments of some of the framers of the Constitution on the subject of religion allied to the State. John Adams wrote as follows:—

"There exists, I believe, throughout the whole Christian world, a law which makes it blasphemy to deny or to doubt the divine inspiration of all the books of the Old and New Testaments, from Genesis to Revelation. In most countries in Europe, it is punished by fire at the stake, or the rack, or the wheel. In England itself, it is punished by boring through the tongue with a red-hot poker. In America, it is not much better; even in our own Massachusetts,—which I believe, upon the whole, is as temperate and moderate in religious zeal as most of the States,—a law was made in the latter end of the last century repealing the cruel punishments of the former laws, but substituting fine and imprisonment upon all those blasphemies upon any book of the Old Testament or the New. Now, what free inquiry, where a writer must surely encounter the risk of

fine and imprisonment for adducing any argument for investigation into the divine authority of those books? Who would run the risk of translating Dupuis?... I think such laws a great embarrassment to the improvement of the human mind. Books that cannot bear examination, certainly ought not to be established as divine inspiration by penal laws. . . . I wish they were repealed."

He wrote much more to the same purpose. But Massachusetts long after this had not made an excision of her Wen, as the case of Abner Kneeland bears witness, who was indicted for denying the existence of her Wen's divinity, and condemned to prison for the offence by judges of the Unitarian "persuasion," who said that, although it was true that the Constitution secured freedom of religion, yet that Kneeland had no religion and therefore was not protected. His counsel promptly replied: "Get Orthodox judges, and they will hold that your honors (being Unitarian) have no religion!"

James Madison, one of the framers of the Constitution, was a decided Secularist, as his memorial and remonstrance addressed in 1785 to the legislature of Virginia abundantly testifies. There was a bill before that legislature entitled "A Bill for Establishing a Provision for Teachers of the Christian Religion," and it was against this that the remonstrance was directed. Mr. Madison argued that religion must be left to the conviction and conscience of every man; no man can be rightfully dictated to in respect of it; that man's duty was to render to the Creator such homage, and such only, as he believed to be acceptable to Him; that this duty is precedent, both in order, time, and degree of obligations, to the claims of civil society; that in matters of religion, no man's right can be abridged by the State, and that religion is wholly free from its cognizance; that if any man abuses his religious freedom, it is an offence against God, not against man, and to God therefore, and not to man, must an account of it be rendered; that it is an arrogant assumption, that a civil magistrate is competent to judge of religious truth, or that he may employ religion as an engine of civil policy; that during almost fifteen centuries has the legal establishment of Christianity been on trial, and that pride and indolence in the clergy, ignorance and servility in the laity, in both superstition, bigotry, and persecution, have been the result; that the establishment of religion is not necessary for the support of civil government; that in some instances such establishments have erected a spiritual tyranny on the ruins of civil authority; in more instances, they have upheld the thrones of tyrants, and in no instance have they been guardians of the liberty of the people; that a just government, instituted for the security of human rights, needs no church establishment; that such government will be best supported by protecting every citizen in the enjoyment of religion, with the same equal hand which protects his person and property, by neither invading the equal rights of any sect, nor suffering any sect to invade those of another."

I give but a brief extract from this conclusive paper of ex-President Madison, which I commend to the perusal of those who are now petitioning Congress to undo the work of those great statesmen, who gave us a Constitution purely secular. Thomas Jefferson was one of the framers of that instrument, and, being Secretary of State under Washington, took the earliest occasion to declare officially to a Turkish power, that the government of the United States was not Christian; and it is to be presumed that this was done with the concurrence of President Washington.

At a later day, when he was himself President, Mr. Jefferson, being questioned by a clergyman as to his refusal to issue proclamation for a fast or thanksgiving, he answered, "That he considered the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises; that no such power had been delegated to the general government; that fasting and prayer are religious exercises, and the enjoining of them an act of discipline; and that every religious society has a right to determine for itself the times for these exercises, and the right can never be safer than in their own hands, where the Constitution has left it." He referred to the practice of his predecessors in issuing such proclamations, as having originated without examination, and added, "Every one must act according to the dictates of his own reason, and mine tells me that civil powers alone have been given to the President of the United States, and no authority to direct the religious exercises of his constituents."

This, without doubt, is a sound conclusion; but still we have these presidential proclamations. The Wen survives in Washington, among other bad tumors.

Mr. Jefferson also, in 1824, took pains to prove that Christianity is not a part of the common law, and I think he succeeded.

I quote these views of the great fathers of the Republic, to show that the pure Secularism which is apparent in the Constitution was expressly designed, and for the most satisfactory reasons. They meant to make a notable precedent, and that the mischiefs of Church and State united, as revealed by all history, should have no recurrence in this country. Shall their work be overthrown by political priests, although the reasons which swayed them remain unanswerable?

A politician made out of a priest has been considered by Lord Macaulay, in drawing the character of one Pertocarrero, of whom he said:—

"Such politicians are generally worse than the worst of the laity, more merciless than any ruffian that can be found in the camps, more dishonest than any pettifogger who haunts the tribunals. The sanctity of their profession has an unsanctifying influence on them."

While Washington was President, suggestions came from the Presbytery of Newburyport for engrafting the Wen on the Head of our new secular State. In an address to him, the Presbytery stated that they should not have been alone in rejoicing to have seen "some explicit acknowledgment of the only true God, and Jesus Christ whom he hath sent, inserted somewhere in the Magna Charta of our country." Washington, in reply, mildly suggested that the path of true piety is so plain as to need but little political direction; that to this consideration we ought to ascribe the absence of any regulation respecting religion in the Constitution; that was more properly committed to the guidance of ministers of the gospel, whose care was to instruct the ignorant, to reclaim the devious; and that in the progress of morality and science we might expect the advancement of true religion and the completion of our happiness."

Surely the Wen took but little by its motion, when the cream of the answer was that true religion must rest on *morality and science* rather than on faith in the Christian mythology. I have no doubt that Washington was entirely in accord with Madison and Jefferson, and the rest who were devoted to Secularism in the State.

It is now time that we considered whether the federal Constitution is full and complete in its Secularism, and what remains to be done to make the State Constitutions conform to the federal, so that as a people we shall be utterly free from the least vestige of Church and State government.

Congress cannot establish a religion; but the federal Constitution does not forbid a State's doing it, and without a doubt any State can do it at will. Louisiana may at any time establish the Catholic religion, and Utah, when a State, may establish Mormonism as the law of that land. We need, therefore, a provision in the federal Constitution forbidding the establishment of religion, or any interference with it by a State. In European countries where there is a union of Church and State, the Pope appoints the high dignitaries of his church, with the consent and approval of the civil authorities. In this country, our government can exercise no power in the premises, and the Pope of his own motion appoints cardinals, archbishops, and bishops to reside and execute their functions here. One of these functionaries is a lord, a man of special reverence and vast influence. No justice of the peace or member of assembly is worthy to touch the hem of his red garments; and a chief-justice would have to walk in his rear, in the line of precedence.

Now, some years since, in a published pamphlet I advocated an amendment to the federal Constitution, prohibiting such appointments by a foreign potentate who then seemed quite formidable; and I refer you to my reasons there assigned in favor of such amendment. Since then, Italy has become consolidated and the Pope has shut himself up in the Vatican; but if his influence is to remain long even at its present quantity, I still think such appointments should be forbidden, as they can be, in my opinion, without being deemed an infringement of the just freedom of religion. In the same pamphlet, I proposed a further amendment to the federal Constitution, prohibiting all grants by the Union or of the States of moneys for religious purposes, charities, or schools, which amendment in full may always be seen in THE INDEX, which is the organ of our Liberal League. These amendments would complete the secularization of the federal Constitution; but there remain the States, whose laws and usages still exhibit much of that union of Church and State which existed when we copied the institutions of our mother country.

Not long ago, in this State there prevailed, and still in some of the States there prevails, a rule of law excluding from testifying a witness who rejects the Orthodox belief in a God and a future state of rewards and punishments. I argued against this rule from the first of my law-reading, in 1824, until I helped to abolish it by a provision in the present Constitution of this State. But the rule ought to be everywhere abolished, and the Liberal League should have it in charge to that end. The late Edward Livingston, a man of whom it was said by a pious lady that she "found it difficult to understand how a natural heart such as his could need regeneration," and on whose tombstone it is inscribed that he was "A man, for talents equalled by few, for virtues surpassed by none,"—Edward Livingston, I say, argued against such exclusion of a witness with masterly ability; and in his code for Louisiana provided that the religious opinion of a witness should neither affect his competency nor his credibility. This is important enough to be embodied in every American constitution.

There are minor characteristics of Church and State usages, such as chaplains in prisons, in the army and navy; prayers in legislative bodies, designed to influence the hearts of men who for the most part seem to be past praying for; and the spectacle of clergymen on the gallows, assuring the wretch who has been solemnly decreed to be unfit to live on earth that he is ripe for heaven, and a greater favorite of the gods than the most virtuous citizen can hope to be; all of which is too obviously out of harmony with a purely secular administration of government to need comment. Has it never occurred to you that if these convicts who end a life of transgression on the gallows do immediately join the elect in heaven and walk the golden pavements of Paradise, that the heavenly promenade must present a host of martyrs to our laws who exhibit an inconvenient "crick in the neck," out of harmony with that supernal grace which we should expect to witness in the heavenly hosts? I pray you, let this be abolished altogether, as immoral, indecent, and mischievous.

Executive proclamations for seasons of fasting,



prayer, and thanksgiving are not within the province of the civil authorities, and are but a feature of Milton's Wen, which still disfigures the Head of our secular State. We have more of that same Wen in our State schools, where the reading of the Bible, with psalmody and prayer, has been introduced and kept up by clerical influence, and seems likely to endanger the existence of an institution absolutely necessary to the perpetuity of a free State. Let there be a thorough excision of this pious tumor.

The Bible is out of place in a court of justice, to give sanction to an oath. A simple affirmation, after the manner of the Quakers, should take the place of the judicial oath. The Christian fathers strongly objected against oaths. Chrysostom said that "swearing took its beginning for want of truth." Jerome said, "Our Savior teaches that an oath sprang from the vices of men." Penn says, "The use of 'So help me God' we find from the law of the Almshouses of King Clotharius. The laying on of the three fingers above the book is to signify the Trinity; the thumb and the little finger under the book are to signify the damnation to body and soul, if they forswear 'So help me God.' Of old, Solon declared that a good man should have that reputation as not to need an oath; it is a diminution to his credit to be put to swear." Pythagoras said, "Let no man attest God by an oath, though in a court of justice." Xenocrates, the Athenian, renowned for his life of integrity, being called on to give his evidence on oath, the judges forbade the tender, because they would not have it thought that truth depended more on the oath than on the word of an honest man. The Essenes esteemed a man condemned for a liar who was not to be believed without calling God to witness. Christians are commanded to "swear not at all," and yet they persist in Bible oaths, bringing the book into court, solemnly to violate its precepts.

Let me advert for a moment to a matter of considerable interest to all tax-payers. There are in the United States nearly four hundred millions in value of real estate exempted from taxation; and this property, at no distant day, will be swelled to the value of two or more thousand millions of dollars. This is the estate of our American Wen, which argues that this property does so much good indirectly to the State, renders such an equivalent in virtue and morals, that it should be deemed worthy of an exemption from all the burdens of government. It is protected by our laws from arson, burglary, and riot; our fire departments protect it from destruction by fire; in our municipalities, lamps are kept burning before and around it to illuminate the pathway of religious devotees; and for all this enjoyment of the equal protection and benefit of the government with the real estate of private citizens, the corporate owners pay not one farthing.

Now it is a maxim of the law that equality is equity; and where is the equity of this exemption? Many of these churches in the cities occupy large and valuable lots, which, when the population move their private residences to places remote from them, are sold at enormous prices, and prove a grand speculation; and all the greater because, unlike the private persons who owned lands adjoining, they have for years been exempted from taxes. If the churches sell out at the same price as an adjoining private owner, they will have nearly doubled their profit in comparison with him. Our Wen here is a real-estate speculator, greatly favored by the State. It is no longer a "blockhead," as the philosopher called it, but an "Artful Dodger," saving souls with the greatest economy, at the expense of others who may possibly be damned, and, like Johnny Gilpin of old, though on heavenly "pleasure bent," it is "of frugal mind."

Now it is written, "What profiteth it a man though he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" or "words to that effect." Now, if by the use of church property the members save their souls, is it not the best and most profitable investment they can make of their money; and ought they not as certainly, and more cheerfully, to pay taxes on such a property than the heathen landlord, who only derives from his property an uncertain (alas! how uncertain!) moneyed rent? Besides, a profitable business is conducted in these churches. One man at least gains a fine living by moderate labor in each of them; and that is more than many an honest man gets nowadays by operating a real estate of equal value.

I will not dwell on this subject further, since it seems too clear for debate that equity requires that the whole property protected by the State should contribute equally to the expenses of government.

I have reserved holy time for my last topic in this discourse. Nature seems obviously to have made all days, times, and seasons of a secular pattern. He must have some extra gift of perception who can see any natural difference in the days of a week; and yet there is one day that somehow or other is greatly unlike all the rest. The difference consists in the manner of its use; and whence that manner? In all countries where religion is allied to the State, it came of religion; and it should follow that where it is not so allied, it becomes a matter of civil policy or expediency, this manner of observing days and times. Of old, the first day of the week was dedicated to the principal divinity—the Sun—and so was called Sunday. I am on good terms with this divinity, and am willing to dedicate a day to him; but that done, how shall we employ the day? "Keep it as a Sabbath," say the religious. Then what is a Sabbath? It is an old institution, much older than Judaism. The ancient Persians set apart four days in each month, which were festivals on which they assembled in their places of worship, read passages from their sacred books, and heard sermons inculcating morality and purity.

Sunday was the druids' day of instruction, whence it was called *Saba*, meaning *wise*, from the teaching of the sabb or sages of the time. The word Sabbath in the Hebrew signifies cessation or rest, and no more. Josephus says, "That in just six days the world and all that is therein was made, and that the seventh day was a rest and a release from the labor of such operations; whence it is that we celebrate a rest from our labors on that day, and call it Sabbath, which word denotes 'rest' in the Hebrew tongue." He further says of the commandment on this subject, that it is "that we must keep the seventh day by resting from all sorts of work." With the ancients, other than the Jews, it was a day of rest and instruction; with the latter, of rest only. But Josephus was not allowed to enjoy his derivation of the Sabbath in peace.

There was one Apion, an Egyptian, who had a prejudice against the Israelites, and who wrote against them, saying "they were expelled from Egypt principally for leprosy, and that when they had travelled a six days' journey they had swellings in their groins, and that on this account it was that they rested on the seventh day, as having got safely to that country now called Judea; that then they preserved the language of the Egyptians and called that day 'the Sabbath,' for that malady of swellings on their groins was named 'Sabbatois' by the Egyptians." You may be sure that Josephus belabored Apion the Egyptian for this foul scandal, and made him wish he had been a mummy before he had written it. Josephus appears to have had altogether the best of the argument; but at any rate they both agree that Sabbath means rest, although for different reasons.

Taking the seventh day, the Sabbath, or Sunday, for a day of rest and instruction, according to the ancients, it must be deemed a wise and humane institution, especially if we consider its mercy to slaves, to laborers, and to beasts of burden. Add recreation to rest and instruction, and it becomes the most humane and profitable use of a seventh part of our time. It is the Sabbath of the Puritans which is so justly abhorred; but all Christians have not, like them, been Sabbath-mad. Hear Francis White, Bishop of Ely, who wrote in 1688. He says: "By the Church it is true that labor and secular business on the Lord's day are prohibited; but only so far as they are an impediment to religious duties, and because of their being so. For upwards of six hundred years, work was not wholly prohibited by the Church, though afterwards laws were made by civil rulers forbidding all Sunday labor whatever; nevertheless it was declared in the time of Edward VI., and of Elizabeth, that the people may with safe and quiet conscience, in time of harvest, labor upon holy and festival days, and save that thing which God hath sent." He adds, "Vicious recreations are at all times to be forbidden, but innocent ones may as lawfully be permitted and exercised upon some part of the Christian holy day as on other days. Recreations of this kind are prohibited by no just law, either divine, ecclesiastical, or politic, and therefore they are not sins."

I could cite Paley and Priestley, and a host of the Christian fathers, to the same purport; and it was not until the Puritan Wen was fastened on the Head of the State in England that Sundays became "the melancholy days, the saddest of the year," and crept into the statutes of that country, and finally of this.

Our New York statute not only treats Sunday as a day of rest, but it forbids all recreation, and regards it as holy time, without any authority of reason, or ancient usage, or the New Testament. I say holy time, because the statute provides that no work shall be done on that day, "unless by some person who keeps the last day of the week, called Saturday, as holy time, and does not work on that day, nor disturb others who keep the first day of the week as holy time." Why this permission to exchange Sunday for Saturday, on condition of keeping the latter as holy time, unless the commodity exchanged were also regarded as holy? Here is another big Wen on the Head of York State, greatly needing the knife.

I am aware that public opinion has influenced our courts to hold that labor and recreation are forbidden by statute, not because the State as such regards the day as sacred, but because many citizens regard the day as holy, and employ it in worship, and ought not to be disturbed by irreverent noise and din. And so the churches monopolize the noise of Sunday by ringing out their dreadful bells, to which profane ears must attend and profane mouths keep silence. It must be a great comfort to the sick to know that they are kept from needful and refreshing slumbers by noises that are holy!

Now I hold that Sunday is purely a civil institution. The State abstains from work, from motives of policy; forbids labor by slaves, hired workmen, and beasts of burden, from motives of expediency and humanity; but if it go further, and forbid innocent amusements, or any fit and innocent recreation of body or mind,—if it close art galleries, libraries, or theatres,—it exceeds its proper office, and becomes an ally of the Church, to the injury and oppression of the people. Let us have an excision of our Sabbath Wen.

A late learned writer on municipal law says truly that "the theory of our national and State constitutions is, that the State, as an organic body, has nothing whatever to do with religion, except to protect the individuals in whatever belief and worship they may adopt; that religion is entirely a matter between each man and his God; that the State is separated from the individuals who compose it has no existence except in a figure, and that to predicate religious responsibility of this abstraction is an absurdity." He adds, "This is not the place to inquire into the correctness of our theory of the relations of the State to religion. It is not adopted by any

other Christian government. Indeed, although the people composing our body politic are doubtless as much impressed with Christian ideas as those of any other nation, our governments, both State and national, by ignoring the whole subject, can hardly be called Christian." He continues Wen-ward thus: "It is proper, however, to remark that there is a growing opinion [he might have said Wen] among thoughtful men all over the country, that this theory should be abandoned, and that as a State we should acknowledge the claims of God upon us, and avow him to be the Supreme Ruler of nations in their organic capacity, as well as of the single individuals who make up the nation."

"Thoughtful men," indeed! They have thought very unwisely, and in profound ignorance of the lessons of all history, if they have thought that. But some have thought it, and organized a society to bring about the result favored by this law-writer, who must have the credit of penning that of which Chancellor Kent was utterly incapable!

Not long ago, at a convention of these "thoughtful men" in Boston for the purpose of engraving their religion on the federal Constitution, one member, a bishop of an Orthodox church, was reported to have said that "a man who opposes the Christian religion has no rights, and ought to be crushed like a viper." Here is the Wen in a high state of putridity!

Should they succeed, these "thoughtful men," and grow their Wen on the Head of our American State, they or their posterity may be among the first victims of Church and State vengeance. The inventor of the guillotine perished under its axe; Bowie fell a victim of the dreadful blade he brought into use; and these "thoughtful men" who shall insert their religion in the American Constitution may have to take a dreadful "second thought" when they shall become a minority, and shall be turned over by a Church and State government to the "secular arm" for destruction. May they, and our country, be preserved from the dangers of their pernicious counsel!

## Poetry.

[FOR THE INDEX.]

### THE IONIAN WISE MEN.

Our lot was cast in pleasant places on the isles  
Of old Ionia with its cloudless heaven,  
Which Helios wreathed with sunniest smiles,  
To gladden us, the famous deep-lored seven.

Our guide was reason-regulated sense,  
To which eternal Truth unmasks her charms;  
Through Nature's veil we saw Omnipotence  
Upholding all things with unswerving arms.

We knew ourselves, and, diving, found within  
A depth as fathomless as that above,—  
We knew that right and justice only win;  
Their law with being's fibre is inwoven.

The beauteous towns are dust, where we abode;  
They crumbled 'neath the footfalls of the years;  
Yet still the cloudless heavens which o'er them glowed  
Are shining down with their unmodifying spheres.

And like those ancient heavens our words survive,  
Because they syllable the truth of things;  
For goods which lure the herd we did not strive,—  
'Twas wisdom, reason, gave our thoughts their wings.

I, Thales, scanned the countless stars on high,  
Which gulde with silent beams the sailor's bark;  
I was the primal student of the sky,  
And full of awe I communed with the dark.

Me in Miletos once they jeering hailed:  
"What reap'st thou, dreamer, in the ether blue?"  
I answered them when all their olives failed,  
And from my hoard they fruits of star-lore drew.

The Builder of the world so beauteous made  
His fabric that my feet would stumble oft,  
As walked I musing 'neath the night's vast shade,  
And heedless of the earth gazed up aloft.

His subtlest, swiftest messenger is Thought,  
Which tireless through the universe can run;  
While Time to light has many a mystery brought,  
Will yet unriddle all his hands have done.

I, Solon, hated tyranny and strove  
To plane of justice to uplift the throng;  
In many a verse my sapience I wove,  
Whose broken accents yet my fame prolong.

The spirit-world was unto us unbarred,—  
The shows of things our senses ne'er misled,  
No mote of avarice our vision marring,  
We bathed our bosoms in the morning's red.\*

B. W. MALL.

### CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING NOV. 2.

A. S. Brown, \$13.20; E. Woodward, 50 cents; G. H. Baker, \$10; J. A. Dapee, \$10; Dr. G. F. Matthes, \$10; Cash, \$3; John Curtis, \$1.70; Dr. D. K. Boutelle, \$3.20; Mrs. K. G. Wells, \$10; Prof. W. C. Russell, \$20; W. W. Tucker, 50 cents; H. H. Van Auckee, \$1.80; A. F. Hawes, \$2; E. B. Stone, \$10; Wiley Britton, \$1; M. O. Perkins, \$10; New England News Co., \$3.40; Samuel Brooke, \$1; W. C. Ganett, \$20; T. W. Higginson, \$20; J. H. Lull, \$10.04; Thos. J. Houston, \$15.

\*Vide the soliloquy of Faust in the opening scene of that poem, where he exclaims,—

"No bar the spirit-world hath ever borne—  
It is thy thought is shut, thy heart is dead.  
Up! scholar, bathe, unwearied and un worn,  
Thine earthly breast in morning's beams of red."



# The Index.

BOSTON, NOV. 13, 1879.

THE INDEX is published every Thursday by the INDEX ASSOCIATION, at No. 231 WASHINGTON STREET, BOSTON. TOLEDO Office, No. 35 Monroe Street; J. T. FREY, Agent and Clerk. All letters should be addressed to the Boston Office.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

FRANCIS ELLINGWOOD ABBOT, Editor.  
WILLIAM J. POTTER, WILLIAM H. SPENCER, MRS. E. D. CHENEY, GEORGE JACOB HOLYOAKE (England), DAVID H. CLARK, MRS. ELIZABETH CARY STANTON, J. L. STODDARD, O. D. B. MILLS, W. D. LE SUEUR, BENJ. F. UNDERWOOD, ALBERT WARREN KELSEY, JAMES E. OLIVER, Editorial Contributors.

## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends, Town Government for Town Ends, County Government for County Ends, State Government for State Ends, National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

## PHOTOGRAPHS OF MR. HOLYOAKE.

The welcome presence of Mr. George Jacob Holyoake in the United States will quicken the desire of many to obtain his likeness. An excellent portrait of him, painted by his brother and representing him in his study, has been reproduced in "permanent photography" by the Autotype Company of London, and a few copies out of the limited number made have been sent to us for disposal. The size is five by ten inches, and the price \$1.50. Ordinary cartes de visite, 25 cents.

## MR. BRADLAUGH'S REPLY.

IN THE INDEX of October 2, following the article in which the decree of the New York Supreme Court in the Rawson case was first published, was the subjoined letter:—

### A Question for Mr. Bradlaugh.

CHARLES BRADLAUGH, Esq., President of the National Secular Society, London:

Dear Sir,—In the editorial department of the *National Reformer*, of which you are the editor, in the issue of July 18, 1879, I find on my return from abroad the following announcement:—

"We are very glad to be able to state that negotiations are in progress for the affiliation of the National Liberal League of America with the National Secular Society. The National Liberal League has now ninety-four branches scattered all over the United States. The Secretary of the League is Dr. A. L. Rawson, of 34 Bond Street, New York City, and that gentleman has expressed his willingness to become the correspondent of the National Secular Society in New York City."

Presuming that you have hitherto been ignorant of the antecedents of your new official correspondent in New York, I invite your special attention to the foregoing article. You have friends in America who will watch your action in this case with anxious interest.

Your obedient servant,  
FRANCIS E. ABBOT.

Boston, Sept. 28, 1879.

A letter from Mr. Bradlaugh has been received in answer to the above, dated Oct. 18. Parts of this letter are properly of a private nature. All that is relevant to the matter in hand, however, is here published as follows:—

"As to the personal matter alleged by you against Dr. A. L. Rawson, and positively and entirely denied by him, I have here no means of judging; but I am so used to read libellous statements against free-thinkers that I prefer suspending my judgment. . . .

"My only knowledge of Dr. Rawson is that he is highly spoken of by prominent New York citizens, and is the secretary of the largest freethought organization in the United States. Knowing personally many of the officials of that organization to be ladies and gentlemen of the very highest honor and respectability, I have taken their public connection with Dr. Rawson as voucher for that gentleman's honorability."

Precisely so. Mr. Bradlaugh not unnaturally took it for granted that such men as Gen. B. A. Morton, Col. R. G. Ingersoll, and Hon. Elizer Wright will not consent to countenance or shield impostors; and he cannot be blamed for "taking their public connection with Dr. Rawson as voucher for that gentleman's honorability." All the more incumbent upon them is it now either to vindicate or to disown him; and public opinion will not excuse them from this obligation which they owe to society itself. Are they willing to be "vouchers for that gentleman's honorability," in face of the facts proved against him in the New York Supreme Court? Those proofs, however, are now laid before Mr. Bradlaugh himself in THE INDEX of October 30; and they are of a nature not to be neutralized by any "vouchers" whatever. The question he is to decide is one which affects the liberal movement both in England and in America; and the answer he makes will affect the claim of that movement in both countries to public respect and confidence. His present answer, therefore, is not, we trust, a final one.

Who the "prominent New York citizens" alluded to by Mr. Bradlaugh may be, we do not know; and their testimony will not weigh much with intelligent liberals so long as it is anonymous. But below is the testimony of a "prominent New York citizen" who is not anonymous. Rev. Howard Crosby, D.D., LL.D., Chancellor of the University of New York, has a national reputation of the highest order. In answer to a letter we sent him at the request of the editor of one of the most influential journals in this country, Chancellor Crosby has just written the following reply (the italics, etc., are his own):—

### Chancellor Crosby's Letter.

118 E. 19th, N.Y., Nov. 6, 1879.

MR. FRANCIS E. ABBOT:

Dear Sir,—You ask me concerning A. L. Rawson. He came to me five years ago, and told me that Mr. Paine, the archaeologist of the Palestine Exploration Society, had not made any discovery of Plagah and Nebo, for he (Rawson) had all the details (which Mr. Paine professed to have discovered) on a map published by Rawson in 1866.

I told him to bring me the map, and let me see. He came, and with him the Rev. D. Stuart Dodge. The map had all the minute details which Mr. Paine had professed to discover in 1873. But, on holding up the map to the light, I found that Mr. Rawson had cunningly put all the Nebo and Plagah portion with fresh ink into the old map!

I afterwards found that he had gone into Mr. J. F. Howe's [this name is not clearly legible—Ed.] printing establishment, and copied Mr. Paine's article before it was published. I afterwards found another

copy of Rawson's map of 1866 without the Nebo and Plagah correction!

In endeavoring to destroy Mr. Paine's reputation, Rawson exposed his own character. Of course I dismissed him from my house.

Yours with respect,  
HOWARD CROSBY.

We commend the above letter to those who imagine that A. L. Rawson has "repented," and ought not to have his record of fifteen years ago "dug up" at this late date. He himself said in his "card" (see THE INDEX of Oct. 16): "The League in reflecting me as its Secretary did not indorse my private opinions, nor my past conduct, nor anything beside my official record. If Mr. Abbot has anything to say about my official record as Secretary of the League, I will cheerfully answer any charges that may be brought against me."

Very well. We submit for the further information of Mr. Bradlaugh, and of others who are vitally interested in the character of a man whom they still persist in countenancing as a recognized and trusted official representative of liberalism, the following card of one of the best known and best beloved "prominent citizens" of Western Massachusetts, published in the *Springfield Republican* of November 7:—

### Mr. Hill's Card.

TO THE EDITOR OF THE REPUBLICAN:—

Will you permit me the use of your columns as a means of righting a manifest wrong? I consented to let my name stand in the list of Vice-Presidents of the National Liberal League when first organized at Philadelphia, July 4, 1876, and for two years subsequently. But at Syracuse in October, 1878, the League declared itself to be in favor of a total "repeal" of the postal laws against obscene literature by electing a board of directors unanimously in favor of such "repeal"—that being the issue on which the election turned. On account of poor health, I neglected to give attention to the matter until May 18, 1879, when I wrote to the Secretary, resigning both Vice-Presidency and membership of the League. To my surprise, no notice was taken of this resignation, but my name was again used without my authority and contrary to my request, by reflecting me Vice-President at Cincinnati in September last. Recent revelations respecting the characters of some of the leading members of the League leave me no alternative but to seek justice in this public manner.

Truly yours,  
SAMUEL L. HILL.

FLORENCE, October 31, 1879.

A. L. Rawson, as Secretary, continues to publish the names of individuals and of local leagues as still in sympathy with the National Liberal League, when he perfectly well knows that they are not in sympathy with it. Mr. Hill's case is not the only one. We wish we could believe that even such official conduct as this excited the disapprobation of the other Directors of the League; but of this we have seen not the slightest evidence, although the offence has been publicly and persistently committed for many months.

If anybody imagines that it does the liberal movement more harm to expose such rascality in its officials than it does to tolerate it, every true liberal will soon perceive the terrible mistake. Like the stolen fox that gnawed away the vitals of the Spartan boy under his cloak, until, too proud to confess the theft, he dropped dead in his tracks, this concealed iniquity is to-day eating out the very soul of organized liberalism. If it does not speedily acquire courage enough and honesty enough to cast out the evil that now lurks under its name, organized liberalism will soon die of gangrene. A great tide of reaction in the public mind must set in that will sweep away for many long years all organized exertions for liberal ideas. Purblind partisans may and do curse us roundly for letting in too much daylight upon corruption in our own ranks; but well we know that victory for the cause we serve is impossible while this corruption is there. To doubt this is to doubt the immutability of natural law.

Mr. Bradlaugh, in his letter, tries to correct what he considers our "inaccurate knowledge of the facts," and our want of "exactness," in the comments we made in our columns of "Glimpses" in the same issue of October 2. Referring to the English Secularists, we said:—

The party, however, has become divided into two antagonistic wings,—one represented by the British Secular Union, and the other by the National Secular Society. The latter, headed by Charles Bradlaugh, most unwisely suffered itself to be saddled with the defence of pseudo-scientific and worthless publications analogous to *Cupid's Yokes*, and it naturally gravitates towards sympathy with the National Liberal League in this country. Mr. Holyoake, Mr. Watts, and others of like character, refusing to be either seduced or dragged into the advocacy and propagation of opinions which they believed to be both mischievous in themselves and utterly foreign to the spirit and objects of the Secular movement, seceded from the National Secular Society and organized about three years ago the British Secular



Union, which naturally sympathizes with the National Liberal League of America.

Mr. Bradlaugh objects to the words "seduced or dragooned," as here used. There seems to be no other impeachment of our accuracy. He writes:—

"You surely are unaware that the book I defended was published by Mr. George Jacob Holyoake in 1863, and sold by him for several years at 147, Fleet Street, and by Charles Watts also from the time of Austin Holyoake's death, and that this pamphlet was only abandoned by Mr. Watts and repudiated by Mr. Holyoake after it had been prosecuted in 1876. The representation that I sought to 'seduce or dragoon' Mr. Holyoake in the matter is supremely ridiculous; I never had a word with him on the subject. He volunteered to write a letter (to the *Times*) hostile to the book, while the trial against Mrs. Besant and myself for publishing it was pending—which letter was used against us in securing an adverse verdict by the son of the chief proprietor of the *Times*, who happened to be on the jury. As for 'seducing or dragooning' Mr. Watts, I only took up the publication of the book in 1877 for the first time, after Mr. Watts had 'turned back in the face of the judge,' and had begged for mercy from the judge who tried him on the ground that he had never read it. I have now in my possession his written letter, dated prior to his trial, addressed to the person first prosecuted for selling copies of the book bought from Mr. Watts, tracing the line of defence to be taken, and stating the nature of the justification to be alleged from the contents. In this letter Mr. Watts further states that, as I was then out of town, he was unable to consult with me on the subject."

As Mr. Holyoake happens to be in Boston at this writing, we showed him Mr. Bradlaugh's letter, a copy of which Mr. Bradlaugh states he had sent both to Mr. Holyoake and to Mr. Watts. Mr. Holyoake informs us that Mr. Bradlaugh's statements are "incomplete and misleading," and that the phrase objected to in our own representations (quoted above) was strictly correct. In justice to Mr. Watts and Mr. Holyoake, we have invited the latter to make his own explanation of an affair of which, of course, our own knowledge is necessarily derived from others. If his engagements leave him sufficient leisure, we hope to receive a statement from him in time for our next issue; and here we drop the subject for the present.

#### THE GREAT QUESTION DISCUSSED BY THE LIBERAL LEAGUES.

The question which has divided the Liberal Leagues and occupied so large a portion of THE INDEX during the last year is very important in two relations; and probably it is according as one or other of these is emphasized by different persons that they take such decided ground in the matter. Is it necessary to think that those who are opposed to a stringent censorship of the mails are in favor of impure literature? It seems to me rather that they are so strongly impressed by the danger to liberty that they are willing to risk the abuse of individual freedom rather than the abuses of protective law. This really opens the whole great question of the relation of individuals to society, on which it seems quite possible for fair men to take very different views. Even agreeing on the right and duty of society to guard the morals of the community, one may differ as to the best means of carrying out this view. It does not seem fair to charge all with favoring that which they do not oppose by every weapon that others think it right to use. Probably no man in the community was less in favor of atheism and blasphemy than Dr. Channing, when he opposed Abner Kneeland's prosecution. It remains still a matter of individual conscience from what motive we act in condemning others. When the Sanitary Commission received books for the soldiers, they assumed the right of not forwarding those of decided immoral tendency, and we certainly should uphold them in it; but one member of the Committee chose to exclude Theodore Parker's writings as unfit for soldiers to read, and might well have called out an indignant protest against a regulation thus abused.

But it seems to me a far more important subject than that of the mere transmission by the mails, in regard to which there may be honest difference of opinion, is the fact of the existence of such literature, and the appetite for it in the public. Should not the moral strength of radicals be turned to the main question itself—How can the tone of morals be raised? What can we do to stay this process of corruption, and make life in civilization sweet and holy for children to be born into? Looking only for the moment to this question of books of injurious tendency, cannot we teach the evil on the positive side by developing a taste too pure and refined to desire unholy food? To begin with, should we not give up the idea that a boy may read what a girl cannot?

In a very popular novel, the hero lectures a young lady severely for once reading a novel of George Sand's with which he is evidently perfectly familiar himself. But that which is impure is no less so to man than to woman, and we can never have a high standard of purity and morals for either until we have for both. Mr. Ruskin holds up Shakespeare's heroines as the model of womanly perfection, and names among them Desdemona, who lies without scruple to serve her purposes. This is the natural result of making a sex in morals. Women must be allowed some faults to balance those of the other sex. If it were made a rule with both young men and young women that they would read no works of fiction that they could not discuss with each other, how much worthless, poisonous trash would be thrown aside that now is eagerly swallowed with the dangerous condiments of solitude and secrecy! This is one of the most important functions of the Public Library, which furnishes good food, and tempts the young to eat it. When in private life we see the fortunate child led into the delightful regions of poetry and fiction by a father or mother who reads to him the pure pages of Scott or the inspiring poems of Homer, leading him gently over the rugged ways, and helping him to appreciate and enjoy these life-giving fountains of thought, we are inclined to ask if something cannot be done for the poor boy who strays into the library, to help him into a better mental life. We would not put the task upon the overburdened public school-teacher, although we know many a one who voluntarily assumes something of it; but would not this be a most excellent field for the Sunday-school or the evening school? The Bible itself might be made an entrance into all that is rich and beautiful in literature, poetry, and history, if it could only be treated as God's gift to man through man, and not from above him. To call the Bible an impure book is a misuse of terms; like all histories of life as it is, it contains a record of both good and evil. But its main object and its main influence is to elevate the mind and inspire noble sentiments. Yet in one sense the Catholics are right: it needs to be read with a mature reason, or else with that unconscious purity which does not behold iniquity. Here is the province of the teacher to select and explain.

To put such a book into the hands of a young inquiring mind of the present day as a whole, especially as an inspired whole, to be received as authority, is full of moral danger. But to treat it as what it is—a rich collection of the history, mythology, poetry, and religious thought of a wonderful nation, from whom we have mainly drawn our theological and religious ideas—is to give it a vast power of both intellectual and spiritual good. But why need the Sunday-school stop here? Why should it not use all helps to quicken intellectual and spiritual thought and enjoyment? A wise teacher found the reading of Homer with him the best means she could use to kindle the interest of a child who was bright in life and slow in school. Could not the pages of Homer be made as attractive to the newsboy as the last blood-and-murder story of the *Satanic Press*? We blame the hard-worked men and boys for taking nothing but fiction from the public library, but did not the intellectual Macaulay devour every novel he could lay his hands on? Reading is the amusement of our day—the only one open to many; it becomes, therefore, of the greatest importance that every pains should be taken to make the good attractive and the evil repulsive.

E. D. C.

"Is it necessary," asks Mrs. Cheney, "to think that those who are opposed to a stringent censorship of the mails are in favor of impure literature?" We sincerely hope not! Certainly we have never thought so—much less said so. But there are two questions here blended that ought to be kept distinct: namely, (1) do those who favor repeal of the postal law of 1873 intend to favor impure literature? and (2) would an increased circulation of such literature be a certain result of repealing that law? The question of intention is of the slightest possible consequence to the community; it interests only individuals. But the question of result is of universal practical interest.

Take a parallel case. We believe that Mrs. Cheney disapproves the attempt to legalize prostitution in American cities. Is it necessary to think that those who favor that attempt intend to increase prostitution? Certainly not. But we do not suppose that she cares anything about their intentions; she does care about the results of the law if they succeed. Would she not be justly indignant at an effort to distract attention from those results of the law by rais-

ing a false issue about the intentions of those who favor it? We believe so. The case is precisely the same with respect to the postal law.—ED.]

#### A TIME TO SPEAK.

History, it would seem, is making fast nowadays. Following upon the disclosure of the damaging and fatal record which THE INDEX lately gave regarding A. L. Rawson, who bears the official honors bestowed upon him by the National Liberal League, National Liberal Party, etc., the *Belgio-Philosophical Journal* publishes the clear and crushing evidence by which D. M. Bennett, whom the Cincinnati Convention glorified as a victim and martyr in the cause of liberty, is shown to be one of the vilest of wretches, plotting deliberately and most persistently to mislead and debauch a worthy young woman who was in his employ, if the letters purporting to be his (of some of which fac-similes are given) are genuine; and of this I suppose there can be no doubt.

It will probably be made plain at last, to the most backward and purblind even, that the grounds upon which the secession took place from the National Liberal League in this city (Syracuse) one year ago, were something lying considerably deeper than a mere difference of opinion concerning the best method of suppressing the dissemination of obscenity. The triumph of the faction that reversed the attitude and course of the National League was the triumph of that spirit which flies now to the championing of Bennett, and the eager bestowal of renewed official honors on such a character as Rawson.

It may be said that the multitude who cast their votes that way did not understand it so, did not mean that. Doubtless in many instances this was true. There are men and women, I hope in considerable number, in that organization, who hold all obscenity and uncleanness in abhorrence, and would not willingly be involved in any complicity in giving it indulgence or support. All the more, therefore, is the pity that, having eyes, they did not see, and in consequence have put their ship, built, manned, and sailed thus far for the haven of justice and true liberty, into the currents of the maelstrom that is sucking it to destruction. That action of the League at Syracuse meant and was far more than was professed. Mr. Wright, I think, will erewhile see that those who withdrew at that time, summoned (as they felt themselves) by a commanding moral necessity that they could not disobey, were not after all so shearily "mad," as to him they have seemed to be. Time reveals all things, and it will reveal more and more of the spirit and purposes of the faction who in that memorable Convention captured, and in effect have destroyed, the Liberal League.

It is plainly, yes, emphatically true, that any and every organization has something to do with the "past lives," and certainly the public record, of those whom it selects and elevates to official place. No party can disregard that and live; for every organization, political or otherwise, must stand professedly at least on ground of primal morality and the common decencies in order to exist at all. So much tribute vice has to pay to virtue. Let any party attempt to ignore that, and dare to put forward and keep in place of official trust and responsibility, making thus its representative and standard-bearer, a convicted criminal, and the people whose suffrage it seeks will swiftly enough pronounce judgment upon it. No fine casuistry or special pleading in regard to its not being a church of saints, and all that, will save it.

Actions, it is fitly held, speak louder than words. In the selection of the names it especially delighteth to honor, an organization will declare its attitude often more emphatically and clearly than by its resolutions or its platform. And in this case of the National League the public will not be slow to draw significant inferences in regard to the spirit that dominates it, as at present constituted and administered.

It has been charged that liberalism tends by an inevitable gravitation to immorality,—that it is impossible to cast off the beliefs and restraints imposed by the current religion without falling into moral deterioration, and being powerfully tempted to looseness and life of unbridled license. The attitude of a considerable class of liberals is most completely adapted to give confirmation and invincible strength, in the popular mind, to the charge. If they were resolutely bent upon demonstrating it as truth, they could not pursue a course more thoroughly fitted to that end. Anthony J. Comstock cannot ask more effective auxiliaries to aid him to the accomplishment of



his cherished purposes than such liberals. Shall they be permitted to smirch, to drag down and cover with their common shame the cause of liberalism itself? Syracuse and Cincinnati have begun and more than begun in that direction.

How much longer must the descent and degradation go on, before the liberals of the country, the better elements among them which must exist in large proportion everywhere, shall rise, protest, purge themselves from these false and guilty affiliations, and save a cause not only imperilled, but already deeply injured, from utter disaster and ruin? The duty is plain, is unequivocal, and also sternly imperative. The days and the hours are precious; they are pregnant with grave issues. What lies to be done must be done quickly, and in brave unflinching earnest.

A question presses that will be answered,—answered by us whether we will or no; and upon the response hang momentous results for good or ill, both present and future. *THE INDEX* and the *Religio-Philosophical Journal* have spoken out unequivocally, have done well. I look now that leading liberals through the country, that all liberals who will, shall also speak out, and declare themselves.

The conflict has begun, and let it come. If the ranks of liberals through the length and breadth of the land are to be riven in sunder on the question of primal morality, the merely elemental decencies of life, which long ago we had supposed answered by the concurrent voice of civilization (to say nothing of religion), the sooner they discover the fact and take attitude accordingly, each going to his own, the better. The world outside of liberalism will stand by and look on, a not uninterested if indeed unsurprised spectator.

C. D. B. M.

SYRACUSE, Oct. 27.

#### MR. UNDERWOOD ON THE GENUINENESS OF THE BENNETT LETTERS.

The *Religio-Philosophical Journal* of November 8 contains this conclusive article. It will settle all honest doubts as to the genuineness of those hideous letters.

##### Bennett's Letters.

B. F. UNDERWOOD "SATISFIED BEYOND A DOUBT." In last week's paper we published the following communication under the title,—

THE VERDICT OF PROF. B. F. UNDERWOOD.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:—

I have read your surprising revelations in regard to D. M. Bennett. You ask for my verdict. I prefer not to be in haste in giving my verdict in such a serious matter. I would be glad to see D. M. Bennett proven innocent of the folly, vulgarity, and vice of which he is guilty, if those letters you give from him are genuine. If he is the man you represent him to be, if he is a would-be seducer and deliberate, malicious calumniator of a virtuous woman, whom he had vainly tried to corrupt and ruin, then indeed his character is most despicable, and he is unfit to represent any decent movement or to associate with decent men and women.

The only way that D. M. Bennett's name can be saved from everlasting disgrace is to impeach the genuineness of those letters. As the case now stands—supposing those letters beyond question,—thousands who have defended Bennett will feel that he has outrageously imposed on their confidence.

With many of Bennett's positions I have never been in accord, nor have I approved some of the methods he has employed. The circulation of *Cupid's Yokes* by him I have characterized as most unwise and foolish. But he declared he had no sympathy with its teachings, and sold it in the interests of freedom. I gave him credit for this. I thought, as I still think, his trial was unfair and his sentence unjust. I protested against his imprisonment through *THE INDEX* and *Investigator*. I wrote Col. Ingersoll and others requesting them to use their efforts for his pardon. I have written Bennett himself a letter of sympathy since his removal to the Albany penitentiary. But although, whatever be the character of the man, it does not justify his imprisonment for the offence for which he was sentenced, yet if what you have published be true, the liberal public will no longer have confidence in the man, and the sympathy which has been so generously bestowed will be withdrawn.

This is the only "verdict" I shall attempt to give now. Respectfully, B. F. UNDERWOOD. MONROE, Wis., Oct. 24, 1879.

The *Truth Seeker* of the 18th ult. contained an insinuation that the letters were forgeries; therefore, although there could be no question as to their genuineness, we felt that the liberalists and materialists of the country were entitled in all fairness to have the opinion of a representative man from their own ranks. To both these classes the name of B. F. Underwood is a household word, synonymous with integrity and fair dealing. We have submitted the Bennett letters to Mr. Underwood, and below we publish his clear, emphatic endorsement of their genuineness; and certainly no man can be a better judge. He has for years been in correspondence with Mr. Bennett, is thoroughly familiar with the latter's

handwriting, peculiarities of style, and modes of expression. Mr. Underwood wrote us from Columbia City, Ind., stating that a trip to Chicago would take him several hundred miles out of his way, and asking to defer the matter for two weeks. Knowing the anxiety of the liberal public to hear from him, we telegraphed an urgent request for his immediate presence here and judgment in the case; and we now have the pleasure of giving

#### MR. UNDERWOOD'S OPINION OF THE LETTERS.

SHERMAN HOUSE, CHICAGO, Nov. 2, 1879. TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:—

I have examined the letters of D. M. Bennett submitted to me for examination; and in reply to your questions I am compelled to say that I am satisfied beyond a doubt that these letters are in the handwriting of D. M. Bennett; that the extracts from them published in the *Journal* of October 25 are given accurately; that there are no indications whatever that any additions have been made since they were originally written. I have not the time nor at present the disposition to make any comments on this silly and vulgar trash, the perusal of which has left in my mind a feeling of unutterable disgust. But liberalism will survive the exposure of personal vice, as the Church has survived many similar exposures of the follies and fallings of its defenders.

Respectfully, B. F. UNDERWOOD.

#### PERSONAL ITEMS.

THE TWO MISSES LONGFELLOW, daughters of the poet, are among the lady students at Harvard.

THE REV. DR. TALMAGE, though a professed teetotaler, is accused of tipping while in England.

JOHN MORLEY is preparing a *Life of Cobden*, which will soon be published in two octavo volumes.

THREE NOTED PERSONS have just died: Senator Chandler of Michigan, Gen. Joe Hooker, and the Rev. Jacob Abbott.

JOHN B. GOUGH has been welcomed home at Worcester, Mass., with a public reception from his friends and neighbors.

CALEB CUSHING's library, which contained many rare and valuable books, has just been sold at auction in Boston. It brought about \$4000.

HON. WARREN CHASE, a noted Spiritualist lecturer, at present editor of the *Santa Barbara, Cal., Independent*, has been elected to the California senate.

A COPY OF A History of China, by Confucius, printed in Chinese character, has been given to the Easthampton, Mass., academy by a former Chinese student.

FREDERICK DOUGLASS advises the colored people of Virginia to vote against State repudiation. That is the kind of advice which the whites are also in need of.

M. RENAN has been invited to London to lecture on Rome's part in forming Christianity; but he says that the six or eight lectures which the subject would require would make too large a book for him to undertake at present.

BAYARD TAYLOR's residence, known as Cedar-croft, is offered for sale. It embraces a farm of one hundred and fifty acres, long associated with the life and work of Bayard Taylor, under whose personal supervision it had become a very attractive estate.

MR. R. H. EDDY, an architect of Boston, has submitted to the city government a plan for a triumphal arch to commemorate the birth of the nation. It is proposed to lay out and dedicate a circular space at the intersection of Commonwealth Avenue and West Chester Park for the purpose.

REV. EDWARD BEECHER, the eldest of the Beecher family, recently celebrated his golden wedding in Brooklyn, N.Y., his present residence. Among those present were the Rev. Henry Ward Beecher and wife, Mrs. Harriet Beecher Stowe, and other members of the family. The old gentleman is now seventy-five years of age.

COL. T. W. HIGGINSON said in a recent speech that the man whom Butler hung at New Orleans was not a Southern secessionist, but a drunken imbecile from Newburyport. As to Butler originating the term "contraband," as applied to the slaves, he stated that Lewis Hayden, a colored man of Boston, originated the term, and suggested it to Governor Andrew at a time before General Butler ever used it or knew of it.

MRS. ANGELINA WELD, wife of Theodore D. Weld, Esq., died at her residence in Hyde Park on Sunday night, Oct. 26. Mrs. Weld was one of the pioneers of the anti-slavery movement. She was born in Charleston, S.C., February 20, 1805. Her father was the Hon. John F. Grimké, Judge of the Supreme Court of South Carolina for a number of years. She always showed a great aversion to slavery in all its forms, refusing to own a maid which her mother gave her to wait on her, and often using all her power with her family and friends against the condition of slavery. She left her home and came North to Philadelphia, where she joined her sister, Miss Sarah Grimké, also a great worker in the anti-slavery movement, and soon wrote her appeal to the Christian women of the South, which was sent broadcast over the North as well as the South; she visited New York by invitation, where she spoke in public on several occasions on the slavery question; she visited Massachusetts in 1836, and spoke several times before a committee of the legislature on the same subject, and also delivered six lectures in the Odéon. She was married in 1838, and settled at Fort Lee, N.J., where she assisted in writing *Slavery As It Is*,

or, *The Testimony of a Thousand Witnesses*, and several other articles published by the Anti-Slavery Society. Soon after her marriage, she received an injury which prevented her from taking an active part in the movement personally, but she continued writing articles from her personal knowledge and observation. At the time of the division of her father's property, she and her sister, Miss Sarah Grimké, requested that their share of the property be in slaves, with the idea of emancipating them; but on their brother informing them that they could not be liberated in South Carolina, as they would be sold again by auction, he became their technical owner, and they were finally liberated by the Emancipation Proclamation, although they were practically free before. She received a stroke of paralysis some seven years ago, from which she rallied, but never fully recovered. During her residence in Hyde Park, Mrs. Weld and her sister Sarah were indefatigable in their efforts to help the freedmen. The funeral of Mrs. Weld, which took place at her late residence on Fairmount Avenue, was attended by a large number of distinguished persons. Bouquets and wreaths were at the head and foot of the coffin, and upon the lid was a wreath of autumn flowers, leaves, and a bunch of ripe wheat. Rev. Dr. Morison delivered a brief address, and was followed by Wendell Phillips, who said that standing by her body carried him back to the days when, for such opinions as she held, William Lloyd Garrison was dragged through the streets of Boston, Dresser was mobbed in Louisville, and all kinds of abuse heaped upon those that dared to oppose slavery. He said the deceased, with her noble sister, did more for the amelioration of the lot of the slave at the South than any other two women in the world. Brief remarks were made by R. F. Walcott, Mrs. Lucy Stone, and Hon. Elihu Wright. A service of song followed, after which the body was taken to Mount Hope for interment.

#### FOREIGN.

DR. GROSOLI, a well-known and learned physician of Carpi, has established a Free thought society in that town.

JOHN B. GESSLES, one of the most prominent merchants of Hamburg, died last month, and willed to each of the four Jewish schools of that city three thousand mark banks.

ONE OF THE ARTICLES of the New Roumanian Constitution is to the effect that differences of religious belief or confession constitute no impediment in Roumania against obtaining and exercising civil and political rights.

MR. JOHN TYERMAN, who is lecturing on Spiritualism in Australia, succeeded in creating a stir at Adelaide, where he drew out the Dean of that city at one of his lectures, who entered into an hour's discussion with him.

THE ST. PETERSBURG *Gazette* of October 6 announces that the police have within the last few days discovered a secret printing-press in a house in St. Petersburg. A pamphlet, the publication of which had been prohibited by the authorities, was in the act of being printed.

REFERRING TO Dr. Talmage, the *Christian World* gives the following as the latest story in connection with his visit to England: "Soon after the arrival of the 'Great American Orator' he engaged to deliver a lecture in Bristol for £40, and the gentleman who made the agreement put a sixpenny agreement stamp on his letter. Shortly after this, Dr. Talmage sent to say that he must have £50, and asking for an immediate reply. The gentleman at once used the simple answer, 'Come!' Within a short time of the day fixed upon another letter arrived from the doctor, stating that the inquiries for his services were so numerous that he could not go to Bristol under £80. The telegram in reply was, 'Come! Come! Come!!' He came, and produced 'roars of laughter' by his lecture; and some of our most popular ministers laughed heartily over his jokes, and prayed for the divine blessing to rest upon his labors. But instead of receiving £80 for his hire, the cash handed to him was £40. 'Oh! this is wrong,' said Dr. Talmage. 'I said that I should not come under £80.' But when he saw the stamped agreement he found that he had been outwitted for once, and had to be content with £40."

THE WESLEYAN METHODISTS observed last Friday "as a day of fasting, humiliation, and prayer, on account of the prolonged depression of agriculture and commerce, and the horrors of war." Referring to this act of absurdity, "Gegéef," in the *Bedford Bee*, has the following sensible remarks: "Religion does not consist in public acts of humiliation, in making parade of humility and self-denial, nor in make-believe mortification of the body. I believe the New Testament says something here and there to this effect. I believe it condemns this sort of thing. I have a notion it judges men by their daily life rather than by their sectarian ceremonies. It says in effect—to others than Wesleyans—'Religion is a thing of the heart, not the lips; of constant, every-day practice, not of fits and starts and advertised self-righteousness. Live you so that none can contrast your Sunday words with your week-day conduct.... Be good, do good, not solely in hope of rewards vastly too good for you; not in fear of punishment atrociously beyond the deserts of Satan himself, but because it is good. This do, and you will live the Christian life. But avoid, above all things, the blasphemy of acting as though your Father cannot see through a got-up formal profession, and as if he could be bribed into changing his changeless laws of nature by your 'sacrifice' of meats and puddings.'" —*Secular Review.*



## Communications.

## THE OTHER SIDE.

EDITOR OF THE INDEX:—

THE INDEX of Oct. 23, under the title of "ARMING THE ENEMY," gives an extract from a lecture of Rev. Dudley Ward Rhodes, of Cincinnati, which I suppose is one of the "thunderbolts" to which the National Liberal League has exposed itself by its Samaritan conduct in sympathizing with the imprisoned Bennett. The trouble with this thunderbolt is, that whatever there is new in it is not true. THE INDEX kindly suggests, as an apology for the enormous lie of the reverend lecturer, that he "confounds the two cases of Bennett and Heywood." But the lecturer was commenting on the then recent Congress of the League at Cincinnati, and must be supposed either to have attended the Congress as a spectator or to have read a report of its proceedings in the Cincinnati Commercial, the journal in which his own lecture was reported. Now the Congress acted on the Bennett resolution, undoubtedly, on the assumption that the facts were as I stated them in my opening address. And that part of the address which referred to Mr. Bennett was printed verbatim in the Cincinnati Commercial of the next morning. If the Congress was misled by me in regard to the facts, the reverend lecturer should have attacked me and not it.

If the first part of my address had been printed in THE INDEX, I think no reader of your valuable journal would have found any fault with it. It did not travel an inch outside of the "demands of liberalism." It simply labored to show that liberty has no safeguard except in the laws which protect the rights of opinion and expression, and it proceeded in its close to show, by the case of Bennett, that these rights have, without cause, been trampled on at the instance of a so-called religious organization outside of the civil government. If this is a fact, it is a very important fact. On this I take issue with the Reverend Dudley Ward Rhodes. Either he is a wilful, deliberate liar, or I am. If THE INDEX cannot print the whole of my opening address at the Cincinnati Congress, I wish to have it print at least that part of it which appeared in the Cincinnati Commercial, that its readers may compare my statement of the case with that of Mr. Rhodes.

That Christian gentleman assumes, as the basis of his whole tirade, that, because the League, or rather a part of its members, object to the mode in which the "Society for the Suppression of Vice" prosecutes obscenity, therefore the League objects to having obscenity punished at all. The same logic in a barbarous border settlement would make every man opposed to lynch law an upholder of murder.

I know nothing of the creed of the Rev. Mr. Rhodes; but, if he is advocating the cause of the Christian churches generally as against unbelievers, he is doing the churches vastly more harm than the unbelievers ever did. He is provoking a quarrel in which the latter will have immensely the advantage. The unbelievers, with almost no exception hitherto, out of regard to the feelings of Christians whose lives are nearly always far better than their creed or their Bible—thanks to the humanizing influence of mere secular knowledge—have abstained from any regular, combined, and thorough attack on the unspeakable obscenities and gross immoralities bound up in the "sacred book."

We—or at any rate I, for one—take them at their word. Admitting to be true (though I doubt its truth) all that they say about the "six thousand men in the United States whose sole business is to undermine the morals of the land," and that they have procured "the addresses of hundreds of thousands of girls and boys," for the purpose of sending through the mails "devil's tools" to be used by them for self-destruction, and the still more deplorable fact (which I do not doubt) of the awful abundance of ruined and meretricious females in the streets of all the large towns and cities of Christendom, I make two charges. 1. That this is the natural and inevitable consequence of the degradation of woman which the Mosaic religion sanctified, established, and stereotyped, and which Christianity not only failed to abolish but actually intensified. 2. That the obscenities and immoralities of the Bible are rendered not less but more pernicious to the morals of the people by being attributed to God as their author or inspirer.

ELIZUR WRIGHT.

BOSTON, Oct. 24, 1879.

## Extract from President Wright's Opening Address.

This persecution has stolen upon us under the specious pretext of protecting the public morals, and securing the young from the influence of corrupting literature. But the youth of America may well say, *non tollis aedificas, sed defensoris istis*; and so, surely, may their parents. The means used, even supposing the literature attacked the worst possible, are such as must necessarily enhance its pernicious influence. But the United States Postal Law, declaring certain matter unmailable on account of its moral character, is so loosely drawn, that under a Court inclined to favor a religious persecution, it becomes an engine of religious persecution of almost unlimited scope. Such a prosecutor has appeared in the Society for the Suppression of Vice, organized under the auspices of the Young Men's Christian Association, an affiliation of a large number of religious sects. A society so backed, with no organized opposition, wields a political power over any administration very dangerous to any individual who may be obnoxious to it. This has occurred in the case of D. M. Bennett, editor of the *Twentieth Century*, now suffering imprisonment in the Albany Penitentiary. The safeguards of courts and executive have given way before it, and we see such a perversion of justice as has not been seen since the days of the old Star Chamber. In fact, *quo ad hoc*, we find the Society for the Suppression of Vice, and not the present Republican Administration, running this government.

In 1877 this same religious persecutor, using a decoy, procured the indictment of this same Mr. Bennett for

sending through the mails two works which the Society deemed unmailable. But on the works being shown to the Department of Justice at Washington, the case was ordered to be dropped. The Department did not deem the matter unmailable. The persecutor, thus balked, swore vengeance. He seized the first opportunity to entrap Mr. Bennett into sending another pamphlet through the mails, having already procured an arrest of his victim for selling it, under a State law. This was in November, 1878, and in December Mr. Bennett was under indictment in the Society's favorite United States Court, entirely without the knowledge of the Attorney General of the United States, as appears by his letter addressed to myself, under date of January 18, 1879, in which he says:—

"Any prosecution against Mr. Bennett in New York for selling the book published by Mr. Heywood must be a proceeding under the State law, with which the United States authorities have no connection. In regard to the book itself, while it seems to me a publication not desirable to be made, I am aware that there may be much difference of opinion upon the subject, and do not confound it with those obscene publications, the effect and object of which is to excite the imagination and inflame the passions."

And yet to please this powerful religious persecutor, an obsequious grand jury, at the dictation of a zealous assistant District Attorney, well named *Fiero*, had declared the book "so lewd, obscene, and lascivious that the same would be offensive to the Court and improper to be placed on the records thereof!" Thus the constituted authorities of the United States stand aside with averted eyes and allow a nineteenth-century Star Chamber to usurp their sacred functions, and to do it under a veil of hypocrisy thinner than a cobweb. And when the administration, waked up by the protest of a hundred thousand indignant citizens, feels ashamed of this conviction of an innocent man on judicial rulings that would make half our literature, including the "holy book" itself, unmailable, there comes upon it an avalanche of high ecclesiastical influence, and it backs down with the silly plea that to release Bennett would reflect upon the Court.

Well, this country is called upon to reflect on that Court. The concentrated ecclesiastical power of this republic is called on to reflect whether it can afford to throw stones out of a glass house. This is not a government of corporations, but of individuals, each with his *sic volo, sic jubeo*. In the last analysis we are all men and women, as such, capable of judging for ourselves what is right, better than the highest priest can judge for us. The question before us is, whether we shall do it, and untriedly assert the right to do it, or succumb to ecclesiastical domination? To the consideration of this all-important question we invoke not only non-Christians, but all sincere and patriotic Christians. If they are sincere they will rely wholly on God, the Holy Ghost, to sustain their faith and carry on their cause, and not in the least on the arm of flesh.

## THE ALLEGED "OBSCENITY" OF THE BIBLE.

MR. EDITOR:—

No cause can ever succeed, no cause *ought* to succeed, which has recourse to anything savoring of dishonesty or unfairness; and the cry recently raised by some so-called freethinkers against the obscenity of the Bible does thus savor, and further it shows a lack of good-sense.

Because certain persons who loudly proclaim themselves as liberal thinkers have thought fit to write and sell, and to encourage others to write and sell, books and papers coarse in thought and in expression, bordering on indecency of language and really immoral in intention while perhaps not really obscene in words, and to foist such trash upon the public under the cloak of freethought, and are accused of obscenity, should be no reason why so many unthinkingly echo the cry of these mischief-makers, and endeavor to retaliate by a senseless hue and cry about the obscenity of the Bible.

In spite of all that has been lately done to befoul and stain the noble name of freethought, wounded as it has been in the house of its friends, I have still faith enough in the living truths which have made liberalism a power in the land to believe that it will emerge from this its time of trial all the stronger and braver because of its struggle for life, and with power to give new hope and courage to a waiting world.

Because I thus believe, I am sorry to see incorporated into what should have been the dignified proceedings of a convention calling itself liberal, such silly flings against the Bible as one of the resolutions passed at Cincinnati contained,—a resolution which seemed to place the Bible on the same footing as *Cupid's Yokes* and other immoral books, and intimating that it contains obscenity.

The Bible is not an obscene book, in spite of those delectable extracts huddled together indiscriminately by some "liberal" whose natural proclivities thus found a congenial task, and misnamed the *Bible Abridged*, whose worst obscenity is contained in its table of contents, gotten up by a "liberal," a reformer! I was brought up to be a believer in the Bible, and read it for years; and I can honestly aver that, as child or woman, I never thought an evil thought because of that teaching, and, detesting obscenity and impurity of morals as I detest nothing else, I would yet put into the hands of youth to-day a thousand Bibles rather than one copy of *Cupid's Yokes*, as far as obscenity or morality is concerned. I did not leave the Church because of the obscenity of the Bible, of which I never dreamed until I read it in scurrilous writings misnamed "liberal." I left it, as every honest and pure-minded liberal has left it, because of its inconsistencies and incompleteness; because it did not teach me the best that I knew, the highest purposes that life suggests. I did not leave it because of my hatred of the good there was in it, but because I found some things that were false and dishonest in its teachings. But I hate falsehood, dishonesty, and impurity just as much when found in liberalism as I did in Christianity, and I think it quite as just to denounce them under one name as under the other.

No candid or unprejudiced person can fail to perceive that the Bible is a record of the history, the literature, the sayings and doings, of a rude, uncultured, yet strong, patient, and faithful people. They thought and wrote in plain words. Deeds which had any influence upon their national life were written of in coarse, plain language, the best they possessed. There is no obscenity, real or implied, in these chronicles; there are no impure hints to fire the undisciplined imagination and ungilded passions of youth.

The parts called obscene by blatant freethinkers are too coarsely-worded for any one to make a mistake as to their intention. They are meant as the record of facts,—no more, no less.

Freethinkers who howl about the obscenity of the Bible and the purity of *Cupid's Yokes* do not impose upon anybody, not even themselves, and only make apparent their own unfairness in argument, and lack of discretion. Liberalism needs no such false props, can dispense with such false friends; and there are truths underlying liberalism which must make it outlive the misrepresentations of these, its worst enemies.

SARA A. UNDERWOOD.

THORNDIKE, MASS.

## MR. SEAVER RESIGNS.

FRIEND ABBOT:—

You will oblige me by removing my name in your paper from the list of Vice-Presidents of the Liberal League of America. I make the request simply because I hold the same office in the National Liberal League, to which yours is opposed; and as it places me in an inconsistent position to belong to both Leagues, and thus attempt, as it were, to ride two horses, and rather contrary ones, you will please remove my name from the list of officers in the League of America, of which you are President.

Your friend always in what I deem liberal,

HORACE SEAVER.

P.S.—Allow me to add that I regret most sincerely the division in our ranks; for liberals should be united and working in concert, especially now when our enemies are seeking to crush us. But the injudicious course that has been pursued has produced a division that may not be healed, though as far as I am concerned I have nothing to reflect upon, for I am not aware of having done anything to promote a separation, nor have I any wish or intention to enter into any dispute with any one. I have long given you the credit and praise, privately and publicly, of having formulated "The Nine Demands of Liberalism," in which I most thoroughly believe and shall always maintain, for I consider them without a flaw; and I am firmly of the opinion that if they, and they alone, had been discussed at the Syracuse Congress and no extraneous matter introduced to set us at variance, we would to-day be united and harmonious instead of being divided and contentious.

H. S.

[The Directors of the National Liberal League of America have voted to accept Mr. Seaver's resignation, and his name has been accordingly removed from its list of officers. We join in his regret over the "injudicious course" that has been pursued, especially in raising the senseless cry of "repeal," forcing all to withdraw from the old League who would not sanction it, and disgracing the whole liberal movement by holding up D. M. Bennett as a "martyr" in its cause.—ED.]

## JESTINGS.

MANY A WOMAN dusts billiard-chalk off her husband's coat, and a big tear stands in her eye as she thinks how late he works nights at his desk by the whitewashed wall.—*N.Y. People*.

A DAMSEL APPLIED for a place behind a counter. "What clerical experience have you?" asked the man of dry-goods. "Very little," she said with a blush, "for I only joined the church last week."

A PROPER CONCLUSION for the marriage ceremony in many of our fashionable society weddings would be: "What commercial interests have joined together, let not ill-temper put asunder."—*Cambridge Tribune*.

A FATHER WHO GREW impatient the other evening at the prolonged stay of an ardent admirer of his daughter, entered the room and invited the young man to remain to breakfast. The young man declined the invitation.—*Ottawa Herald*.

CUSTOMER: "What did you think of the bishop's sermon on Sunday, Mr. Wigby?" Hairdresser: "Well, really, sir, there was a gent a sittin' in front o' me as 'ad his 'air parted that crooked that I couldn't 'ear a word!"—*N.Y. Graphic*.

LORD C—, whose popularity was not excessive in the Scotch town of A—, having refused an importunate beggar, she renewed her applications with: "Now, me lord, if ye'd just give me one little sixpence, I could treat every friend ye have in the town."

THE GLAM-CHOWDER MAN of the Norristown Herald remarks: "The idea of Prof. Swift getting out of bed at one o'clock A.M., to go hunting for new planets! And when he captures one he can't sell it for fifteen cents. There is more money in clams."

A VENDOR OF CEMENT, describing its action, said it was particularly useful in mending jars. A witty purchaser asked him if it would mend the jar of a door. "There is no occasion for its use in that case," said the witty peddler, "for that is generally sound enough."

A SUBJECT FOR AMUSEMENT.—A little fellow in Norwich, Conn., rushed into the street recently to look at a monkey that accompanied an organ-grinder who was playing in front of an adjoining block. Never having perused the *Origin of Man*, he gazed in wonder and admiration a few moments, and then rushing into the house he met his grandmother, to whom he addressed this inquiry: "Grandmother, who made monkeys?" "God, my boy," replied the old lady in her usual candid way. "Well," said the grandson, "I'll bet God laughed when he got the first monkey done!"



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WM. J. POTTER, Sec. F. R. A.

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BOSTON, MASS., THURSDAY, NOV. 20, 1879.

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## LIBERAL LEAGUE PLATFORM

ADOPTED AT ROCHESTER, N.Y., OCT. 26, 1877.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be guaranteed by amendment of the United States Constitution: including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.
2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal civil, political, and religious rights: to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.
3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE IN THIS SECULAR REPUBLIC: to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

## RELIGIOUS FREEDOM AMENDMENT

PROPOSED AS A SUBSTITUTE FOR THE

FIRST AMENDMENT TO THE U. S. CONSTITUTION.

### ARTICLE I.

SECTION 1.—Neither Congress nor any State shall make any law respecting an establishment of religion, or favoring any particular form of religion, or prohibiting the free exercise thereof; or permitting in any degree a union of Church and State, or granting any special privilege, immunity, or advantage to any sect or religious body, or to any number of sects or religious bodies; or taxing the people of any State, either directly or indirectly, for the support of any sect or religious body, or of any number of sects or religious bodies; or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification for any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

## THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

BY THE UNITED STATES postal laws, section 487, it is declared: "After a letter is mailed, it is the property of the person to whom it is addressed." This is worth remembering.

DR. D. K. BOUTELLE, of Lake City, Minn., writes on November 9: "Genuine liberalism is at stake. Its worst enemy is license. You are on the right line: fight it out. All true liberals will be with you."

ONE of our Unitarian friends at Providence handed us this most excellent thought, written on a torn leaf of his memorandum-book: "The demand now is for a science that is philosophical, a philosophy that is scientific, and a religion that is both philosophical and scientific." Not much Christianity about that!

REV. W. C. GARNETT, of St. Paul, Minnesota, has just published *A "Chosen Nation," or, The Growth of the Hebrew Religion*. All who are interested in the work of liberal Sunday schools, or who wish to teach their own children how to use the Bible rationally, should write to him for a list of his most useful and interesting publications.

THE CHICAGO *Alliance* says: "General Morton is a pure and able man, and is a free-thinker, but not a free-lover. Col. Ingersoll has gone up and down the land shouting, 'One man for one woman.' How these men can, under the circumstances, consistently remain in the party that they have created is a question that they may find it some time hard to answer."

A YOUNG GENTLEMAN of our acquaintance discovers that Shakespeare must have seen "H. M. S. Pinare." His proof is found in the *Winter's Tale*, Act I., Scene II., as follows:—

Leam. Hermione, my dearest, thou never spok'st  
To better purpose.

Her. Never?

Leam. Never but once.

THE *Independent Age*, of Alliance, Ohio, which is edited by Mr. S. Bigelow, deserves to be named here with especial honor and gratitude, for the efficient aid it is rendering to the cause of pure and high-minded liberalism at this time. It has gallantly seconded the *Religio-Philosophical Journal* and THE INDEX in their endeavors to rescue the liberal movement from the ditch into which selfish and unscrupulous leaders have plunged it. We tender our sincere thanks to Mr. Bigelow for his valuable cooperation.

MR. GEORGE H. ELLIS, of this city, is shortly to publish a volume containing all the papers read at the Providence session of the "Ministers' Institute," prefaced with an introduction by Rev. Dr. Bellows, of New York. Mr. Hinckley's striking discourse on this session of the Institute, which is our leading essay this week, will interest many in the forthcoming volume. It is not our intention to publish our own paper, "The Influence of Philosophy upon Christianity," in THE INDEX at present; but orders for the book on its appearance can be sent to Mr. Ellis through this office.

A SUBSCRIBER writes: "A young friend wishes to obtain a book of the various creeds and beliefs of all the different sects of Christians, heretical sects inclusive, a book as concise and brief as possible and yet complete, not having much other reading. Can you indicate and furnish such a book? Please answer in the 'Glimpses,' and state the price." The *Creeds of Christendom*, by Dr. Philip Schaff, is exactly such a work in character; but it is necessarily large and expensive, comprising three volumes octavo of nearly a thousand pages each, and costing \$15.00. It can probably be found in every important public library. We do not know of any small work of the kind.

THE SKYMOOR (Indiana) *Times*, a rough-and-ready journal, in which Orthodoxy is handled without miltens, displays at its head a pictorial illustration of "Theology at Work," a clergyman, standing in his pulpit with an open Bible before him, and pointing

to a mass of flames in the background, into the midst of which horned devils are throwing the sinful of this world with pitchforks. A little girl of seven chanced to pick up this picture, and, after contemplating it silently for a while, pointed to the clergyman, and burst out with—"Why don't they throw this man in too? Or is he one of those, with his horns laid down?"

THE SKYMOOR (Ind.) *Weekly Times* ironically exclaims: "The Postmaster-General has gone and got mad at the lottery fellows. He won't let 'em have boxes in the New York, Louisville, and New Orleans post-offices. Here is another large class of free American citizens refused the free use of the mails in the transaction of their business! The government is again attempting to enforce morality (to protect innocent people against the wiles of swindlers) through the instrumentality of the postal service! Individual liberty is at stake! Oh for the eloquence of an Ingersoll to write down this outrage, or the martyr spirit of a John Brown to hang for it!"

REV. M. J. SAVAGE is preaching a series of twelve sermons on "The Morals of Evolution." The subjects of these already issued are "Is this a Good World? or, Is Life Worth Living?" "Morals and Religion in the Past," "The Origin of Goodness," and "The Nature of Goodness." The subjects of successive sermons will be: "The Origin of Ought"; "Selfishness and Sacrifice"; "The Relativity of Duty"; "Real and Imaginary Virtues and Vices"; "Morals and Knowledge"; "Rights and Duties of Opinion"; "Moral Sanctions"; "Morals and Religion in the Future." Each sermon will be issued in neat pamphlet form during the week succeeding its delivery, under the title of *Unity Pulpit*. The publication of Mr. Savage's sermons will be continued in *Unity Pulpit* through the year, the series covering about forty sermons. Subscription price, \$1.50 per year; single copies, six cents, or five copies for twenty-five cents. Published by George H. Ellis, 101 Milk Street, Boston, to whom all orders should be addressed. It would be needless for us to repeat what we often said before—that we consider Mr. Savage one of the ablest and best thinkers among the Radical Unitarians, if we did not wish to aid in the circulation of these admirable discourses.

THE *Nation* well says: "The feud between the Catholic clergy and the State on the subject of the public schools, which is raging in France and Belgium, has broken out in Massachusetts in a very malignant form. A certain Father Scully, at Cambridgeport, has begun to refuse the sacraments, as his Belgian brethren are doing, to parents who send their children to the public schools, or fail to send them to the parochial schools. An appeal of his parishioners to Archbishop Williams has been met with cordial approval of his course. The objections to the parochial schools are, that the teaching is bad, and a tuition fee has to be paid for it; but the priest puts against this the danger of eternal damnation. We do not know that it is to be regretted that the Catholic clergy are taking this bold stand. It is not to our minds nearly so objectionable as the practice of giving ecclesiastical toleration to things in one country for which the Church in another consigns people to hell or purgatory, which in a teacher of such pretensions is very repulsive. It is in all ways desirable that the Church should show itself everywhere and always under the same colors. Another priest in Massachusetts has been cast in heavy damages for keeping people, by threats of ecclesiastical censure, from employing a livery-stable keeper who had offended him. In Belgium the State schools are carrying the day, very few teachers giving way under the threats of the clergy, and very few parents withdrawing their children. Nevertheless, the fight is one which the priests cannot be blamed for making."



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N.B.—The above is an acknowledgment of the fact that a charter is due and will be sent as soon as possible. Local Auxiliary Liberal Leagues originally chartered by the "National Liberal League" will receive charters from the "National Liberal League of America" without extra charge, if they send a certified copy of their vote to accept the following invitation:—

"Voted, That all Local Leagues that approve the formation of the National Liberal League of America are invited to dissolve their connection with the old League, and to join this League."

## RESOLUTIONS

Adopted at the Formation of the National Liberal League of America, Syracuse, N.Y., Oct. 27, 1878.

WHEREAS, The Congress of the National Liberal League, assembled at Syracuse, October 26 and 27, 1878, to which we were delegates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal, of certain laws of the United States relating to the circulation of obscene literature; and

WHEREAS, The whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress; and

WHEREAS, The subsequent nomination and election of the chief executive officers for the ensuing year, including the President, were made by the majority dependent upon their expressed opinion on the question which had been thus disposed of, to the surprise and deep disappointment of the minority; and

WHEREAS, The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority; therefore,

Resolved, That we, the undersigned, protest against the animus, aims, and results of such proceedings, and hereby withdraw from the session of the Congress, to take such action as we may in the future deem advisable.

Resolved, That we believe that the existing United States laws against obscenity need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties; yet we are in favor of proper laws, by State and National Governments, against the publication and circulation of obscene literature, tending to corrupt the morals of youth.

The following names were subscribed to the above resolutions:—

E. P. HURLBUT, Albany, N.Y.	MORRIS HAYS, Rochester, N.Y.
FRANKLIN GOODYEAR, Cort-S. B. URBINO, West Newton, land, N.Y.	
Z. T. WATKINS, Syracuse, N.Y.	W. D. HUNT, Scott, N.Y.
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[FOR THE INDEX.]

## The Ministers' Institute, and its Lessons.

A DISCOURSE BEFORE THE FREE RELIGIOUS SOCIETY OF PROVIDENCE, Nov. 2, 1879.

BY FREDERIC A. HINCKLEY.

The recent visit of the Unitarian ministers to this city was one to which, as friends of Free Religion, we could not be indifferent. In some respects it was the most notable Unitarian gathering since the Syracuse Convention, thirteen years ago. At that time the radical and conservative elements parted company, to go more divergent ways than they then knew. The ecclesiastical spirit was at its height; and of course the protest was equally strong, but the consequences of the course taken were not at once realized by either party. On the one hand, the men who went out, even though they may not have intended it, started on the road to Free Religion. On the other hand, the men who stayed in strengthened the walls and barred the gates of sectarianism. Hitherto Unitarianism, originally itself a protest, had been a growth. Now it put down its stake, it dropped its anchor, it became apparently a fixed and immovable body. But in the course of time new men have been entering the Unitarian ministry with somewhat of new thought and purpose, until it has become a much more liberal body than that which was left after the secession of '66. The air has been full of radicalism. The younger men have inhaled it with their growth, and we have recently been witness to the result. It is not only true that no such meeting of Unitarians has hitherto been held, but it is equally true that no such meeting could possibly have been held until this very hour. During the past thirteen years, the work of education has been progressing; men just entering and just leaving college, on the testimony of a conservative minister, have been found reading THE INDEX, when they did not know even the name of the Register. Science has been at work; Free Religion, itself an efficient school-master, has had its pupils and teachers; and the very foundations have been shaken by the onward march of the reason. The indications of this peaceful but momentous revolution were everywhere and constantly apparent in the Institute.

1st. In the invitation to an avowed Anti-Christian and to a Jew to advocate the claims of their respective faiths.

2d. In some things said by leading ministers of the denomination, and

3d. In the avowed purpose of the Institute itself. I. Of the invitation to Mr. Abbot and Dr. Gottheil. Nothing could show a more remarkable advance than that these two men should be invited to present their views on such subjects. It was practically an invitation to do the best they could to demolish the

most sacred traditions of the past and to undermine the most sacred faith of the present. But a few years since, the name of a quiet, catholic, lovable man, a minister over an old Unitarian church, was stricken from the list of Unitarian ministers because he would not call himself a Christian. Presto! change! a man absolutely outside all churches, the most anti-Christian of anti-Christians, is invited to demonstrate the reason of the faith that is in him,—invited cordially, received cordially, treated to the very end cordially. Mr. Abbot came to the Institute to speak the whole truth as it appears to him, without ifs, ands or buts. The Institute evidently expected him to do just that; and the manner in which he did it, and the manner in which they received it, showed a deep reverence for the truth itself, a broad, comprehensive sense of brotherhood, worthy a very bright page in the religious history of our times.

The invitation to and reception of the learned Jew were hardly less significant. Yielding to him gladly more time than was occupied by any other person, the Institute absolutely applauded what seemed to many his unanswerable overthrow of cherished conceptions. Nothing could have shown more plainly the prevailing spirit of the hour than when, in reply to a criticism by a representative of the old school, Dr. Gottheil was roundly applauded for saying: "We are after the truth; and truth must stand, though it knocks all our theologies in the head."

Doubtless there have been the two elements in the body all along; but in this Institute, and, as I believe, throughout the denomination, the liberals are now in the majority, and give tone to its thought, and, whenever they choose, control its action. On no other supposition whatsoever can you account for the presence of the Free Religionist and the Jew.

II. The revolution which has taken place was evidenced in some things said by leading ministers of the denomination. An example of this is found in the fine figure used by Mr. Calthrop in his sermon. A Buddhist girl who had been converted to Christianity was dying, and her mother wept for her future. The girl, to comfort her mother, told her a dream she had experienced. She said: "I dreamed that I saw the Lord Jesus and the Lord Buddha standing side by side in heaven. Each smiled upon the other; both smiled upon me; but the figure of the Lord Jesus was the taller of the two." For us, the unnecessary comparison at the close greatly mars the beauty of the picture; but the astonishing thing is, not that Mr. Calthrop should have introduced the thought of associating Jesus and Buddha, but that a representative Unitarian body should have received it so kindly.

Another and very striking sign of this growth was manifest in the speech of Dr. Bellows at the Olney-Street meeting. It is quite likely he would not have said it the day before, quite likely he would not have said it the day after; but he said it then and there, and it was certainly one of the gems of the week: "A hundred people pulling together in sympathy and love can accomplish wonders. It matters not whether they be orthodox or heterodox; all are orthodox who believe in the brotherhood of man, no matter what else they do or do not believe."

That is good Free Religious doctrine. It would be hard to find fault with a word or a letter of it. Well, the same catholic spirit was shown by others, not only such radicals as Savage, Chadwick and Tiffany, but such conservatives as Collyer, Clarke, and Hale. There was an evident era of brotherly feeling; and not a few felt and said that the separation forced at Syracuse should never have taken place. In this respect the attitude of the individual members of the Institute was an encouraging sign of progress.

III. Still more significant was their collective attitude, and this brings us to the third sign of progress. The avowed purpose of the Institute is,—what? Not the maintenance of Unitarianism, not even the defence of Christianity, but simply, plainly, unequivocally, the scientific study of theology. I do not say that theology is the highest study a man can pursue; I do not think it is; but this I do say, that, if it is to be pursued, it must be not from what the churches would call the standpoint of religion, but from the standpoint of science. That the Institute should not only have stated its avowed purpose to be thus scientific, but should have backed up its statement with a determined purpose to make it scientific, to quote Dr. Gottheil again, "no matter whose theologies are knocked in the head," is at once a remarkable and an inspiring sign of growth. The Unitarian Conference, in 1866, recognized its obligations to the Lord Jesus Christ, and pledged itself to the service of God and the building up of the kingdom of his Son. The Unitarian Ministers' Institute, in 1879, recognized its obligations to the truth, and pledged itself to the scientific study of theology. Look at this picture, and then on that, and tell me if there has not been marvellous progress. There was nothing in the spirit of the meetings, from beginning to end, that I could see, to prevent the Unitarian and the Free Religionist joining hands in fraternal fellowship and love.

I wish I could say as much for the mental attitude of the Institute; but its head (and I say it without any wish to be otherwise than respectful)—its head seems to me to have been as weak as its heart was strong. Take the brilliant opening sermon of Mr. Calthrop. What was it? Absolutely nothing, if not an attempt to reconcile elements which are irreconcilable; an attempt, through and through, to put nineteenth-century ideas into first-century language. To explain out of the phrase "the Father, the Son, and the Holy Ghost," all its old meaning, and to explain into it the ideas which nineteen centuries of civilization and progress have produced, was truly no small undertaking; and Mr. Calthrop



accomplished it to the entire satisfaction (apparently) of many of his auditors.

Let me call your attention to some things he did in the process. "There have been," he said, "but four men who stood forth as great religious leaders. They were Confucius, Mohammed, Buddha, and Jesus. Confucius taught the Chinese, but his religion was not adapted to the race. Mohammed was a grand torch of infinite service, but his faith was not universal. Buddha came nearer to the truth, but Jesus was the taller of the two." Then, having quoted the story of the Hindu girl's dream, he goes on: "I believe that dream will be realized. I believe the time will come when humanity will elect, if that word may be used, the Lord Jesus as the leader of the race." The religion of Confucius was not adapted to the race; the faith of Mohammed was not universal; the moral and religious nature of Buddha was not so lofty as that of Jesus.

Now I do not propose entering much into the argument; but what makes Mr. Calthrop so sure that Confucianism is not adapted to the race, and that Christianity is? He says, with truth, the faith of Mohammed was not universal. Is he sure the faith of Jesus was universal? How does he know that Jesus was so much more lofty than Buddha,—that he and his religion will become so much more universal than the sage of Kapilavastu has become with his? I answer confidently, in only one way, which is no way at all. He speaks from inside Christianity, with all the prejudices of the Christian; and it is just as impossible for such a poetic mind, thus speaking, not to overrate his own religion as it is for him not to underrate the religion of other men.

We lack the data for a fair comparison of the different great religious systems with a view to ascertaining their relative merits. How plainly Dr. Gotthell showed that concerning Judaism! Fancy Mr. Calthrop sitting down with an equally intelligent Jew, Buddhist, Mohammedan, and Confucian, all uniting in the search for a universal religion. Adopting Mr. Calthrop's method, each would say, "Mine is best." Why? Because, like him, each would look from the inside of his own. All would be right, and, I believe, all wrong. Judaism is best for the Jew; Mohammedanism for the Mohammedan; Buddhism for the Buddhist; Christianity for the Christian. But, not satisfied with that, all would certainly be wrong in claiming that his religion was best, not only for himself, but for the others. That is just what Mr. Calthrop did. "My Jesus is to become the leader of the world": that is his language. But not only does he thus assume the superiority of his leader over all others (an assumption he has as yet no right to make), but he also assumes that ultimately the world will have but one leader, and that a Man created nineteen centuries ago.

I have been laboring under the impression that, the farther we got away from the doctrine of the Trinity, the farther we were from that old idea, that Jesus was the king of the universe in any sense. I thought, as the democratic idea came to prevail more and more, that the distinctions between men were to grow less and less; and that consequently after awhile we should have no universal personified leaders, but only ideal truth, justice, love. These are already universal. Jesus, Buddha, Confucius, Mohammed,—they are not universal, they are special. And just in proportion as Christian, Hindu, Chinaman and Turk rise out of the worship of the special, where they must be divided, they will rise into the worship of the universal, where they cannot help being drawn together. That is the reverse of Mr. Calthrop's process; but all the logic of the case indicates, to my mind, that that is the only way in which universal religion can ever come.

But suppose, when that comes which may be called universal, it should require a leader, why should we go back nineteen hundred years, and take him from Nazareth? If the Orthodox conception were true, that would be the thing to do undoubtedly; but our Unitarian brother does not accept that conception any more than we do. To him, as to us, Jesus was a great and good man. If because of the law of human progress, the man Jesus, coming later in time, was greater than the man Gautama, how does he know that some man coming in the year 3000 may not be greater as a leader than he who came in the year 1? On what authority can he show that high-water mark has been reached in Jesus, and that from him the tide of human excellence and purity is on an eternal ebb?

This sermon of Mr. Calthrop's was a notable one, because in it the two elements of Unitarianism were struggling for a reconciliation. To harmonize reason and authority, universal religion and Christianity, eye, more than that, not only to harmonize them but to make them appear identical,—this was the desired end sought. But it was a failure; and such efforts must always be failures in the very nature of things.

Perhaps, however, the most surprising thing of the whole conference was what took place on Tuesday, its first essay-day. Following the very profound paper of Prof. Everett, which was indeed too profound to be much discussed, came Mr. Abbot's essay on "The Influence of Philosophy upon Christianity." With a spirit of brotherly love and a reverence for all good things, which won universal admiration, but with that keenness of mental perception for which he is justly noted, Mr. Abbot developed the anti-Christian position. He absolutely undermined the claim made for Christianity in the sermon of the previous evening, and showed conclusively to many Unitarians as well as to radical minds, that there had been, and would still be, something broader and deeper and more universal than Christianity, and that something was the plain, unadulterated truth.

And what followed? Why, the very men who had so stickled in the past for the word Christian, who

had been satisfied to seek and to preach only *Christian* truth, and to unite in conferences with only "Unitarian and other *Christian* churches," were dumb. Ten years ago, if by any mistake a representative Unitarian body had listened to such a paper, the floor would have been more than occupied by the leading men of the denomination in demonstrating its fallacies. I state not simply my own view, but the declared opinion of many of the ministers themselves, when I say that there was nothing which approached the dignity of an argument in reply to Mr. Abbot; and for the very good reason that, with one possible exception, the points of his paper were absolutely unanswerable. Now what shall be said of the mental attitude of a body of students, who either cannot or will not defend against attack the chief article of their supposed faith? One of two things: either their ability or their faith is weak. For myself, I am compelled to believe their faith shaken. No man can doubt the ability of a body in which sit such men as Hedge, Clarke, Bellows, Calthrop, Hale, every one of whom would once have defended Christianity to the death against the smallest particle of a doubt. Unless I greatly misinterpret the signs of the times, they see, as some others see, that the exclusive Christian position, the "I am-hollower-than-thou" Christian position, is no longer unquestioned. Half the men in their own ranks are questioning it, to say nothing of the men who have withdrawn (as they think) into a larger liberty.

Do not misunderstand me. I should be sorry to do injustice to the Unitarian position. I do not claim that the silence of these men, or what was next to silence, meant acquiescence in the anti-Christian views; I only say it shows a weakening, is a sign indeed of the breaking up, of the very foundations of their faith. They know, to-day, as well as we know, that any attempt now to force the acceptance of the Christian name would result in rebellion. They tried it once; they are too wise, and I believe also too broad in their sympathies, to try it again.

The second and third days were less surprising, but still very significant. The essay of Dr. Gotthell seemed to me to demonstrate beyond all question the necessity of hearing of the world's great religions from the inside, before any adequate justice can be done them. The method of the Christian in judging of his own religion in that way, and then assuming its superiority to all others, judging them as he must at present from the outside, was severely, and in my judgment justly, condemned by him; and I did not hear one word said in its defence. Indeed in the afternoon, when Dr. Gotthell, the Jew, showed in a ten minutes' speech that the conclusions which were the result of fifteen years of study on the part of Dr. Stebbins, the Christian, were all wrong, it seemed a most effective criticism of the scholastic efforts of some of our Unitarian brothers.

The essays of the third day, on the Gospel of John, and the discussions following them, seemed to touch some of the same chords. I do declare that, if my religion depended on the authenticity of the books of the Old and New Testament; if I rested my religious faith on the Gospel of Jesus Christ, in the sense in which I have always supposed the Unitarian Christian to do, I should have felt at the close of the third day as if I were without God and without hope in the world. I should expect that two more such sessions of the Institute as that held here would prove that, of all the supposed infallible and inspired words, from Genesis to Revelation, there is not one which may not be questioned.

Well, this all goes to show that mentally the Unitarian body is in a state of chaos. In the great peaceful revolution which has been going on, Unitarian thought has become demoralized. There is no logic between Reason and Rome. Free Religion, planting itself on the reason, is the natural antithesis of Catholicism. The intervening sects feel the force of that truth just in proportion as they approach the reason, and therefore Unitarianism feels it most of all. As a system of thought, it is imperfect, because thought can know nothing but the truth. When thinking begins, mental limitations cease. Thought, to be thought, must be free to follow out its premises to their logical conclusions. Therein is the strength of the Free Religions position. No creed to defend, no ism to maintain, it plants itself squarely upon the reason, and trusts implicitly in the saving power of truth. And between that and Rome, logic can have no footing.

I have reserved to the last what seems to me the most natural and vital criticism this platform can make. The Ministers' Institute is a school for the scientific study of theology. It should be a school for the scientific study of life. I have already commended the use of the word scientific in its title, as showing breadth of method; I must now condemn the use of the word theology as showing narrowness of aim. Theology is defined by Webster thus: "The science of God and his relations to his creatures; the science which treats of the existence, character, and attributes of God, his laws and government, the doctrines we are to believe, and the duties we are to practise."

I suppose we may take the first part of the second definition—the science which treats of the existence, character, and attributes of God, his laws and government—as fairly representing the popular use of the word.

Now it is the old, but gradually becoming obsolete idea, that we are placed in this world to prepare for another. Out of that idea grew naturally the conception that the first duty of man was to debase earthly things and exalt heavenly things—to study, or rather to accept without study, definite ideas of the Author of existence and definite ideas of a future abode called heaven. Indeed, the first duty of man was "to love God and enjoy him forever." The result has been, that in all creeds and in all hymns, not

excluding the most liberal collections, the idea of a God, often crude and repulsive, very rarely thoroughly rational, has assumed as much or more prominence than all other ideas put together. In others' words, our creeds and hymns have been creeds and hymns of theology.

But a new vision has dawned upon the world. We are no longer placed here to prepare to go somewhere else, but we are placed here because this is an infinitely good earth to live upon, and to consider the duties which every day and every hour bring. Our first interest is no longer the science of God and his relations to his creatures, but the science of man, and our relations to each other. I do not say that Free Religion recognizes no such thing as theology. I do not say the Institute recognized no such thing as a science of life. Its fourth essay-day was a distinct recognition of such science. Mr. Harrison's paper, though hardly judicial in some of its statements though somewhat superficial in its proposed remedies, was a valuable contribution in this direction. It brought the conference face to face with every day duties and relations, and was a welcome change from the preceding discussions. In a still more fundamental way Mr. Batchelor's review of Spencer's *Data of Ethics*, and the discussion growing out of it, accented the need of science and philosophy in the now and here. I recognize all that gladly, but it is the proportion which indicates the drift. Matthew Arnold says that conduct is three-fourths of life. The Ministers' Institute makes theology at least three-fourths of its life.

Some one may reply to this criticism, that the Institute is only a branch of the Unitarian denomination, and sets for itself a special and not a general work. Very true; but the Institute is the only national Unitarian organization whose avowed purpose is *thought*. And three-fourths of its time is given to theology as a science, rather less than one-fourth to life as a science. And (unless I do them great injustice) it fittingly represents the thought of the Unitarian ministry in doing just that thing. I know Unitarian ministers sympathize more or less fully with charitable and reformatory movements, to their credit be it said; but that comes from the heart. My criticism is this: that, when it comes to scientific study, three-fourths of *that* is given to theology, one-fourth to life. Let me show you the result. The scholarship of the denomination is doing—what? Considering the authenticity of the Gospel of John, and kindred questions, which are mainly problems of purely literary interest, and thereby diverting so much thought from the study of far more momentous issues knocking at our very doors.

Now what we want in this world is equity, simple justice. Far be it from me to doubt the generous impulse of the men who are discussing these theological questions, necessarily as ignorant of their solution when they finish as when they begin; far be it from me to doubt for a moment the generous impulse which prompts their advocacy of many a noble charity. But woman does not ask for charity, labor does not ask for charity, vice and crime even do not ask for charity; they ask for absolute and impartial justice. To secure that for them all is not only, as Pope said of man, the proper, it is the most profound, the most exalted, the most divine study of mankind. And yet these brothers of ours with all their largeness of heart, with all their splendid toleration, turn away from this magnificent problem of life, set for us to solve by the unknown power which orders all things well, and go mousing among the antiquities to prove the authenticity of the Gospel of John and the infallibility of Christianity, as if the existence of the world depended upon it. I agree entirely with Mr. Harrison, it is not the kind of work for which the world waits.

I know well what some will say of this sort of talk: "He does not appreciate scholarship. He underrates the value of history and literature." I despise the sham culture which believes that scholarship finds its truest field of action in a dead past. Why there is not scholarship enough in all the denominations of Christendom to-day to grasp the problems of this world. Do not tell me that, because the sun is ninety-five millions of miles away, he is a more fitting object of study than the Five Points of New York; do not tell me that, because the Gospel of John stands centuries back in history, it is a more profound problem to contemplate than the heart of one fallen man in the gutter or one fallen woman in the brothel. Why, friends, I say in all sincerity, I say it reverently, the question of who wrote the Gospel of John, and the question of whether the Orthodox or the Unitarians best represent primitive Christianity, sink into utter insignificance in my mind, in the presence of a contemplated closing of the reading-room and library of the Union for Christian Work. Depend upon it, friends, depend upon it, there is something wrong in a community which lavishly upholds the one thing, while it freezes to death, with its indifference, the other.

This belittling of that which most nearly touches us, this magnifying of that which is remote in time and space, is the characteristic of small minds and a mean and narrow philosophy. It is a grand thing the Unitarians have done in organizing this Institute for thought and study; it is a grand thing they have done in adopting the scientific method. But because they devote three-fourths of that thought and study to considering God, whom they have not seen, and but one-fourth to man, whom they have seen; because, mentally, they forget the human in the contemplation of some image of the Divine which their imaginations have pictured; because they thus spend their time dreaming of the future instead of grasping the duties of the present; because of all these features of their mental attitude,—they are, in my judgment, not yet able to preach the gospel of practical and universal religion, which the world



needs. I do not say that any other pulpit or platform is any better in this respect; I seek to make no comparisons: I only say this, that so long as theology, understood as the science of God and his attributes and laws, constitutes the subject of three-fourths the study of the Unitarian ministry, though our city were lined with their churches, dishonesty in trade would not cease, licentiousness, vice, crime, would not cease, injustice of all descriptions would not cease, simply because we should be no nearer to understanding that most profound of all sciences—of how to live in right relations with our fellow-men.

Now it may be said,—judging from past experience it undoubtedly will be said,—that in this discourse I have showed myself an atheist, a materialist, and a general reviler of sacred things. Nothing could be farther from the truth. I cannot conceive of a world without an intelligent cause behind it, at its centre, and filling its every part. I cannot conceive of that cause as other than the embodiment of all wisdom and all love. With something of the simple faith of childhood, I am more than willing to leave God, if you choose so to call him, just there, and to turn with a brave and hopeful spirit to the work he has given me to do. If that be atheism, I am an atheist.

I can truly say, with Thomas Paine, that I hope for happiness beyond this life, and that it appears more probable to me that I shall continue to exist hereafter than that I should have existence as I now have, before that existence began. In this hope I can rest content. Yes, and without it I could rest content, sure that, whatever may be the future, it will be such as is the outcome of a larger wisdom and a purer love than I can comprehend. And so I turn, too, from this problem of the future to the beauties and the duties of the present. Here and now I would like, if I could, to live the spirit-life, not by speculating about it, but by such purity of thought, speech, and deed as should be its practical realization. If that be materialism, then I am a materialist.

And I would take the great true, loving character of Jesus, and the system of religion which has grown out of it, sincerely and reverently to my heart. It is my mother-religion, as America is my mother-country. Few men in history approach its founder in excellence of character and life. But I would not be exclusive. If he should be a few inches taller or a few inches shorter than Gautama, I should not love him more nor less. I cannot believe it necessary to condemn England in order to do justice to America; I cannot believe it necessary to undervalue the other religions in order to do justice to Christianity. All comparisons are invidious, and must be unjust until we know far more of our sister systems than the wisest know to-day. And the Bible; it certainly can have no truer friends than those of us who would place it on a basis where it can stand in the future,—the basis of reason. Because we do not follow it word for word, we do not therefore reject it. Because we cannot agree with Mr. Calhoun in his estimate of the Lord's Prayer, or with the general but very erroneous estimate of the Sermon on the Mount, we do not forget the parable of the Good Samaritan and the golden rule. Will any sincere man or woman tell me that in such an attitude toward Jesus and Christianity, in such an attitude toward the Bible, there is any reviling of sacred things?

Where, then, is the vital difference between the Minister's Institute and myself? Just here. They make the study of the speculative questions connected with the idea of God, of immortality, of Jesus, Christianity, and the Bible the vital part of their work. I would make the study of the practical questions connected with our present life and time the vital part of mine. The one is the science of God, the other the science of man. The one is the science of theology, the other the science of ethical law and duty.

But, friends, this criticism is from the intellectual and of the intellectual; let me end as I began, in the warmer region of the heart. The work of Free Religion, if I rightly apprehend it, is still widely divergent from the work of even the liberal Unitarian; but the fellowship of the spirit has been largely promoted by the catholic attitude which, under the inspiration of its younger members, the Unitarian ministry has taken. It is a great step toward that grander future in which the faith of Ben Adhem shall be the universal faith. You all know the story:—

"About Ben Adhem (may his tribe increase!)  
Awoke one night from a deep dream of peace,  
And saw within the moonlight in his room,  
Making it rich and like a lily in bloom,  
An angel writing in a book of gold:  
Exceeding peace had made Ben Adhem bold,  
And to the presence in the room he said,  
'What writest thou?'—The vision raised its head,  
And, with a look made of all sweet accord,  
Answered, 'The names of those who love the Lord.'  
'And is mine one?' said Abou. 'Nay, not so,'  
Replied the angel. Abou spoke more low,  
But cheerily still; and said, 'I pray thee, then,  
Write me as one that loves his fellow-men.'  
'The angel wrote, and vanished. The next night  
It came again, with a great wakening light,  
And showed the names whom love of God had blessed,  
And lo! Ben Adhem's name led all the rest."

Ah, friends, in all our sects and creeds and systems, I know not, I care not, whose names may be written among those who love the Lord; but I look joyfully forward to a good time coming, when, recognizing the universal in all and through all, we shall find the names of Unitarian and Free Religious, Catholic and Orthodox, Buddhist, Christian, and Jew among those who love their fellow-men.

Then the Lord Jesus and the Lord Buddha shall indeed stand side by side and hand in hand, and the world forget their ever was a thought of antagonism between the gospels of the New Testament and the gospel of the Dhammapada, as it rises to Alpine heights of justice, purity, and love.

[FOR THE INDEX.]

## CARDINAL NEWMAN.

READ TO THE PROGRESSIVE SOCIETY OF OTTAWA.

BY J. G. WHYTE.

Two antagonistic forces have, according to Herbert Spencer, been always acting on human affairs, in politics and government, in religion, in manners and customs: the one conservatism, the other reform; the one continually striving to resist change, to keep things as they are, the other continually striving to remove evils, to redress wrongs, to get rid of obstructions to progress. Although these two forces have been at work since the earliest dawn of human society, it is only within the last three centuries that their operation has been at all energetic. The era of reform may almost be said to have commenced when the northern nations of Europe revolted from the Church of Rome, in the fifteenth and sixteenth centuries. Reform then made its appearance in the domain of religion; but it has since permeated every department of social life, working such changes as our forefathers could not have dreamed of, and increasing in energy from year to year. Conservatism, however, has not lost its power. It still clings as tenaciously as ever to everything that is established. No matter how gross the superstition, how great the wrong and injustice, how silly and unmeaning the observance, every point is obstinately disputed. No great evil has ever been got rid of, no great advance has ever been made, without long-continued agitation and discussion, and often with bloodshed in addition. We have only to cast our eyes back on history to see many illustrations.

In England, ever since the Reformation, there has been a continued series of struggles with a persecuting State Church, with a would-be despotic government, with a barbarous penal code, with the slave trade and slavery, with corn-laws and other class legislation, with social iniquities of many kinds. With the exception of the earlier periods, reform in all these matters has been effected by agitation and discussion without force; but in France and other Continental countries, conservatism proved itself strong enough to crush out all attempts at reformation in religion. In France, Spain, and Italy, the Reformation was literally stamped out with the lives of its adherents. In the former country, this policy of extinction was followed by a period of lethargy, of oppression and social injustice, such as never was paralleled in the world, and which led to the French Revolution,—an outburst of oppressed humanity which swept Church and State, with all their conservatism, into one common ruin. That conservatism serves a good purpose in the body politic, in resisting sudden changes till the people have been in some measure prepared for them, there seems no reason to doubt.

The discussion and agitation which its resistance makes necessary, gradually fits the public mind for the changes when they come. All that is necessary for orderly progress, is full liberty for expression of opinion. If conservatism were content with its proper sphere of resisting change till ample discussion had established reasons for it, all would be well; but in all ages it has sought to coerce the minds of men, to stifle expression of opinion by force, to trample out new views by persecution. Wherever it has succeeded, it has been to the irremediable loss of the nation, it has led to intellectual decay or death; for freedom of speech and writing cannot be suppressed without affecting the mental stature of the race. It will lead to lethargy and stagnation in all departments of thought. Even in those countries where expression of opinion is more or less free, and where this freedom has been followed by beneficent reforms, conservatism has striven to bring about reaction, has tried to bring men's minds back to the old errors, has always depreciated the new order of things and exalted the old.

No one has labored more earnestly at this kind of work than Dr. J. H. Newman. It is the object to which he has devoted his whole life. His mind seems to have been early bent towards superstition. Most likely this took place at the school of a Dr. Nicholas at Ealing, to which he was sent at a tender age. He relates himself that at the age of ten he used to cross himself when left in the dark. He tells us also that at the age of fifteen, when he wrote his first verses, he made the figure of the cross at the head of them. At sixteen, he drew up a series of texts in support and illustration of the Athanasian Creed,—a creed which shocks the minds of many who consider it their duty to believe in it. Shortly after, he was presented to the vicarage of St. Mary's, Oxford, where his sermons began to attract attention by their retrogressive tendency. His aim seems to have been to draw the minds of all who came within his influence away from modern ideas, back to the early ages of the Church, as being the model period, both in religion and civilization. The same aim runs throughout the Oxford Tracts up to No. 90. These tracts having brought him into collision with the Anglican authorities, he soon afterwards relinquished his living, and went to live at Littlemore, engaging, in company with some of his more youthful adherents, in study and ascetic exercises. At length, in 1845, he reached the goal to which he had long been travelling. He joined the Church of Rome, where he says he found rest and peace.

There is nothing in his career up to this date to give rise to much comment. The same process had been in part gone through by others before him. An early bent towards superstition had been strengthened by circumstances. His clerical education had enamoured him with the power and influence of the Romish clergy; and, failing to carry back his own church to the same model, it was quite to be expected that he should abandon it and sink into the Romish

communion. The prominent place which Dr. Newman's name has occupied of late years is chiefly due to the noble command of the English language he has acquired. His style—considering the Jesuitical nature of most of his arguments—is singularly clear and precise. His later works, such as the *Grammar of Assent* and *Apologia*, have especially a charm about them that leads many on to read them, though they dissent from almost every word he says. In addition to this, the periodical literature of the day contains many warm eulogiums of himself and his works, which are altogether disproportionate to the services he has rendered to his race and generation.

These expressions of respect and veneration come from a variety of sources,—statesmen, men of science, literateurs. The latest instance appears with singular inappropriateness in a late number of the *Fortnightly*, in an article in which the writer makes some would-be profound explanations of things, the true meaning of which lies on the surface, such as his learned disquisition on the conditions and influences which moulded the character of Dr. Newman. On reading these eulogiums, one feels inclined to ask: Can it be that the Reformation, which has always been supposed to have secured to us the blessings of religious and civil liberty, was only a great mistake? Were the noble men who bought for us these priceless gifts by their sufferings and death, only a set of schismatics and rebels against heaven? Is the natural condition of the human race, through all time, to be that of children guided by a caste of priests?

The affirmations to these questions form the sum and substance of Newman's works. Ecclesiasticism is the sole subject which has engaged his pen from boyhood to old age. During the last sixty years of his life, great reforms have taken place; great questions have been decided in English history; slavery has been abolished; corn-laws have been repealed; monopoly of representation has been wrested from the upper classes; societies have been formed for the diffusion of knowledge, for the promotion of temperance, for social reforms of many kinds.

To not one of these great purposes did Dr. Newman give the aid of a single word. While other men were laboring—spending and being spent—for the good of the community in which they lived, he was practising ascetic exercises! While others were combining together to elevate the condition of the masses by the diffusion of useful knowledge, he was prostrate before his crucifix! His admirers tell us that he displays great intellectual power in his writings. Opinions will differ as to what is meant by intellectual power. The best evidence that one can give of a strong intellect is: that he can form a right estimate of man's true place in the universe, a right estimate of his past history, and of the improvements which have taken place in his condition, and of the direction which future progress will take.

A very ordinary intellect is capable of perceiving that human society during the last four centuries has been in a constant flux of change, that nothing stands still, and that great and undeniable progress has been made. A very ordinary intellect, if not saturated with ecclesiasticism, is capable of perceiving that no institution in this world can lay the least valid claim to perfection or infallibility; and if he did entertain such an idea, a slight glance at history would undeceive him. He would learn that Dr. Newman's Infallible Church, in which he says he has found rest and peace, displayed in its early days as great an amount of evil passions as any human institution of the time; that at the solemn councils of the Church, bishops were trampled to death under the feet of their brethren; that even after the light of knowledge had begun to dawn upon the world, the Church destroyed hundreds of thousands of human lives for an imaginary compact with an imaginary devil; that, to come down to our own time, when the British and American nations were spending freely their treasure and their blood to put an end to negro slavery, the Romish Church, whose faithful children in Spain and Portugal were the worst offenders in this matter, had no utterance to make on the subject.

When England was striving by diplomacy to get Spain to put an end, not to slavery but to the slave trade, to the importation of negroes from Africa into Cuba, one word from the infallible Head of the Church would at once have accomplished what English influence failed to effect; but no sign was given. As an instance of the perversity which Church religion is capable of working in the human mind, the following quotation from the *Apologia* may be cited:—

"The Catholic Church holds that it is better that the sun should drop from heaven, that the earth should fall and all the millions on it should die of starvation in extremest agony, than that one soul should, not only be lost, but that it should commit one venial sin, should tell one untruth, or steal one farthing's worth of property."

It is almost incredible that a sane mind should give utterance to such a sentiment; but it is on ideas such as this that the Church founds its claim to rule over the souls of men. It is the idea that sin is committed against God, not against fellow-men, that is the main-stay of the Church, and indeed of nearly all religions. We find the same idea incorporated into the beliefs of the principal Protestant sects. We read in the Scriptures that he that breaketh one law is guilty of all; and the account given of the sin of the first man and woman shows that one breach of the law was sufficient to incur the wrath and curse of God through all eternity. It is on such impressions as this on poor, ignorant human nature that the power of the priesthood is founded. With firm belief in such a Deity, who can dispense with the propitiatory power of the priest? He is the real mediator through whom—if submission is made—pardon can be obtained.



## FOREIGN.

THE IMPORTATION of opium into China, and its cultivation in that country, is steadily increasing.

THERE ARE at present forty-one farms, with a gross area of six thousand two hundred and eighty-two acres, to be let in Cumberland, England.

A SUBSCRIPTION has been started for the erection of a statue to Robert Emmet, the Irish patriot, who was hung, drawn, and quartered for high treason in 1803. Mr. Parnell, M.P., is treasurer to the fund.

THE CANTERBURY MINISTERS' ASSOCIATION have brought down on themselves an immense amount of ridicule throughout New Zealand, by publicly protesting against Sir Hercules Robinson, the Governor, travelling on Sundays.

THE SEVENTH-DAY BAPTISTS had trouble in Berlin. One of their missionaries baptized a Jewish girl of fifteen. She coming home late at night caught a whipping from her father, who now brings suit against the missionary and his little congregation for the violation of family rights, established by the Prussian law. The missionary's prospects are good for a month or two in a penitentiary.

THE HUNGARIAN MINISTER OF DEFENCE has issued a statement giving a detailed account of the war establishments of Europe. Russia has 2,389,000 soldiers; France, 2,728,000; Germany, 2,004,300; Italy, 2,024,300; Austria, 1,194,318. These numbers include the reserves. It is difficult to over-estimate the standing menace to the peace of Europe, and to the liberties of its nations, conveyed by these figures.

THE BELGIAN ULTRAMONTANE journals publish the following as an authentic version of the reply of the Belgian bishops to the new educational law: "The priests are directed to refuse the sacraments to parents sending their children to communal schools, except in certain specified temporary cases, to teachers in such schools who use the Catholic catechism without ecclesiastical license, and to professors, pupils, and the parents of pupils of the State normal schools." This law, although it deprives priests of the supervision of the schools, allows them to give religious instruction apart from the regular school-hours, and in default of this empowers lay-teachers to teach the catechism.

THE PIOUS PEOPLE attending service in Hereford Cathedral one Sunday were much astonished and apparently not much delighted by the unexpected appearance of John the Baptist. He entered the cathedral wearing a red cap, and walking straight up to the altar informed the congregation that he was John the Baptist; that he had been to the North Pole, smoked a pipe there, and had now returned to enlighten the people of Hereford as to the state of affairs in heaven. However, poor John the Baptist did not get much encouragement so talk to the faithful about their future home. The believers in John the Baptist past did not believe in John the Baptist present; and so—rather blasphemously we think—they lodged him in a lunatic asylum.

WHO WILL VENTURE to declare that the age of miracles is past? Only the other day a paralytic who was being taken to Lourdes had his easy chair deposited on the railway during a change of carriages. Just then a train was seen coming down the line from an opposite direction. There was no time to remove the chair, and it appeared certain that the fate of the paralysed pilgrim was settled. To the astonishment of the horrified spectators, however, the sufferer "was seen to rise from his arm-chair, and walk off briskly, just in time to escape the coming train!" This was indeed a divine interposition, which the pious onlookers of course ascribed to the "thought of the holy waters." Strange to say, some sceptics have been wicked enough to affirm that the man had never been paralysed at all, but that his journey to Lourdes was another instance of sacerdotal conspiracy. What dreadful men those unbelievers are!—Circular Review.

MARTIN LUTHER'S WILL.—Some time ago the Evangelical church in Hungary believed itself in possession of the original last will and testament of the great Protestant reformer, Martin Luther. The genuineness of the document was, in fact, attested as undoubted by a special commission appointed to determine that question. The members of this body, however, did not consist of historical scholars, but chiefly noted members of Parliament. Accordingly, before long it was shown, upon the evidence of Professor Ranke's researches, that the only real testament of Luther—that which he had written with his own hand—is, as a matter of fact, in the Heidelberg library, and is there kept in a glass case for the inspection of visitors. It has also been satisfactorily proved that the will in possession of the Hungarian Evangelicals, though written in a hand exactly like Luther's, is not his, but is the will of one of his disciples, Honterus, who introduced the reformation into Transylvania, and who made a true copy, even to the very characters of the last will and testament of his master.

ONE INDICATION of the growth of popular power in the countries of the Old World is the limitations that are put upon what is known as the civil list; that is, the money that is allowed to the ruler for the purposes of meeting the various expenses of his court. In Russia no limit is established, the Czar having a legal right to spend all the money he desires, with a knowledge that the tax-payers of the nation must foot the bills. But, with the exception of the Sultan of Turkey, he is the only European monarch who possesses this right. One hundred years ago the King of England had an allowance from the nation of about five million dollars a year; but now, although the country is probably five times as wealthy as it then was, the Queen is given only \$1,925,000; and if the Prince of Wales becomes king, it is ques-

tionable whether he will be granted more than \$1,000,000 per annum. Compared with this, the allowances given to some of the other rulers are remarkable: for instance, the King of Italy has more than \$3,000,000, though there is a deficiency in the annual budget of the kingdom; while King Alfonso of Spain, whose country is virtually bankrupt, draws from the impoverished tax-payers \$1,400,000 a year. The lowest-paid ruler is the Hospodar of Montenegro, whose civil list amounts to \$15,000, though he also receives a liberal pension from Russia.—Boston Herald.

"THE THEOLOGY of the religious press," says the *Pall Mall Gazette*, "is always curious, and often startling. Here is an example: 'A missionary at a station in South Africa was seated in the mission church when a heavy storm came on. A friend was preaching, and another interpreting near him. The fears of the missionary were excited that his friend's bald head might attract the lightning. He was so valuable as a preacher that the missionary breathed a short prayer that it might not be so. The preacher had just announced 'Suffer the little children to come unto me,' etc., when, amid the deafening noise of thunder and falling rain, a terrific crash broke over the chapel, and the missionary was felled to the ground, but not killed. A little child was asleep in its mother's arms close by; the lightning shock ran from its head to its feet, and after one gasp its spirit soared away to heaven.' This paragraph, which is headed 'Quickly and Literally Answered Prayer,' involves some curious considerations. First of all, it presents us with the thoroughly African conception of a malignant deity, not to be satisfied without a victim; and then with the grotesque notion of prayer operating to convert a poor Hottentot baby into a lightning-conductor to save a missionary's bald head. Laymen may be excused if they think that religious journals in their fervor sometimes become very irrational indeed."

GENERAL ENRICO CIALDINI persists in his resignation of the post of Ambassador in Paris; and his retirement from the diplomatic service of his country, and especially from his present office in Paris, will be no unimportant loss to the cause of European peace. General Cialdini, by his undoubted anti-Ultramontane bias, his military reputation, and his popularity amongst the ruling classes of Parisian society, was the right man in the right place; and it is not easy to say who may succeed him with as much chance of success. Like Chateaubriand in London, he had learned as a political refugee to know and to love the scene of his future appearance in the capacity of an ambassador. For many years after the capture of Ancona, in 1831, he had been an exile in Paris, where he earned a living at that time by translating in Italian the works of Voltaire and Rousseau. He subsequently proceeded to Spain, to win his spurs under Narvaez. He is now a man of sixty-six, every inch a soldier, although he retains at the same time all the softness and gentleness of an Italian *littérateur*. As a child he was once a pupil of the Jesuits in his native province of Reggio, if I am not mistaken, when he impressed them so much with his ready wit and cleverness that they wanted to enlist him in their own army. That he felt little inclined to do so, however, may be gathered from the fact that he was subsequently expelled from the school for the heinous offence, of having drawn a Jesuit by the side of a donkey, with the mathematical sign of equivalence between the pair.—London World.

## Poetry.

## MISEREERE.

What anguish in the human wall  
That rises o'er the dead,  
When old-time consolations fail  
To lift the mourner's head;

When love beholds itself despoiled  
Of treasure, oh how dear!  
Its cherished aspirations folded,  
And not a hope to cheer.

Ye mysteries of time and space!  
Ye silences supreme!  
Is earth our final resting-place?  
Is human life a dream?

Among yon stars that crowd the skies,  
Away beyond our ken,  
Is there, indeed, a Paradise,  
A home for souls of men?

More light, thou infinite unknown!  
More light, ye millions dead!  
More light, my lost, my loved, my own!  
More light on earth be shed!

BROUGHTY FERRY (Eng.).

R. O. G.

## CASH RECEIPTS.

N.B.—Postage stamps are not included here, though credited on subscriptions, etc. No money is acknowledged here which is not sent to and for the Index Association.

FOR THE WEEK ENDING NOV. 15.

O. W. Gardner, 10 cents; Nelson Hawing, \$2; S. E. Piper, \$3; Phineas Watrous, \$3; Dr. John Green, \$3.50; Mrs. Phoebe A. Palmer, \$5; Leopold Goepper, \$3.20; L. K. Washburn, 50 cents; J. G. Richardson, \$13.25; Beth Hunt, \$10; G. Wolcott, \$4; Mrs. W. A. Stebbins, \$3.20; E. D. Stark, \$10; W. O. Kelley, \$3.20; Mrs. J. E. D. Laundon, \$1; Henry Grew, \$3.17.

All receipts of cash will be acknowledged as above, and no other receipt sent unless specially requested. Persons who do not see their remittances acknowledged within three weeks after sending, will please notify us.

Dr. Newman's religious ideas lead him into many inconsistencies. In the *Grammar of Assent*, he lauds the Jews for their firm adherence to the doctrine of the unity of God. He enlarges at great length on the service they have rendered to the race by their devotion to this idea, seemingly in entire forgetfulness that the Infallible Church has persecuted and taken the lives of an innumerable multitude of them because they refused to believe in the Trinity. The sufferings endured by this people at the hands of the Romish Church would be incredible, if they were not recorded in authentic history. The holy Inquisition in Spain and Italy always fell back on the Jews, when they had neither witches nor heretics to make an *auto da fé* of.

But we cease to wonder at the perversions and inconsistencies of such men as Newman, when we consider the lives of asceticism which they lead, the fasting and bodily mortification and celibacy they practice. It is well known that long-continued fasting leads to mental hallucinations. Instances of this are quite common in cases of semi-starvation. The brain is generally the first organ to suffer, the mind begins to wander, to dream dreams and to see visions, and much of the supposed revelations from heaven is due to this source.

Dr. Newman tells us in one of his works that at an early age he saw that if he was to accomplish any good in the world,—meaning by that, restoring the influence of the Church,—he would have to refrain from marrying. The idea that a man can be a better man by withdrawing himself from the companionship of woman, denying himself the natural relationships of husband and parent, is one of the grossest delusions of the Romish Church. A celibate is but half of a man, has little or no conception of some of the most important duties of life. He who has never known what it is to love and be loved by a woman, what it is to train up a child in the way he should go, to watch the dawn of its faculties, to restrain the evil and encourage the good in its nature, to prepare it to take his place in the world when he leaves it, has but a maimed and imperfect conception of human life, is in a great measure unfit to be a guide to others.

The consideration of this subject shows that the attitude of the Church toward the world is considerably changed of late years. Somebody has said that the contest of the future will be, not that of Protestantism and Rome, but that of Reason and Rome. That Rome itself perceives this to be the case, we may see by the syllabus and the encyclicals of the late Pope Pius Ninth; they are directed not as heretofore against schism and heresy, but against science and the modern ideas which spring from science, the scepticism as to miracles and the miracle-working Church, and the general emancipation of governments and peoples from its control.

Dr. Newman taunts Protestants with inconsistency in refusing to believe the miracles of the Church while they believe in the equally incredible miracles related in the Bible. The leading sects of Protestants who hold by the literal inspiration of Scripture can make such answer to this as they may; but we who build our faith on the unerring laws of Nature as these are unfolded by modern science are not affected by this argument. We believe that obedience to each of these laws is accompanied by its own reward, and disobedience by its own punishment, and that man's true happiness depends on the measure of his obedience. We do not believe in the irrational doctrine of the churches, that a breach of one law is equal to a breach of the whole. We believe that disobedience is known by its effects on ourselves and on our fellow-men, and not by its effects on an invisible and unknown being, with priests to make known his will. We do not believe that fasting and bodily mortification can improve the mental or moral faculties. We believe that every bodily function and mental faculty has a sphere of use, that health and happiness depend on the moderate exercise of all of them, that excess of all kinds is to be watchfully guarded against. We do not believe that it is good for man to live a life of celibacy, to shun the relationships of husband and father. We believe in progress on a process of evolution by which everything that is evil will ultimately disappear; that active faculties are the greatest sources of happiness; that rest and peace should not be sought by any one while a single evil remains to be grappled with. We believe that the day is coming when superstition, with all the ill effects which have flowed from its incubus on the human soul, will vanish from this world forever.

ENGLISHMEN will never recover from the Bow Bells pronunciation of the fatal "h," and it will in all future ages, as it has done in all past ages, give rise to wit at their expense. The last anecdote, which is purely theological, is one of the funniest we have yet heard. The Bishop of Leeds arrived in London, and went in search of his luggage. It is the habit at all stations in England to put each man's luggage in its alphabetical place; and the Bishop's was, of course, put into the corner over which the letter L presides. Not finding it at once, he went to a porter for information. "And what may your name be?" asked the man of broad shoulders, stooping under the weight of an American Saratoga. "I am the Bishop of Leeds," was the somewhat pompous reply. "The Bishop of Leeds? Well, sir," continued the porter, "you won't find it in B, I think; but I imagine if you go to L," with a strong aspirate, "you'll be pretty sure to find it there."—N. Y. Herald.

SOME ONE ASKED the master of a colored servant why the latter always wore an irreproachable white cravat. "So as to know where his head begins," replied the master.



# The Index.

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N. B.—No contributor to THE INDEX, editorial or otherwise, is responsible for anything published in its columns except for his or her own individual statements. Editorial contributions will in every case be distinguished by the name or initials of the writer.

TO VOLUNTARY CONTRIBUTORS.—Only Short Articles desired. Unused Manuscripts not returned.

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## Seven Ethical Laws of Rationalism.

Rationalism is recognition of the natural SOVEREIGNTY OF REASON in all matters of belief and practice. It is equally opposed to the *Sovereignty of the Individual* (Individualism, moral irresponsibility, anarchy) and to the *Sovereignty of Society* (Communism, moral tyranny, absolutism of Church or State); but it recognizes at the same time the *Sovereignty of the Individual in his Individual Concerns* and the *Sovereignty of Society in its Social Concerns*, reconciled and united in the UNIVERSAL SOVEREIGNTY OF REASON. It is the indissoluble synthesis of liberty and law, the necessary condition of progress and order. It lies at the foundation of republican polity, formulated as *Individual Government for Individual Ends*, *Town Government for Town Ends*, *County Government for County Ends*, *State Government for State Ends*, *National Government for National Ends*. It equally lies at the foundation of science, civilization, and Free Religion. It has seven fundamental ethical laws—three of Individuality, three of Society, and one of Ultimate Jurisdiction.

### I. Law of Individual Rational Existence.

Every mature rational being has the right and duty to govern himself by his own reason in all his individual concerns. This is the principle of personal self-government, "private judgment," or individual reason.

### II. Law of Individual Self-Defence.

Every rational being has the right to defend himself against all encroachments upon his individual self-government. This is the right of resistance to aggression.

### III. Law of Individual Non-Aggression.

Every rational being has the duty to refrain from encroaching upon the individual self-government of others, either by force or fraud. This is the principle limiting "private judgment."

### IV. Law of Social Rational Existence.

Society (or the community of all rational beings) has the right and duty to govern itself by its common reason in all its common concerns. This is the principle of republican self-government, or social reason.

### V. Law of Social Self-Defence.

Society has the right to defend itself against all encroachments upon its social self-government. This is the right of revolution as against tyrants and of self-protection as against criminals—the right of holding aggressors responsible to social reason.

### VI. Law of Social Non-Aggression.

Society has the duty to maintain the three laws of individuality in full vigor, and to refrain from violating them. This is the principle limiting social reason.

### VII. Law of Ultimate Jurisdiction.

1. The "private judgment" of the individual is the final appeal in all his individual concerns.  
2. The "social reason" of society is the final appeal in all its general concerns, and also in cases of ultimate disagreement between individuals.  
3. The "social reason" of society is represented in each particular case by the Consensus of the Competent in that class of cases; i.e., by the concurrent verdict of all who are fitted by general capacity and special knowledge to understand it best. If the competent are divided, the question remains open; if they are unanimous, it is decided.

E. D. STARK, Esq., of Cleveland, wrote as follows, on November 12: "Enclosed, find \$10. Five of it apply to my INDEX subscription, and the other five put in your own personal pocket. I only wish I could make it \$500, so thankful am I for the service you are doing. I hope you will 'stick'!" Mr. Stark's words are worth more to us than the \$500 would have been. In like manner, the venerable Mr. Jacob Hoffman, of Cincinnati, has just sent, in addition to his renewal, \$10 for "the editor's fund." In both cases, the money has been put into the treasury of the Index Association, with, we trust, the approval of the kind donors. For every expression of sympathy in this painful crisis in the liberal movement, we feel deeply thankful; but it seems necessary to say publicly that we cannot consent to make any personal profit out of it. There is no "editor's fund" here; but donations to help sustain the paper are always most gratefully received.

## DIVISION MUST COME.

With the kind permission of Judge Hurlbut, to whom every enlightened liberal will be lastingly grateful for his magnificent public service in first proposing, heading, and rendering possible the great moral protest at Syracuse in 1878, we now publish the following extracts from a private letter received from him several weeks since:—

"I would that I could never see, hear, or smell the 'Liberal League' again. It has become an offensive corpse, and should be buried straightway. I cannot consent to any further connection with the name, though a hundred 'Americas' were used to overcome the taint. . . . It is a pity that so fine a plan, so well begun, should have been overwhelmed in two days' dirty work at Syracuse; but the deed was done, and the victors have met with their doom at Cincinnati, while Bennett is learning an honest trade in our Penitentiary. THE INDEX is right, in saying that the salvation of liberalism—secularism—depends on our complete separation from this fetid mass; and, in my opinion, a change of name is indispensable to effect such a separation in the public mind. I love the word 'secularism,' it means so much and just suits our case; while 'Liberal League' now means a great deal also, but it is a millstone about our necks. Let — and — and — enjoy the name you devised for honorable purposes, and roll in the gutter with it. Ingersoll is a man of wonderful genius and unsurpassed eloquence, but far from being a politic leader; and he must by this time see that he made a great mistake in 'calling spirits from the nasty deep'—who were only too glad to come! So the Liberal League has been twice captured—once by the obscenists and again by the mephitic subterranean or 'digger' radicals. But no more of this, since you know and feel it all without any aid from me. . . .

"With this" [the brilliant paper on "Secularism" published in last week's INDEX] "I close my papers and appearances in public. Infirmitates and troubles, more than usually attend one even at seventy-two years of age, compel me to avoid excitements of every kind; and after more than half a century of devotion to our cause, I think an old soldier may be permitted to retire. But the field is fair and promising for the young; and, when the proper line shall be drawn between sense and nonsense, vice and virtue, the victory will be sure. I shall not live to see it, but only to hear the heavy tread of a mighty army marching to victory. With that I shall be content. May you be there to see, as you will well deserve to be, and to reap the reward of a faithful and enlightened advocate of a noble cause."

We cannot trust ourself to comment here on this letter, with its exquisitely touching closing paragraph; but we invite all who sympathize with its spirit to send us their private counsels as to the important practical suggestion it contains respecting a change of name. In a subsequent letter Judge Hurlbut wrote:—

"I consent to stand in the gutter of the 'Liberal League,' to be pelted with 'obscene' missiles, until time enough shall have elapsed to have a name adopted which shall remove us as far from the name of the free-lovers and communists as we are from their natures. . . . No man has reputation enough to endure the weight of that millstone for an indefinite period. I agree that our protest should be printed, until at least we sail under a white flag. I am glad that you consent to a change of name, but I also doubt if your committee can do more than recommend it. I think we may assume that our eight Leagues will concur at once. . . . I will not desert you—I would not if I could, after being a secularist for more than half a century. I therefore shall die in the harness, only stipulating for an unsullied name and good company, with leaders who have common-sense and enough of policy to advance a noble cause. You are on the true path. . . . It is as good for a man to have a conscience as for a woman to have a soft voice; but it is often inconvenient, seldom puts money in one's purse, and has been known to work the banishment of more than one Aristides. Still, let us 'be just and fear not.'"

In connection with the above letters of Judge Hurlbut, in which the wisdom of ripened years and long experience of men and things is combined with all that renders youth hopeful, ardent, and noble, should be read the following letter from another earnest and cultivated liberal, Professor Francis E. Nipher, of Washington University:—

ST. LOUIS, NOV. 8, 1879.

MR. ABBOT:

Dear Sir,—I cannot see why you should regret the separation of the Liberal League into the two parties. We are certainly stronger without the element which has made the National Liberal League infamous, and which seems to be numerically strong enough to impart its peculiar flavor to the whole body.

Ideas which are in themselves right and just are best brought home to society by the advocacy of a few determined spirits. Men whose characters are not above suspicion are a source of weakness only. You alone, through THE INDEX, are doing more to liberalize the public than the old League can ever do, with the unsavory reputation which it has industriously acquired. The general public is not surprised at the recent exposure of the real character of a well-known "free-lover." Such people are not often bet-

ter than they profess to be. I think we shall do well to have as little as possible to do with them or their associates; and now that the position of THE INDEX is clearly defined, why not dismise them from our minds, and take up more congenial matters?

Truly yours,

FRANCIS E. NIPHER.

The closing question of the above letter should be answered explicitly, and we thank Professor Nipher for asking it.

THE INDEX was originally projected, certainly as far as our own intentions and aspirations were concerned, in order to give the liberal movement in this country a higher consciousness of its own character, principles, and public responsibilities, as a movement which is both independent of Christianity and in the loftiest sense creative of a new, better, purer civilization. It was not started to be a mere reflex of an already existing public opinion; but to create a higher public opinion among liberals themselves respecting the duties they owe to truth, to their country, and to the world. It has steadily aimed to give greater intellectual unity and coherence to the liberal movement, to infuse into it a spirit of more exalted self-consecration to the noblest individual, political, social, moral, and religious ideals, and to bring to bear upon the development of American society and the American nationality all the power of a philosophy which accepts human nature in all its complexity and entirety as the true basis of individual, social, and national life. These aims have been too vast and comprehensive to be readily understood; but they have shaped the course of THE INDEX from the beginning.

Its earlier years were devoted to making clear and incontestable the right of liberalism to be considered as a positive and constructive power in social evolution, wholly independent of, and largely incompatible with, the tendencies of Christianity as revealed in history. This point became at last established as true in very many minds; and the "Fifty Affirmations," the "Modern Principles," and the "Impeachment of Christianity," published successively in the first numbers of THE INDEX for 1870, 1871, and 1872, may be regarded as summing up the work of the paper in this first period.

Then came the second period, from the first issue of 1873 to the close of 1878, in which the paper was largely devoted to the creation of a great national organization of liberalism, as a practical power for the application of liberalism to the collective development of the nation. The "Demands of Liberalism," the "Constitution of the National Liberal League," and the "Patriotic Address of the National Liberal League to the People of the United States," may be regarded as summing up the work of the paper in its second period. This work also was successful; and the first two years of the National Liberal League, with its slow but steady growth from the seed originally sown in THE INDEX of January 4, 1878, were the proof of that success.

With the Syracuse Congress of the League, in October, 1878, began the third period. The coarsest and lowest species of liberalism, devoid of high ideals and appealing to a vulgar jealousy of culture, had found journalistic expression in the New York Truth Seeker; and the very inferiority of this type of liberalism tended to make it more widely popular, since those who appreciate and love high ideals are unfortunately always in the minority. Around the Truth Seeker, moreover, soon flocked all the elements of recklessness, lawlessness, and licentiousness, which abound in every transitional epoch like the present; they recognized a kindred and congenial soul in its editor, and rallied to his support. The indiscreet and sincere, but mischievous fanaticism of Anthony Comstock (who is so absorbed in his own idea as to be unable to discern the limits of its just application, and who foolishly prosecuted Heywood and Bennett for mailing a pamphlet which, though obscene in passages, does not belong to the class of works which ought to be suppressed by law) gave these demoralized and demoralizing elements the very opportunity they sought to deceive multitudes of liberals, and to ride into prominence and power on their ignorant suffrages. For some time they had looked with longing eyes at the National Liberal League, whose growing size and importance began to make it a prize in their estimation. The cunning demand for "repeal" of the postal law, originally inspired by Wakeman, and industriously echoed by Bennett and his free-love associates, was exactly what they needed to carry their point. By a year of such unscrupulous falsification as we never saw equalled, and such as can be appreciated only by those who have waded through it, the vicious and sensual type



of liberalism contrived most absurdly to identify itself in myriad credulous minds with the love of liberty; the higher type of liberalism remained apathetic and indifferent to clear and repeated warnings; and the consequence was that the National Liberal League, with all its splendid possibilities of service to the liberal cause, was suffered to fall into the hands of the free-love ring by the mere abstention of those who ought to have been present. From that day it sank lower and lower, until now it threatens to render the very name of "liberal" a hissing and a byword for years.

This disgracefully successful attempt of *libertinism* to palm itself off upon the American public as the accredited representative of *liberalism* has imposed a new and most uncongenial duty upon *THE INDEX*. It must stand to its guns in defence of the integrity and good name of liberalism itself, until the inevitable reaction comes and the liberals rise as one man to redeem their own tarnished and imperilled cause. It has now been proved beyond all controversy that *libertinism* will not cooperate with liberalism, but insists on either ruling or ruining; that the dream of uniting them in the cause of liberty is a delusion and a snare; that division or death must surely come. Most gladly would we "dismiss" the subject from these columns, and "take up more congenial matters"; and we would do it at once, if all we sought was that the "position of *THE INDEX*" might be "clearly defined." Unfortunately this is not the case. It would be betrayal of a most sacred trust, were we, as editor of a journal founded to promote the cause of liberalism (or Free Religion—the words mean the same), to flinch from the task which is forced upon us by the silence of others. Few liberals seem to reflect upon the duties, responsibilities, or interests of their cause as a whole—as a great general movement which appeals to the people at large, recommends its own principles as a basis of wise and beneficial legislation for the common welfare, and aspires to mould not merely private but also public action. Their view is too often limited to the circle of their own private or semi-private relations. Were they keenly alive to the universal side of their movement, and perceived how tremendously its universal aspect as beheld by the general public reacts upon their own individual and local enterprises, they would not be so indifferent to the character of the organizations and persons whom they suffer to represent them publicly. It is precisely here that *THE INDEX* has been and is rendering a service to liberalism which is of incalculable value, yet is at present little understood. The future alone can reveal the full importance and worth of this service.

Liberalism, if it desires to grow and spread, must make its appeal to those who are not yet liberal; it must seek to convince the yet unconvinced and persuade the yet unpersuaded. How are the unconvinced and unpersuaded likely to regard liberalism as it now allows itself to be represented to the general public? As a movement for a better or a worse state of society?

The answer which will be given to that question by the public at large will determine the fortunes of the liberal movement as a whole for many long years. What is that answer likely to be, when *libertinism*, shameless and proved, commands the open support of numerous "liberal" organizations, journals, officials, lecturers, etc., and when the rest seem almost universally paralyzed by indifference, inappreciation, or fear?

At a time like this, *THE INDEX* has no right to confine itself to such topics as are "congenial"; it must take up the neglected duty of the hour, and do its best to express that better mind of liberalism which is so slow to express itself otherwise. It must assert and emphasize the necessity of revolt against the usurped supremacy of *libertinism*—the irrepressible conflict between *libertinism* and liberalism,—the paramount duty of division between these hostile and irreconcilable principles. If the two act together, one must command and the other obey; they have nothing in common, and one will inevitably absorb and extinguish the other. If liberalism is willing now to enter the service of *libertinism*, or to abandon to its control without a struggle all its own public instrumentalities, there are many who will desire to know it; and we must postpone pleasant tasks until that point is established beyond a doubt. Meanwhile we do not believe that the majority of American liberals are either demoralized or willing to submit forever to the lead of *libertinism*; and no friend of *THE INDEX* need fear for a moment that it will fall to "stick."

## WANDERING ACKNOWLEDGMENTS.

MY DEAR MR. ABBOT:—

It is only to-day that I have seen *THE INDEX* of Oct. 2, in which there is matter upon which I would, if I had time, make remark. I am told that Mr. Bradlaugh has sent some letter to a Boston paper which makes some reference to me, which I am told I might answer. Should time permit me, I will, if there be anything necessary to be said. At present I am so pleasantly engaged in seeing things which I may never see again, and persons whom I may meet no more, that I have no time to write; else I should send you my thanks, with reasons for them, for your honorable assertion of the principle, that the friends of free thought should show regard for the personal characters of its representatives. We who care for secular morality, and maintain that it is capable of preserving a high standard of self-respect among men, should take sides with you in this matter. It is not for me to give an opinion on the cases you cite; I can only say with my valued friend, Col. Ingersoll, if the persons in question cannot clear themselves of what is said against them, they must be requested to stand down.

I have had read to me a letter in the Boston *Herald*, not now at hand to refer to. Its purport is to reprove certain ladies of the Women's Suffrage Society of this country for seeking or accepting the co-operation of Mrs. Besant in England. Mrs. Besant is a lady of great ability and perfect refinement of manners. Her advocacy of liberal principles was counted as a great advantage in England. In the trial concerning a book which she took part in defending, the jury acquitted her of any wrong intention or censurable motive. It is therefore unjust to pretend anywhere that there is the shadow of imputation upon her character. I differed altogether as to the character of the book, and thought her defence of it a great mistake; but she had as much right as any one else to follow her own sense of duty; and I cannot conceive that she is thereby disqualified from co-operation with ladies on that account.

Sometimes I may thank you more adequately for the many courtesies received at your hands, and those of your friends,—Rev. Mr. Clark, Mr. Hyde, and others, on my pleasant visits to Boston.

Always cordially yours,

GEO. JACOB HOLYOAKE.

NARRAGANSETT HOTEL, FALL RIVER,  
Nov. 10, 1879.

## PERSONAL ITEMS.

PROF. JOHN FISKE is lecturing on American history in Brooklyn, N.Y.

WALTER HASTINGS, of Boston, has left half a million dollars to Harvard College.

WENDELL PHILLIPS' lecture on William Lloyd Garrison is now his most effective one.

MR. GLADSTONE is poor, but his wife has a large fortune, with which she is not very generous.

FREDERICK DOUGLASS is to address the Free Religious Society of Providence, the last Sunday of November.

MRS. CAROLINE H. DALL denies in the Boston *Commonwealth* that William Lloyd Garrison was a Spiritualist.

DR. ORAIX, Professor of Anatomy at McGill College, Montreal, has been dangerously poisoned while practising dissection.

COL. INGERSOLL says of Joseph Cook: "His philosophy is the theology of New England seasoned with poor German thought; that is to say, he mixes sauerkraut with his beans."

MRS. E. D. CHENEY read a valuable and interesting paper on "Home Life" before the Ladies' Industrial and Educational Union, at their meeting on Wednesday eve, last week.

DR. LEONARD BACON, of New Haven, thinks that the "Shorter Catechism," drawn up by the Westminster Assembly of Divines and promulgated by Parliament two hundred years ago, is to be brought again into more general use.

FREDERICK BODENSTEDT, a distinguished German poet, author of the *Songs of Mirza-Schaffy*, which have been translated into almost all the languages of Europe, has arrived in this country, and will lecture in German and English.

OSTEWAYO, the King of Zululand, is reported to have thus addressed his captors: "Do with me as you please, treat me as you like, place me in the humblest capacity; but let me live and die in my own land." It would be ignoble in Great Britain not to respect this prayer.

SIR MOSES MONTFIORE encourages his people to establish building societies for the erection of dwellings outside the walls of Jerusalem. No less than five hundred houses have been erected without the city, chiefly along the Jaffa road, which are occupied by Jews formerly shut up in the town.

MR. MARK FIRTH, a benevolent gentleman of Sheffield, Eng., has erected at a cost of \$100,000, to which he has added \$25,000 as the nucleus of an

endowment fund, a college, where sons and daughters of poor men, able and industrious, may obtain the benefits of university training. Prince Leopold opened the college with a felicitous address.

REV. MATTHEW HALE SMITH, who was in early life a Universalist minister, and later became successively connected with some two or three other religious bodies, besides having studied and practised law for a time, and been a lecturer and newspaper correspondent, died recently at Brooklyn, N.Y., at the residence of his daughter, in the sixty-third year of his age.

DR. ORR, State School Commissioner, has secured fourteen scholarships of \$72 per year for the Atlanta University, Ga., from the Peabody fund this year. The last Georgia Legislature passed a resolution to try to secure from Congress for this University a large share of the \$600,000 unclaimed bounty money of the colored soldiers. The University began work this season with ninety-five boarders and almost every room engaged, besides a large city attendance.

MR. GEORGE JACOB HOLYOAKE has been very cordially received in New York, as he has everywhere during his brief sojourn in this country. On Tuesday last he was tendered a public breakfast at the St. James Hotel of that city. Among those who participated in this farewell tribute were Rev. Dr. Bellows, Felix Adler, Rev. Dr. Potter of Trinity Church, Parke Godwin, Rev. Heber Newton, Rev. Rob't Collyer, Abram S. Hewett, and others. Mr. Holyoake sailed for England on Wednesday.

REV. DAVID EINHORN, D.D., one of the most prominent advocates of Reform Judaism, died Sunday evening, in New York. He would have been seventy years old, had he lived until one week from to-day, and his death was due to old age and general debility. Dr. Einhorn was a Bavarian by birth, and was educated in several of the Continental universities. He came to America in 1848, and settled in Baltimore, where he was rabbi over a Jewish congregation for several years. At the outbreak of the civil war, he became unpopular because of his fierce anti-slavery feeling, and left there to settle in Philadelphia. In 1866 he settled in New York, and presided as rabbi over the synagogue in Thirty-ninth Street. He preached his last sermon in July.

PROF. HUXLEY, in his introduction to Haeckel's book on *Freedom in Science and in Teaching*, maintains that certain facts of Nature "may have more to say for themselves than the linguistic accomplishments of Balaam's ass, and the obedience of the sun and moon to the commander of a horde of blood-thirsty Hebrews." He thinks Prof. Virchow stands on slippery ground when he opposes the teaching of "evolution" in the schools of Germany without having "a whisper of remonstrance to offer to the authoritative propagation of the preposterous fables by which the minds of children are dazed and their sense of truth and falsehood perverted"; and while he does not know what may be meant by what Prof. Virchow calls "the religion of evolution," he thinks "it must be bad indeed if it inculcates more futilities than are at present foisted upon the young in the name of the Church."

MR. EPES SARGENT, of Boston, sends to *Harper's Weekly* a letter that he received from Hawthorne many years ago, introducing Thoreau. "There is a gentleman," so runs the letter, "in the town, of the name of Thoreau, a graduate of Cambridge and a fine scholar, especially in old English literature; but withal a wild, irregular, Indian-like sort of fellow, who can find no occupation in life that suits him. He writes, and sometimes—often, for aught I know—very well indeed. In the *Dial* for July there is an article on the natural history of this part of the country, which will give you an idea of him as a genuine and exquisite observer of Nature—a character almost as rare as that of a true poet. He writes poetry also,—for instance, 'To the Maiden in the East,' 'The Summer Rain,' and other pieces in the *Dial* for October, which seem to be very careless and imperfect, but as true as bird-notes."

MR. PROCTOR does not believe all the planets are inhabited. Mars he holds to be the only one old enough to be inhabited. He thinks they are still in an incandescent condition. In a lecture at Philadelphia on Monday evening, to a crowded house, he said that "it was gratifying to observe the swift growth of popular interest in this most sublime topic. The stars are rapidly ceasing to be regarded as objects of beauty simply, and the time seems to be approaching when intelligent people will be ashamed to gaze in indifferent admiration upon the firmament, and acknowledge their ignorance in a field which the vast strides of modern science, aided by the wonderfully exact instruments now in use, have made accessible to all. The science of astronomy has been largely delivered from the realms of speculation to the uncompromising domain of mathematical exactness; and, while the scope of research and development is boundless as eternity, enough has been ascertained to make the total acquisition impossible by any one mind." He declares that Draper's discovery of oxygen in the sun was the most important fact in modern astronomical research, because it shows that the sun is in part comprised of elements like the earth's. He thinks Saturn's rings will eventually resolve themselves into moons, and holds that the dark places on the moon are not mountains or seas, but simple indentations, and therefore less luminous. He displayed illustrations of the sun to give strength to the theory that the black spots visible upon his surface are but holes through the surrounding envelope, through which only the parent mass can be seen. Illustrations were also shown in explanation of the spectroscopic and the methods by which the composition of remote planets may be determined.



## Communications.

### WHY DID BENNETT OBY "PERSECUTION."

No candid person who has made himself familiar with Bennett's trial can for a moment admit that any effort was made to try him or to punish him for his heresy.

As the writer has already shown in an article on Bennett's "Pretence of Persecution," the prosecution did not seem to care what Bennett had been, what he then was, or what he believed, disbelieved, or practised. The judge carefully cautioned the jury not to allow the prisoner's beliefs, opinions, practices, or scruples to have any influence upon their minds; that they were there only to answer as to his conduct in sending *Cupid's Yokes* through the mails. Hence, Bennett was not prosecuted for his anti-theological opinions, whatever they may have been.

Why, then, did he seek to convey the idea that he is imprisoned on account of his heresy in theological matters? Because he has been playing a game of fraud all along, and did not dare to allow his readers and patrons to know the truth. How much money would he ever have received by way of donations to his "Defence Fund," if the truth had been known in regard to his motives subsequent to his Watkins arrest? Not one dollar where he did receive a hundred.

His first arrest, in 1877, was a surprise to him, and he was badly scared for a time. But his appeal for help brought in so much money that, when that case was settled, he said,—"and we have the statement of two reliable persons to whom he spoke in his own office,—"This martyr business pays. We must get up something else in that line." In a short time came the second arrest, at Watkins', and then the more frantic appeal for money. He came from Watkins' with a matured plan of action, as his subsequent course clearly shows. He announced that he had not hitherto sold many copies of *Cupid's Yokes*, but that henceforth he should sell all he could to everybody who wanted it, and he would send it through the mails.

If, now, he had no object in view other than to announce that he would keep this pamphlet for sale, he would have said nothing about sending it by mail. For, certainly, it would have been the part of prudence to have kept silent upon that point. That he did not do so shows that he had a "peculiar" motive.

What was it? To tempt, taunt, defy, and aggravate Comstock into arresting him as he had done Heywood. To this end he defies the law, as in his paper of Sept. 7 and 14, 1878. At length he succeeds in inducing Comstock to attack him. If Bennett has been sincere, why does he not now try to draw on himself a prosecution for publishing heresy instead of mailing a dirty work which he is continually saying he does not like? Because he knows that he cannot coax, taunt, or drive Comstock to attack him on a question of heresy; and hence, while he has been publishing and mailing matter very offensive to believers in Christian theology, he is obliged to ignore his own previous publications, and hitch his fortunes to this Limburger pamphlet, the production of an individual who is his rival for fame and public charity. He was obscure enough himself, but he did not possess sufficient ability to get his vulgarity into salable shape, and so had to handle Heywood's stock-in-trade on commission.

Having got himself arrested and the way prepared for a trial in a United States Court, he turns with walling and lamentation, not only to his patrons, but to all who love freedom of conscience and American liberty, constitutional government, etc., etc., to come immediately forward and help him to make the fight, not between obscenity and protective laws, which was the real case, but, as he fraudulently put it, between the bigotry of the Church in the person of Comstock, and the right of all to think, believe, and worship according to conscience, in his person. He said:—

"I have sacrificed much in my reputation and my means to make this fight, for it seemed to fall upon me to make it; but I pray you not to let me make it without your reasonable aid and approval."

Having deliberately and designedly drawn the prosecution upon himself, he has been enabled thereby to get his plan of attack upon the public purse into successful operation, without ever being suspected, generally speaking, of his design. It was not a "deep" game, but it was a successful one. It succeeded so easily because it was played upon many people widely scattered, and people, too, for the most part, very credulous and ready to be imposed upon by anything or anybody that appealed to their prejudice against the Church. But it was, from the first, a game, a plot, a fraud, and a humbug. Bennett never once supposed that he would or could be prosecuted as a heretic. If that, or something like that, had been tried in the matter of the "Open Letter to Jesus Christ," which was offensive, not on account of its heresy, but its blackguardism, the quashing of that case left him no room to hope that he could get up any notoriety on anything that he could publish against theology. He knew also that, if the people once supposed that he was simply using obscenity as a means of exciting the agents of the law against him, so that he could have a groundwork for his claim of persecution, he never could have obtained their sympathy or, what was his real object, their money. Hence Bennett must have been conscious all the time of playing the part of a hypocrite and an impostor. He knew that he could not obtain public sympathy honestly in the prosecution that he had succeeded in bringing upon himself; he knew that without that sympathy he could get no money. But money was his object. For that he left his former

occupation and became a "Reformer" (Heaven save the mark!); and money he must have, or go back to the old business of selling quack medicine, perhaps. And he went into Ludlow Street Jail as happy as a school-boy going fishing, because he knew that he had secured his hold on the sympathy of his deceived public, and believed that the President would not dare to refuse him a pardon. If anyone doubts this, let him read Bennett's editorial announcing his conviction. And behold his joy over every letter that came to him containing pecuniary proofs of the success of his plan:—

"My spirit is cheered by the reception of numerous sympathetic . . . letters: . . . many of them contain remittances of greater or less magnitude . . . I feel very grateful to such friends, and cheerfully acknowledge such receipts . . . If I get out of prison, I will publish the entire list."

"How d'oth the great big busy B  
Improve each shining hour,  
And gather money every day  
From every gull & flower"

of credulity! Send in your cash, dear sympathizers, and get your names printed in the immortal list of those who would buy fame by honoring fraud under the fair guise of martyrdom.

Put yourself in his place. Conceive that you have written and published very low, vulgar, and vile attacks on popular theology; that you have failed to get the Church to prosecute you on the ground of your heresy; that you have taken up another man's publications which a United States Court has pronounced "obscene"; that you have succeeded in getting yourself arrested, prosecuted, convicted, and advertised; and that you want to make money out of the operation through an appeal to public sympathy,—what would you do? Would you dare to tell the truth? No! There is but one chord upon which you could strike with any hope of success, and that is the prejudice of the unchurched people against clergy, Church, and theology.

This is just what Bennett did! He had published more or less stuff against these, and so had prepared the "Liberal" ear for his note of "persecution for heresy." There is no other note which he can strike; and he rings that out loud and clear, with the bold, brazen, unhesitating voice of one who seems to have learned by a long practice that, to make a humbug successful, conscience must be throttled, and falsehood pushed forward with all the coolness and assurance of self-reliant truth.

Once more he was successful. His mock terror at the prison that yawned before him, his hypocritical whine about a long life of purity, honesty, and devotion to humanity and the dear wife of his happy home,—whom he was even then driving by his abuse away from her home, so that he could bring in a younger mistress,—took root in the credulity of his admirers; their hearts were touched, their pocket-books were opened, and from then until now the money has continually flowed in to fill his coffers. Had it not been for the thorough exposure of Bennett's real character, conduct, and motive in running a public paper, he would have come out of the Penitentiary a rich man,—rich with money, every dollar of which would have been obtained under false pretences, and been a premium upon vice and a monument to libertinism and falsehood! Never in the history of the human race has there been made an exposure of dishonesty where the offender deserves less charity at the hands of the public than does D. M. Bennett; and, in putting an end to his success as an IMPOSTOR, we are doing a work which should receive the commendation of every honest man and woman in the world. THE EXPOSER.

[It is absolutely necessary, however disagreeable the means, to open the eyes of those deluded liberals who have been deceived and fleeced by this cunning cry of "persecution." We therefore append here the article above referred to, which we quote from the *Chicago Religio-Philosophical Journal* of November 1. We cannot do this without saying that Col. Bundy, its editor, has earned the lasting gratitude of all true liberals by his fearless exposure of iniquity that has cloaked itself under the name of liberalism, and brought incalculable damage and disgrace to its cause.—Ed.]

#### The Pretence of Persecution.

As Mr. Bennett has ever since his conviction been harping on this string of persecution for his opinion's sake, doubtless we shall be added to the number of those who are said to be joined with his Christian enemies, and who are down in his black list for future punishment, i. e., when he comes home again. And as we do not propose to do anything for which we cannot give good reason, so, in our relation to this would-be martyr, we will not trespass one inch upon the ground of uncertainty. We believe that he has not been persecuted for his anti-theological opinions, and shall so maintain, notwithstanding Bennett himself has said:

"The fight is not one of obscenity, but one of liberty of opinion. It has always been the fate of advanced opinions to be under the ban of the majority." (For specimens of his "advanced opinions," see his love-letters recently published in the *Journal*.)

"It matters not what we have done or what we had not done, we were an infidel . . . and that was sufficient."

"It availed us nothing that we showed an unblemished character."

"The charge of obscenity was a mere pretext upon which to send to prison an objectionable, outspoken heretic and infidel to the current system of theology. The case was prejudged before the trial."

It was a foregone conclusion that the prisoner must be condemned, and the judge acted the part of prosecutor rather than of a fair, impartial, and just judge."

Placing this language in the light of Bennett's real character as shown in his exposure, it is seen to be only buncombe, with a design in it. Bennett is like the apostle Paul, "crafty," and so seeks to catch his unsuspecting gudgeons with "galle." It is the desperate effort of a man who is intriguing for one last grand opportunity to wheedle or swindle the public before his final exposure comes, for he must have known that it was coming sooner or later. It is a well-matured plan to fleece, through a fraudulently obtained sympathy, that dear humanity which he has been coddling so tenderly in his beneficent arms and cramming so generously with his reformatory pap of promiscuous promises of health, wealth, wisdom, freedom from superstition, and all the ills that poor human souls and bodies have become heirs unto through the blighting influence of all religion save the new religion of his own new dispensation. From his quiet country home on a western prairie, when he seems to have matured his plan of action, he goes to New York,—humbung-like, making a bold stroke at the start,—and, under the imperial eagle of *Truth Seeker*, essays to become the supposed God's-tongue of a new revelation unto mankind. He dedanly attacks everything that is held sacred among the religions and religious worshippers of the present day, and advances to his work of demolition and destruction, with the language and in the spirit of an outlawed border ruffian. And people who have been long hoping for some divine prophet of "Liberalism" to arise begin to suspect that there is something wrong with this man, that the *affatus* which flows him to battle is anything but divine. Soon the more keen-sighted among them have measured their man and taken their position. They look on aghast and disgusted to see this mountebank, who has stolen their good name, go tearing into society like an infuriated bull in a china shop, as a "Reformer," tossing, tearing, trampling everything in his way, and are not at all surprised when society rallies in self defence, and, instead of following the reformer, drives him into "pound."

Hereafter the cry that he is persecuted because he is an unbeliever in the Christian or any other religion can only be the wall of a defeated impostor. Bennett has never been and never will be persecuted or even prosecuted because he does not believe in the Orthodox Trinity or the vicarious atonement! When he was brought to trial for sending obscene matter through the mails, his counsel took every precaution to guard against the possibility of his client's suffering from the bigotry and prejudice of the jury. To every man drawn as juror the following questions were propounded by Mr. Abram Wakeman.

"Assuming the doctrines or principles of the pamphlet in question to be, in your opinion, erroneous, are you under the influence of any social or religious views or opinions which will tend to prevent your acting impartially as a juror in the trial of this case?"

"Assuming the defendant to be a *Free Thinker* and an *unbeliever in the Christian religion*, are you under the influence of any religious views or prejudices which will tend to prevent your acting impartially as a juror in the trial of this case?"

No man sat in that jury who did not, under oath, answer these questions unequivocally in the negative.

Then they heard the evidence. The prosecution introduced the *Truth Seeker* for Sept. 7th and 14th, and Dec. 21, 1878, and Feb. 22, 1879, to prove—what? That Bennett was an infidel or even a free-lover? No! Simply to prove that he had declared that he would sell and send "*Cupid's Yokes*" through the mails to anybody who would send the money to pay for it, and that he did so sell and send it. That was all. In the *Truth Seeker* of Feb. 15, 1879, is matter that would make a stronger case of obscenity than can ever be based upon *Cupid's Yokes* and the prosecution knew it; but they had no other case, sought no other issue, with D. M. Bennett, than that of sending *Cupid's Yokes* through the mails. Twice or three times when Bennett's witnesses were swearing that they had known him for thirty and forty years, and that he had always borne an "unblemished character," had always lived most happily and devotedly with the one wife of his early and only love, the prosecution, in cross-examination, asked, "Do you know Mr. Bennett to be the author of 'An Open Letter to Jesus Christ'?" He did not ask any witness, "Do you know Mr. Bennett to be a free-thinker, an infidel, or a free-lover?" He did not once attempt to introduce any evidence even tending to prove that Bennett was anything either good, bad, or indifferent. The prosecution cared so little about Bennett and his beliefs, unbeliefs, and opinions and practices, that it did not even attempt to investigate the defendant's claim of life-long good character. Prosecutor and court both admitted without question Bennett's claim to good character, which shows two things unmistakably: first, that the prosecution knew nothing about the evidence which we have since produced against Bennett, proving him to have been one of the vilest impostors of modern times; and, second, that they did not care to know anything about him, either as to his character or his opinions; and, therefore, it was antecedently improbable that they should, would, or could do the first thing towards a prosecution or persecution of him on the ground of his being an infidel and a free-lover.

Furthermore, the judge, in his charge to the jury, who had sworn to give an impartial verdict, said:—

"This is not a question of religion, nor a question of the freedom of the press. . . . This defendant may entertain peculiar views on the subject of religion; he may be an infidel; he may have peculiar and improper notions on the marriage relation; he may be a free thinker; he may be whatever he pleases; that



should have no effect upon your deliberations. . . . If you should find a verdict against this man because you do not like his doctrines in respect to religion, . . . you would do an injustice to the man. . . . All men in this country, so far as this statute is concerned, have a right to their opinions. They may publish them. This man may entertain the opinions expressed in this book, or he may not. Free lovers and free thinkers have a right to their views, and they may express them, and they may publish them, but they cannot publish them in connection with obscene matter, and send that matter through the mails."

We defy anybody, even Bennett himself, or his most enthusiastic apologist, to pick out of this language anything that can be even tortured into an attempt on the part of either prosecution, judge, or jury to try Bennett for his unbelief in the popular Christian theology.

And, therefore, we maintain that the cry of "persecution" for opinions' sake, that has been raised hitherto, is only one of the "artful dodges" by which Bennett seeks to retain his hold upon the public purse through misplaced sympathy. We disclaim all personal feeling in this matter, and write only in defence of truth and decency, both of which he has so egregiously offended. And the evidence compels us to say that Bennett is an obscene man whose opinions, while they have not, as we have shown, drawn any "persecution" upon him thus far, and are not now likely to do so, yet cannot be expected to command the respect of decent people.—R. P. Journal.

### "PREJUDICING THE SOIL."

#### EDITOR INDEX:—

I see in THE INDEX, Oct. 9, in your "Glimpses," an extract from the Boston *Congregationalist*, commenting upon a correspondent's saying in THE INDEX: "I believe, like Stephen Girard, that a child's mind should not be poisoned by religious dogmas till he is old enough to think and choose for himself." I think your correspondent must have been in a hurry and had not time to do his subject justice, because I think that what he writes, although true as far as it goes, is not all that should be said on this very important subject. I think a child's mind should never be poisoned by religious or any other dogmas. The dogmatic method of imparting instruction should be ruled out of order and banished from our educational establishments. You put it very neatly when you say: "We believe in prejudicing the soil of a child's mind in favor of truth and not mischievous action."

Still it is an open question with me, whether the soil of a child's mind should be prejudiced even in favor of truth. The greatest obstacle in the way to a knowledge of the truth is prejudice. "Train up a child in the way he should go, and when he is old he will not depart from it," is an old saw which the Christian Church has always practically carried out by prejudicing the soil of the child's mind in favor of "truth" (their dogmas) as they believe. We might reverse the above saw, and say with equal fidelity to the truth that, if we train up a child in the way he should not go, when he gets old he will not depart from it. I once heard a Methodist elder urge upon his hearers the necessity of preaching and teaching more doctrine, dogmas, as a means of building up their church. He told the audience that the late Archbishop Hughes, of New York city, once said: "Give me the child for the first seven years, and you may have it for the rest of its life." He then went on to show how the Catholic Church took advantage of a child's early years, when its mind was immature, pliable, and inexperienced, indelibly to fix upon it a prejudice in favor of the Roman Catholic Church. He cited this as an example for them to follow, and as an encouragement for them to go and do likewise.

The elder, who, no doubt, would readily admit that this method (the dogmatic) of imparting instruction, when practised by the Roman Catholic Church, obviously leads to erroneous results, was apparently oblivious to the consideration that this method, when practised by the Protestant wing of the Christian Church, might also possibly lead to erroneous results. Now as long as the Catholic or Protestant believes, without doubting, that he has a monopoly of religious truth, I can see nothing logically inconsistent in his doing as he does. The Catholic, believing as he does that his church is the only true church, is "in favor of prejudicing the soil of a child's mind in favor of the truth" (embodied, as he believes, in the dogmas of the Roman Catholic Church) "and not mischievous action." The Protestant, believing as he does that the Bible is the only source of religious truth, and his creed or confession of faith the only correct interpretation thereof, is "in favor of prejudicing the soil of a child's mind in favor of truth" (embodied, so far as religion is concerned, in his particular branch of the Protestant Church) "and not mischievous action." A great many professed liberals, believing as they do that Catholicism, Protestantism, Individualism, Free-loveism, and a host of other isms, are all, at least in part, "mischievous action," and that they have discovered the correct method, the scientific, by which alone the truth may be discovered,—shall I say that they, believing as they do that they have by a more nearly correct method, approximated more closely to the truth, "are in favor of prejudicing the soil of a child's mind in favor of truth," if not as they see it, at least in favor of their method, the scientific, of discovering truth, "and not in favor of mischievous action"?

Now, Mr. Editor, I hope I have succeeded in illustrating to you the great danger of prejudicing the soil

of a child's mind in favor of anything, even the truth. For the question that all honest investigators, in whatever path of knowledge they may be, are forever asking is, "What is truth?" I think that, instead of prejudicing the child's mind in favor of anything, we should rather endeavor to develop and cultivate its faculties so as to make them more perfect instruments to be used in searching after truth. The cultivation of the sense of touch in blind people may be taken as an illustration of what I mean by cultivating a child's faculties so as to make them more perfect instruments. If children's observing, reasoning, discriminating, and all their other faculties, both physical and mental, were as highly developed and cultivated as that of touch in some blind people I have seen, I think we could safely trust them to find out the truth for themselves without prejudicing their minds either for or against the truth. Truth will in the long run always triumph over error without the advantage of a prejudice in its favor, while this triumph may be long delayed by error having a long-seated and obstinate prejudice on its side of the controversy.

One thought more, and I shall have done. It is a very rare occurrence for one who has arrived at the age of thirty years to forsake the faith of his fathers and embrace a new faith. The clergy and those who are trying to build up the Church of Jesus Christ upon earth practically acknowledge the truthfulness of this proposition by letting the adult alone, and by poisoning the child's mind in favor of their religious dogmas. Does it not strike a lover of fair play that this is taking an unfair advantage of the child? Think of a trained logician and theologian measuring swords intellectually with a child! Such conduct in a physical contest would enlist every lover of fair play on the side of the child, and would elicit even from the patrons of the prize-ring the hearty condemnation of the preacher.

H. NYE, M.D.

ENON VALLEY, Pa., Oct. 20, 1879.

### RELIGION.

Religion belongs to the age of intellectual childhood. It is a toy that man has made to play with. The oft-repeated statement, that "man is a religious being," is true in the same sense that it is true he is a child, and in no other. There is a period in his development when he is a child, and there is a period when he is a religious being; but as surely as he outgrows his childhood, so surely will he, in the sons of the future, outgrow his religion. It will drop from him, and be forgotten. Wave after wave, in the process of growth, will sweep over the soul, till the impression of religion upon its tablets will be washed out and obliterated. Its agonies of blood and tears, its hideous passions and cruelties, its ecstasies and jubilees, will fade away like our childish sorrows and quarrels and joys, just as soon as they have been overlaid by a sufficient number of impressions of greater reality.

Worship implies the low estate of the worshipper. It is the twin sister of Fear, and does not long survive her. Men worship that which they believe to be able to injure them, or to protect them from injury. It may be the village bully or the victorious general, the millionaire or the "lord mayor," Jehovah or an idol of wood or stone. Trust, that has annihilated fear,—absolute trust,—approximately expresses the state that will supersede worship. A man trusts in limited degree in his "strong right arm" to protect him, or in his pistol, or his government, or his God: it is the same feeling in essence through all varying forms and degrees of expression. When I fear nothing within or without, nothing below or above or on either hand, then I trust absolutely. Trust in what? That is inexpressible. There is no word that would not cramp and belittle my thought. The trust I mean is the farthest extreme from the trust in one's own right arm, and yet it is closely related to it. It has traversed the wide circuit of a spiral, and reached the point directly above that,—at once the nearest and the farthest removed.

That religion belongs to the childhood of the race there are many indications. We address God as our father, we style ourselves his children and invoke his care and protection. The virtues to which religion exhorts us are especially appropriate to childhood; as obedience, humility, reverence, unquestioning faith. Religion is a game that affords great scope to constructiveness: as the child builds cob houses and sand forts and snow images, so man builds creeds and theologies and Gods. Children quarrel bitterly over the former games; men fight fiercely over the latter. At one period of his growth, the child makes mud pies; then he flies kites or plays marbles; anon it is base ball, billiards, or chess. One amusement merges into another, he can hardly tell how. There comes a day when the delight of playing horse falls; it becomes impossible for him longer to spin tops. So with religions. At one stage of development, man is a worshipper of material images; at another, of intellectual images. At one point on the road, he is a Methodist; at another, a Congregationalist or a Unitarian, a Spiritualist or a Materialist. Religion is no more fixed and permanent than is anything else. All is movement, progression. The universe is in motion; and man can as well arrest the revolution of the globe as stop his own development. Change is the one thing eternal, motion the one unvarying fact. Man has thus far failed to accept the system of which he is himself an infinitesimal part. His history is that of one long, losing battle against omnipotence. To remodel the universe is the modest task that the religionist has set himself.

G. W. KEITH, M.D.

AUBURNDALE, Mass., Nov. 3, 1879.

### MR. WRIGHT RESIGNS.

BOSTON, Nov. 13, 1879.

MR. F. E. ABBOT, Pres. Nat. Lib. League of Am.:

Dear Sir,—I notice that my name still appears in THE INDEX as one of the Vice-Presidents of the "National Liberal League of America," though it is pretty well known that I am in favor of the total repeal of the unconstitutional postal (or "Comstock") law, and consider the secession at Syracuse uncalled for and foolish.

I do not think your keeping my name on your list a piece of "rascality," but probably an oversight; and I think Prof. Rawson's doing the same thing on the other side was nothing more. I shall see that such oversights are corrected on our side as soon as possible.

In the mean time, seeing that you are bent on setting up terms of admission to the League which you did not think of putting into its Constitution when you framed it,—going on the ecclesiastical principle of rooting out the tares from the wheat, and rigidly driving out every goat from the flock of hypothetical sheep,—a thing I did not expect when I joined the League, please have my name erased from your list of Vice-Presidents as soon as convenient, and oblige, Yours truly, ELIZUR WRIGHT.

[If we were to publish Mr. Wright's name in the list of Vice-Presidents after his emphatic resignation had been sent in,—which is what "Prof." Rawson did in Mr. Hill's case,—we should consider it less than candid to characterize our action as anything but "rascality." His name has stood thus far in that list by no "oversight" of ours, but by his own consent; and now, anticipating the undoubted action of the Directors of the League, we obey his instructions to remove his name without delay.

It is not correct to say that we are "bent on setting up terms of admission to the League." We have neither said nor hinted any such thing. What we have insisted on is the duty and necessity of selecting our very best men and women as the public and accredited representatives of liberalism. Mr. Wright shows above that he has not carefully studied the Constitution of his own League, to which he alludes; for he will find in it the clearest recognition of this duty and necessity, particularly in Art. III., § 5, which proposes the establishment of a "Liberal Lecture Bureau," and the employment only of such lecturers as are of "sufficient ability and UNBLEMISHED MORAL CHARACTER." The National Liberal League cannot square its present policy of disregarding moral character with its own Constitution, except by striking out of the latter every such provision as this.—ED.]

### A TIMELY ACTION.

MALDEN, Nov. 9, 1879.

FRIEND ABBOT:—

Having been duly elected a delegate by the Malden Liberal League to attend the Congress of the National Liberal League, called at Syracuse, Oct. 26 and 27, 1878, I would say that I attended to that duty, and was present at all of its sessions; also that I was among the minority party that left the Opera House on the last evening of its sessions. Being obliged to leave on the late evening train before the resolutions of the seceding party were matured, my name does not appear among the rest. I had nearly forgotten the omission until the recent developments of some of its officers brought the matter to my mind, and made me anxious to stand up and be counted as opposed to the Rawson and Bennett lead.

Yours ever for liberality and morality, one and inseparable, DAVID B. MORSEY.

P.S.—Add my name to the list in THE INDEX, and much oblige, D. B. M.

### JESTINGS.

AN IRISH NEWSPAPER says: "In the absence of both editors, the publishers have succeeded in securing the services of a gentleman to edit the paper this week."

CURE FOR RHEUMATISM: First, bathe the patient thoroughly with kerosene oil, and then set fire to him. Repeat the operation till a permanent cure is effected.—*Cambridge Tribune*.

"RAILWAYS ARE ARISTOCRATIC," says the New York *Express*. "They teach a man to know his own station, and to stop there." They are eminently social, too, being held together by many ties.

WHEN THE GIRL who has encouraged a young man for about two years suddenly turns around and tells him that she can never be more than a sister to him, he can for the first time see the freckles on her nose.

A SCOTCH NOBLEMAN one day visited a lawyer at his office, in which at the time there was a blazing fire; which led him to exclaim, "Mr. X, your office is as hot as an oven." "So it should be, my lord," replied the lawyer; "it is here I make my bread."

"GENTLEMEN OF THE JURY," said an eloquent Chicago advocate, "you hev heern the witness swar he saw the prisoner raise his gun; you hev heern him swar he saw the flash and heered the report; you hev heern him swar he saw the dog fall dead; you hev heern him swar that he dug the bullet out with a jack-knife, and you hev seen the bullet produced in court; but whar, I ask you, is the man who saw that bullet hit that dog?"



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WM. J. POTTER, Sec. F. R. A.

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SECTION 2.—No religious test shall ever be required as a condition of suffrage, or as a qualification for any office or public trust, in any State. No person shall ever be deprived of any of his or her rights, privileges or capacities, or disqualified for the performance of any public or private duty, or rendered incompetent to give evidence in any court of law or equity, in consequence of any opinions he or she may hold on the subject of religion. No person shall ever be required by law to contribute directly or indirectly to the support of any religious society or body of which he or she is not a voluntary member.

SECTION 3.—Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax, or make any gift, grant, or appropriation, for the support, or in aid, of any church, religious sect, or denomination, or any school, seminary, or institution of learning, in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites shall be observed; or for the support, or in aid, of any religious charity or purpose of any sect, order, or denomination whatsoever.

SECTION 4.—Congress shall have power to enforce the various provisions of this Article by appropriate legislation.

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1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The above is the platform of THE INDEX, so far as the editor is individually concerned. But no other person, and no organization, can be justly or truthfully held responsible for it without his or its explicit approval.

FRANCIS E. ABBOT.

### GLIMPSES.

THE MASSACHUSETTS Teachers' Association meets in this city December 29, 30, and 31.

THE *Christian Statesman* takes Joseph Cook to task for travelling on Sunday. If his Lectureship is not "sound" on the Sunday question, who is?

DR. ADLER exchanged with Rev. Mr. Chadwick last Sunday. The fences are tumbling down, and might as well be converted into kindling-wood without further delay.

REV. DR. BARTOL'S sermon in this week's issue will interest all who watch the signs of the times in religious matters. The soundness of his position that Liberal Christianity must either maintain itself on a "basis of faith," or else be lost in Orthodoxy or in Free Religion, seems to us to be self-evident. But then we do not dread the alternative so much as he does.

THE *Christian Register* says very pertinently: "The demand for separate Catholic schools is pressed in the name of conscience and is made to rest in part on the parent's right to direct the child's education. But this form of argument breaks down before Father Scully and the Pope's letter. The necessity of a priestly resort to spiritual terrorism, in order to get the children out of the public schools, makes it clear that it is a question of Church authority against the parent's conscience and the parent's right. Indeed, if the priest acts under divine commission, what right has the parent but to obey? and what use is there for a private conscience, except as a handle for the priest to take hold of?"

DOES NOT our kind Unitarian neighbor, the *Christian Register*, see the practical danger of justifying the "Ministers' Institute" in its heterodox hospitality, when the *Christian Leader* tempers its well-deserved compliment with this rather keen criticism? "The man who mounts the *Watchman's* 'Watch Tower' does not gain so broad an attack on the world as he imagines, and his attempt to put the Unitarians along with the Jews as 'a unit in their opposition to Christ,' is a precious piece of Phariseism, that makes him a unit with a certain sect of the Jews. But we would fraternally suggest to the Unitarian body, whether the rationalistic tone which their very bright and very able organ appears to be acquiring does not excuse a stranger for falling into the opinion that Channing Unitarianism has bleached out into the cosmic philosophy?"

THE *Bucks County Gazette*, published at Bristol, Pennsylvania, said in its issue of December 4: "The Boston INDEX, the organ of cultured and intelligent liberalism, edited by Francis E. Abbot, is engaged in a bold endeavor 'to induce American liberalism, disgraced as it now is by bad leadership, to clean itself before it undertakes to clean the world,' and desires the opinion of the press upon the question of keeping liberalism uncontaminated, with free-love and the unobstructed circulation of obscene publications through the United States mails. No friend of decency and morality will hesitate what opinion to entertain upon this subject. We maintain the right of every man to the utmost freedom in the utterance of personal convictions of theories, but liberty and freedom are made odious, when liberty becomes unlimited license and freedom of thought is made synonymous with freedom to violate the sanctity of home. That liberalism alone will be approved which is pure and clean-handed,—the liberalism which does not cease to appreciate the truths of Christianity in contemplating the truths of other religious systems; and which will not fail nor hesitate to set the seal of condemnation upon all attempts to overturn the laws which uphold public or private morality."

SCHOPENHAUER wrote: "The more a man has in himself, the less he needs of others, and the less they can teach him. The supremacy of intelligence leads

to unsociableness. Ay; could the quality of society be compensated by quantity, it might be worth while to live in the world! Unfortunately, we find, on the contrary, a hundred fools in the crowd to one man of understanding! The brainless, on the other hand, will seek companionship and pasture at any price. For in solitude, when all of us are thrown upon our own resources, what he has in himself will be made manifest. Then sighs the empty-pated, in his purple and fine linen, under the burden of his wretched Ego, while the man rich in mental endowments fills and animates the dreariest solitude with his own thoughts. Accordingly we find that every one is sociable and craves society in proportion as he is intellectually poor and ordinary. For we have hardly a choice in the social world between solitude and commonplaceness." This is a very one-sided statement. The social instinct is very largely independent of intellectual endowment. Moreover, the man of really great mind perfectly understands that the greatest in himself is precisely that which he shares with all others. It is only the concealed egotist who despises our common human nature.

THE *Christian Union*, like all other Orthodox critics, is quick to appreciate the point raised by Dr. Bartol: "The perpetually recurring question as to the limits of liberty of discussion within the Church of Christ, which is always coming up in some form to vex the different denominations, has come up in an unexpected quarter to disturb the Unitarian churches. Mr. Francis E. Abbot, who with commendable frankness declares himself not a Christian, declining to use an honorable and honored name to command a cause which he does not believe to be rooted in the teachings of Christ, was invited to address the recent convention of Unitarians at Providence, to the surprise of the denomination generally and to the unconcealed disgust of a portion of them. He accepted the invitation, and uttered his convictions on the 'Influence of Philosophy upon Christianity.' Of course he utterly disavowed all faith in Christianity as a divine revelation or religion. Thereupon Dr. Bartol, who has generally been considered somewhat of a radical but who is also very much of a mystic, which Mr. Abbot is not, and in whose parlors, curiously enough, the Free Religious Association was born in 1867, utters in his pulpit a protest against the notion that the Unitarian platform offers a place for all dissenters on no other common ground than that they are gentlemen and pay a decent respect to each other's convictions. He thinks that if the Unitarian churches have no positive testimony to utter, if they have already sufficiently liberalized the other sects, they had better die and let their works follow them; and he puts pertinently enough the following statement of what is beyond all question the profound conviction of all Christians, of all creeds and formularies:—

"In this land there are halls, rooms, *INDEXES* and *Investigators* enough for any notion to be broached, and there is no power to smother conviction or choke the sincere voice of the most sceptical men; but our temples of praise and prayer were not dedicated to be ports of free delivery for condemnatory judgments of the Master we own, or blasphemy of the Being we worship, or scorn of the heaven in which is our hope, and we should protect them from free trade with all the vagaries of the human mind."

Without arguing the basis of Christian fellowship, he has pretty well stated it. Those who own Christ as their Master, and desire to unite to do his work and to worship him, ought to be able to unite on that basis of allegiance without insisting that all shall interpret this work or conduct this worship in the same way. But this is very different from making a platform broad enough to afford a standing-room for those who praise and those who dispraise, for those who work under Christ and those who work against him, for the Calaphas who condemns and the John who follows him to the death."